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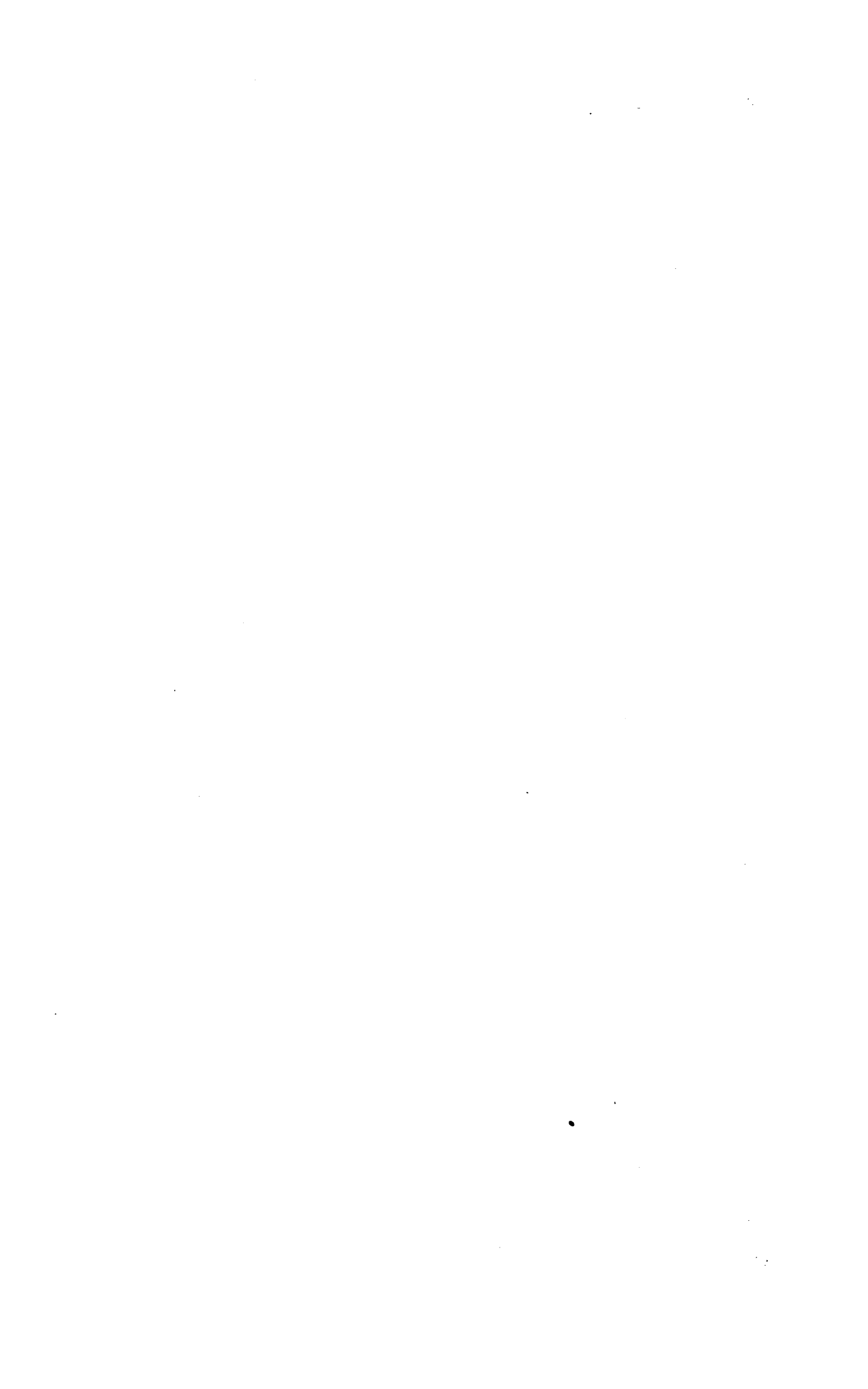


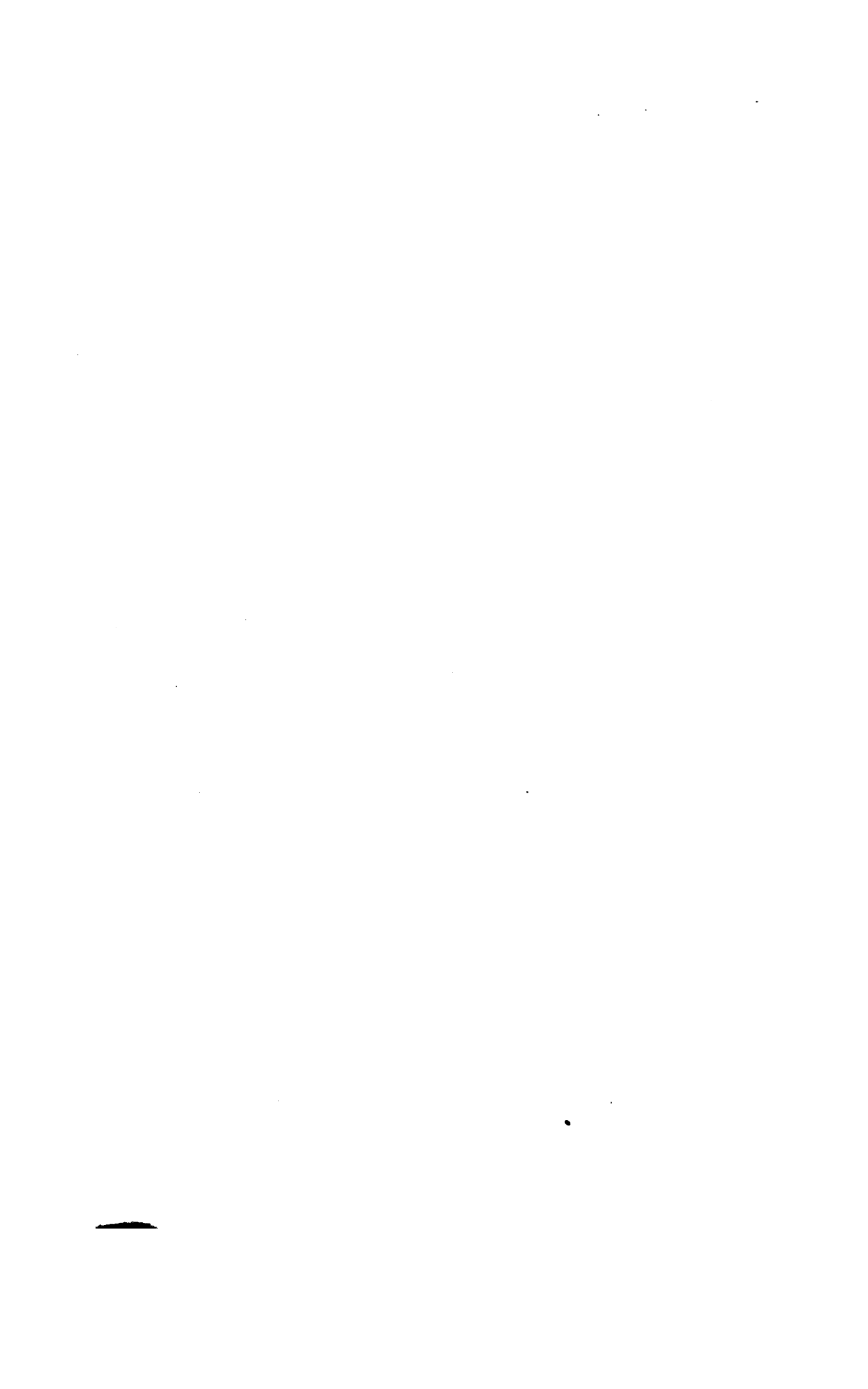
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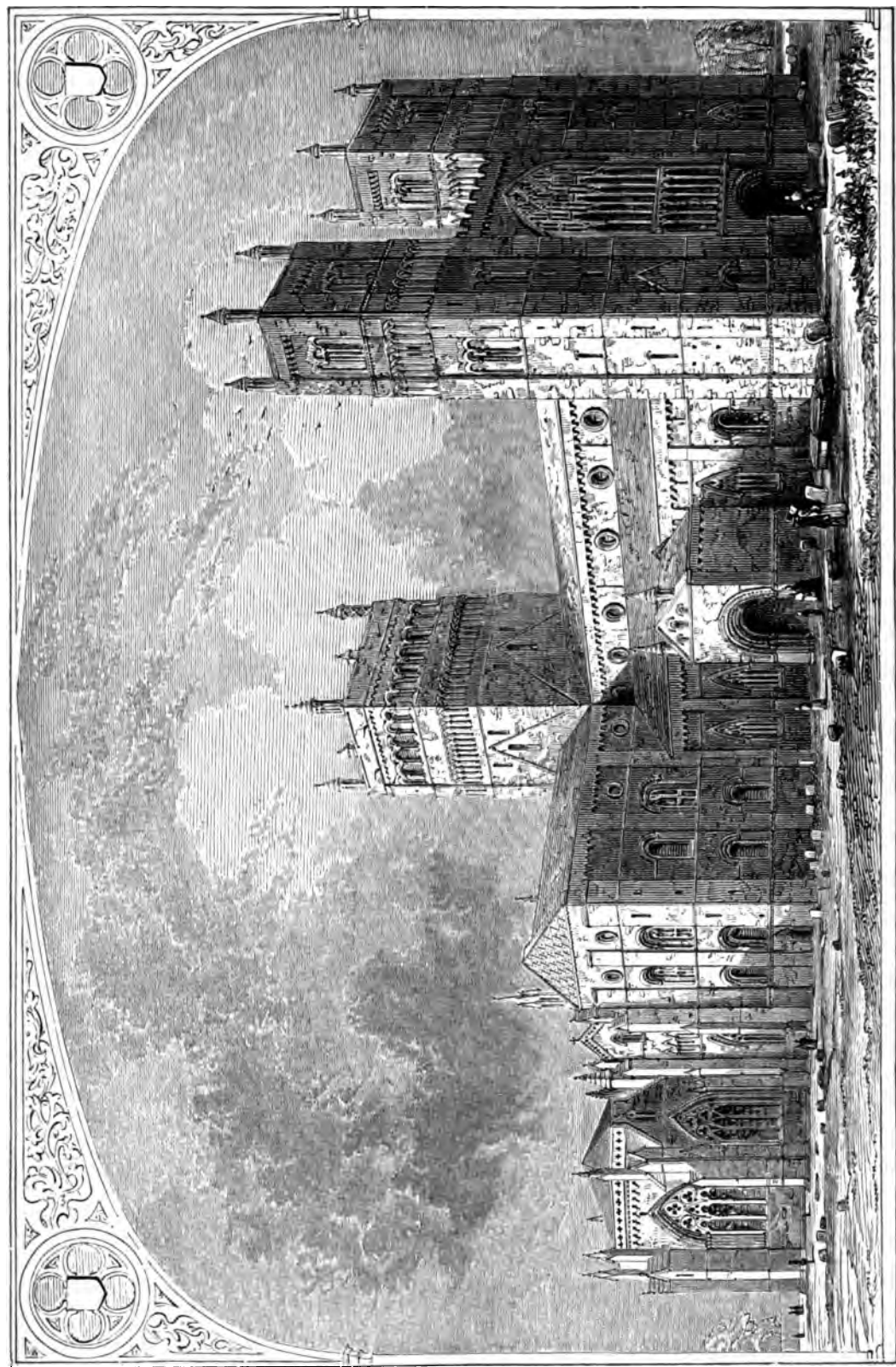




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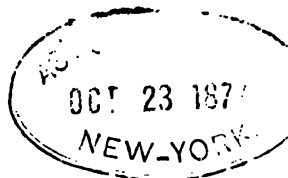


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UNDER THE SUPERINTENDENCE

OF

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 622.—JANUARY 2, 1847.

SOUTHWELL COLLEGIATE CHURCH.

"THE country," says a late writer on ecclesiastical architecture, "that can show such an entire work as the cathedral of Salisbury, such a group of spires as that of Lichfield, such towers as those belonging to York, Gloucester, Canterbury, Lincoln, such a composition as the octagonal centre of Ely; that can enumerate in its churches of a second rank the steeples of Newark, Grantham, Louth, Coventry, and the towers of Doncaster, Wrexham, Boston, Cirencester, Taunton—and these not unique, but for the most part types and patterns of numberless others; and that presents a series of village and parish churches the most venerable and beautiful of any which districts of similar extent, wherever they may be taken, can exhibit—must not be pronounced to occupy a low station among those countries which have contributed their share to the advancement of gothic architecture*."

Illustrations of our noble British cathedrals have heretofore appeared in the Church of England Magazine; and from time to time notices have been inserted of various parish churches, accompanied by views. But it has seemed that such sketches of these as have been presented were not worthy of the noble structures with which our land is abundantly studded; and therefore a series is projected which shall offer to the readers of this periodical, in a better style and more appropriate form, the magnificent temples of our God, in which our forefathers have worshipped, and where we are still permitted to tread his courts. The deepest interest belongs to these vene-

erable fanes. They adorn our cities and our rural prospects: they are connected with the history of our noblest families. And their religious associations are of a still higher character. Built for the most part in times of superstition, when the church was under the usurped dominion of a foreign prelate, and the truths of the gospel were well nigh overlaid by a mass of traditions, they serve to remind us of the gratitude we owe to God for the cleansing of our sanctuary, and to caution us against the return of evil, lest the light that now shines in them be dulled or extinguished. They are precious, too, as the places in which holy men, now in the courts of heaven, ministered on earth. We cannot—nor would we if we could—divest ourselves of a feeling of reverence when we enter the churches where Wickliffe, Hooker, Herbert, and a host of other worthies, were the pastors. We thank God for them: we cherish their memories, we would tread in their steps.

A series of the churches of England cannot then, it is believed, be unacceptable to the readers of this magazine. Pains will be taken to give accurate views of them; and succinct descriptions will accompany these views. The collegiate church of Southwell is that which has been selected for the present month: in future parts others of the highest class will succeed; nor will it be found easy to exhaust the store.

The town of Southwell stands in Nottinghamshire, about fourteen miles N.E. from Nottingham, and eight S.W. from Newark. It is seated on a rising ground, surrounded by hills. The soil is a rich clay, the water good, and the air considered particularly wholesome; insomuch that many instances are recorded of extreme longevity

* "Remarks on Church Architecture;" by the rev. J. L. Pott, M.A.

in persons dwelling in this place. The little river Greet, celebrated for its red trout, runs by the side of the town, and falls into the Trent three miles off. Southwell, though under other names, is of great antiquity. It is probable that here was the Roman station *Ad Pontem*. Here, too, was the Saxon town *Tiovil-finacester*. It has never been, however, of great extent; its present population, according to the census of 1841, amounting but to 3,487.

The foundation of the church is attributed to Paulinus, one of the monks despatched by Gregory the Great upon the British mission. He was consecrated bishop of the north of England in 625. His labours were very abundant. The governor of Lincoln was converted under his ministry; and in that place he built a church. Preaching in Nottinghamshire, he was instrumental in turning many from the worship of their idols to the service of the living God. Those that thus believed were baptized by him in the Trent, near where Southwell stands; and here it is said he erected a church dedicated to St. Mary the Virgin, which was augmented and renewed in succeeding ages.

"From its first institution", says Rastall (or Dickenson, which name he afterwards assumed, and under which his second edition was published), in his *History of the Antiquities of the Church and Town of Southwell*, "in the year 627 to the reign of Henry VIII., we find it encouraged and endowed by the liberality of kings and princes, and most bountifully protected by the fostering hands of popes and prelates." It was surrendered to the king, 32 Henry VIII., who intended to place here one of his new sees; and it is said that Dr. Cox, afterwards bishop of Ely, was to have been the first prelate. This plan was, however, given up; and, according to Dugdale, at the intercession of the gentry of the neighbourhood, the ancient privileges were restored, and the chapter incorporated by the name of "the chapter of the collegiate church of the blessed Mary the Virgin of Southwell." Soon after Edward VI.'s accession it was again dissolved, and the estates granted to Dudley, earl of Warwick, afterwards duke of Northumberland. On his execution, they reverted to the crown, and were by Mary I. restored to the archbishop of York and the chapter. Queen Elizabeth confirmed the privileges; as did afterwards, on a trial at law, king James I.

The church, as it now exists, is a plain, massive building, in the form of a cross; a great tower in the middle, in which are eight bells, and two smaller towers at the west end. The length from east to west is 306 feet, the breadth 59 feet: the length of the cross-aisle, from north to south, is 121 feet.

The nave is of older date than the rest of the building. This more ancient part of the church

has been considered of Saxon origin. In the place itself a tradition is said to prevail, ascribing this portion of the fabric to the time of Harold II. And the appearance would seem to confirm this notion; for the windows, except such as have been altered, are either quite circular, or have small unornamented circular tops. The pillars too are plain and very massive, with capitals sparingly decorated: the arches are simple, circular, and heavy. "If," therefore "we may judge" (says Rastall), "from the unadorned simplicity of the whole, the small circular windows, clumsy arches, thick walls, heavy columns, timber roof, and other distinguishing characteristics of its parts. . . . I am disposed to support the tradition, and ascribe its origin to the reign of Harold." These observations must, however, apply only to the central nave, exclusive of the side aisles. The latter may be probably attributed to the time of Rufus, or perhaps a little later. For, whereas the nave has a timber roof, and arches indicative of a very early period, the aisles have vaulted roofs, supported by ribs forming angular compartments at their mutual intersections in the centre. These ribs, too, spring from columns which obviously have been intended for the support of other arches.

The date of the tower may be with much probability conjectured from the following circumstances: Alfric, appointed to the archiepiscopal see of York, in 1023, is said by William of Malmesbury to have given two large bells to the church of Southwell. Rastall imagines that the tower was built on purpose to receive these bells. But, if we suppose that they were given on the completion of the tower, we may reasonably conclude it to have been erected nearly at the same time with the nave. The loss of authentic records forbids our assigning the dates of any part of the building with certainty. That there was a choir coeval with the nave, at all events older than that at present existing, is proved by an examination of the junction of the eastern with the western portion of the church. The choir as we now find it was most probably built in the time of Edward III. Indeed, Rastall in his history says: "The matter is placed beyond a doubt by four at least of the ornaments of it, which are the heads of Edward III. and his queen, and of Edward the Black Prince, carved in stone, and decorating different parts of the wall. The king and queen occupy two spaces between the windows, at the east end: the king and prince—the latter crowned with his three feathers—support the ribs or springs of two arches of the roof, on the north side; and over the middle arch of the south side are the three ostrich-feathers again, neatly carved. By these numerous compliments to the prince, we may be sure this building was erected just at the time when, by his con-

quest over the French, he was in the zenith of his popularity." The windows of this part of the church are narrow, pointed, without ornament or any division by mullions.

Of still later date is the chapter-house, built somewhat upon the model of that at York. The entrance is through a fine arch. The roof is of stone, light, simple, and elegant. The stalls, extending quite round, are divided from each other by small, plain, cylindrical columns, supporting the arched heads of the stalls, which are pointed and decorated with curious sculpture, no two of the devices being alike. The windows are of the later gothic, large, light, not much pointed at the vertex, and divided by stone mullions into three compartments. They were once filled with painted glass; but this has been nearly all destroyed. Catalogues remain of the arms of many noble families, once existing in the windows of this church.

Among the monuments may be mentioned that of archbishop Sandys, who died July 10, 1588. It is within the communion rails, and is a fine tomb of alabaster, with the prelate's effigy at full length, and a long Latin inscription.

In Rastall's work, already more than once referred to, is a description of this building, by Essex, the architect. It may be properly here inserted, though the dates assigned to the different portions differ, as it will be seen, slightly from those already conjectured :

"The church of Southwell is built in the form of a Latin cross: the nave consists of one small and seven large arches: the pillars are all short and thick, and quite cylindrical, the arches wide and circular: above these arches are other short pillars and circular arches; over these, circular windows, outwardly, and with a passage; the side, inwards, round arches with short pillars. The side aisles are vaulted, with cross ribs moulded. The windows of the aisles are most of them altered; but there are yet remaining some of the original ones, with round arches, well proportioned. The three doors at the west end are original, with small pillars and round arches, with common ornaments: the great window in the west end more modern, with tracing. Each arm of the cross extends two windows beyond the side walls, three tiers in height, with circular heads: on the east side of each there seems to have been a chapel opening into them with large arches: these, if I may judge from the whole style of the building, were circular; and it is probable the choir was terminated in the same manner. The ends of the transept are both finished with two circular arches on one small pillar, over which are windows in two stories. The choir is more modern than the nave: it consists of six arches and a blank space beyond the tower: above the arches

are two windows. The whole may be about the style of Henry III. This part is all vaulted neatly. The entrance into the choir consists of a neat gothic portico of three arches, and two feint arches next the church; and feint arches with windows above, next the choir; the whole in a later style than the choir. The two west towers are of the same style as the church, with plain and intersecting arches: on each is a very heavy spire, covered with lead*. The middle tower is supported by four large arches upon strong pillars. The whole church, from the west to the choir, has the appearance of the earliest antiquity of *Romana opera*, but it may be doubted whether the oldest part is earlier than the Conquest. The chapter-house is a neat octagon building, on the north side of the choir, joining to the east of the north cross."

This church suffered, as so many other ecclesiastical buildings did, in the time of the civil wars. The parliamentary soldiers are said to have used it for stabling their horses.

A calamity also befell it at a later period. On the 5th of November, 1711, the summit of the south spire was struck by lightning, and, there being a furious wind, the fire was driven down upon the body of the church, and damage done to the estimated amount of 4,000*l*.

The constitution of the chapter, as given by Dugdale, differs from the accounts of other writers: he speaks of there having been originally a dean, an archdeacon, with other dignitaries, and that it was on the new establishment that it was made to consist, as to our own times, of sixteen prebendaries, six vicars-choral, an organist, six singing men, five choristers, and a verger. The prebends were in the gift of the archbishop of York.

To the archbishopric the manor of Southwell belonged; and there are still remains of the palace occupied by many of those prelates, situated about thirty yards distant from the south side of the church. Southwell, it may be added, was in the progress of James I., when he came to take possession of the English crown, and, more than once visited by Charles I.; of whom traditionary stories are recorded. It was here that he surrendered to the Scots, May 6, 1646.

* These have been since removed.

ON PROSPECTIVE CONTRIVANCES IN THE ANIMAL KINGDOM.

No. I.

"In many are found
Such teachable and apprehensive parts
That man's attainments in his own concerns,
Matched with the expertness of the brutes in theirs,
Are oftentimes vanquished and thrown far behind."

COWPER.

"I CAN hardly imagine to myself," says Paley, "a more distinguishing mark, and consequently a more certain proof of design, than preparation, that is, the providing of things beforehand which are not to be used till a considerable time afterwards; for this implies a contemplation of the future, which belongs only to intelligence." This celebrated author then proceeds to particularize the human teeth formed in the gums, in two separate series, but kept in abeyance till they are wanted; the provision of milk for the young of viviparous animals; and the formation of organs in the young of animals generally, to be developed hereafter as their individual wants may require. It is, however, obvious that every kind of preparation for the future is an equally certain proof of intelligent design; and of this examples might be adduced without end. The very plan on which the Almighty Designer has constituted the animal and vegetable creation, "whose seed is in itself," so as to supersede the necessity of a fresh act of creation, together with the exhaustless variety of arrangements whereby it is carried into effect, exhibits prospective wisdom in the highest possible degree. But, when we come to details, there is perhaps no one instance more interesting, as well as instructive, than that which is furnished by the habits of animals. In these we sometimes see a series of actions and employments, as if dictated by intelligence of the highest order; not called forth merely, or at all, by present necessity, but having for their object some future, it may be indeed even an exclusively distant advantage. An architect must take futurity into his calculation. It is by the wisdom and skill wherewith his design is adapted to public usefulness or private advantage that we estimate the intelligence and the resources of a "wise master-builder." He does not construct a dwelling-house, for instance, like a tent for temporary convenience, but for future use. He chooses the most eligible site: he selects the most useful and durable materials: he takes especial care to provide against any contingency to which it may be exposed: he plans and fits it up with especial reference to the number, the pursuits, and the general requirements of the occupants by whom it is to be tenanted. Again, a wise parent will often enter upon a series of arrangements, productive of no present benefit, but, on the contrary, it may be, involving much self-denial, in order to make future provision for his children—a provision the advantages of which he may himself never live to witness. Now, we find all this design and contrivance and arrangement exhibited by comparatively some of the most insignificant creatures in the scale of created beings; a skill in construction, with a view to future benefit, which could not be surpassed by the most expert geometrician; an acuteness in the adaptation of means to an end, which rivals that of the wisest and most provident of parents. All this could not have been arrived at by an intel-

lectual process; for the ends to be compassed are far beyond the reach of their intellectual faculties. It could not have been learned by experience: many tribes of insects, which have only an annual existence, exercise it as truly as their predecessors of former years; and so do the young of those which live for a longer period, as soon as their bodily powers are in a fit state, and in as great perfection as the old. We may call it instinct. What is that, however, but a name for a something beyond our own understanding? After all the reasoning that has been expended on the subject, the ultimate point at which we can really arrive is to say of each of the meanest of these wonderful creatures, "His God doth instruct him to discretion, and doth teach him." Here the mind is brought as it were at once into the presence-chamber of "the great King." Here, if ever, we must acknowledge that "this is his work." There is no intervening link even, between cause and effect, to take off our attention or to beguile our mind. In the achievements of rational creatures we admire, perhaps, the intelligence and skill of the intermediate agent, and may thus be in danger of practically forgetting him from whom all endowments equally proceed. But here is a designing cause, at once distinct from and superior to the agent, who is led literally by a "way that he knows not," to do exactly that, and sometimes more than that, which man himself would do in similar circumstances, with all his proud pre-eminence of ingenuity and understanding, and "a mind of large discourse looking before and after." It may be useful to bestow a little consideration on such a subject as this. It is well to "see God in every thing:" the habit of associating his glorious perfections with each operation of his hands is a profitable and a blessed one, and therefore especially so when they are brought out in a more than ordinary manner: "See that thou magnify his work which men behold." But, when we recollect how frequently we are directed to such "consideration" in the word of God, and in connexion too with that beautiful and instructive analogy which runs through all his wonderful works, the subject rises in importance as we proceed, and may be instrumental, as we shall presently see, not only in enlarging our conceptions, but in strengthening our faith too: "Are ye not much better than the sparrows? and yet not one of them is forgotten before God."

I propose, then, in the present and a few following papers to pursue this subject a little in detail, and to see whether we cannot derive from it some important lessons. I will commence with the lowest order of created beings, whose habits we are able to detect with any precision.

The earliest stage of insect life, that of larva, grub, or caterpillar, would appear to be one of the most helpless and incapable in nature. When the sacred writers themselves represent an object weak, mean, and despised, a worm is the comparison made use of: "I am a worm, and no man;" "Fear not, thou worm Jacob," &c. And yet, were we to judge merely by the operations of some of these comparatively minute and feeble creatures, we might fancy them possessed of attributes calculated to throw into the shade those of man himself; and the difficulty even here of

illustrating our subject is only in the selection of instances. Even in these, both the kinds of prospective contrivance to which I have alluded are particularly observable—the places of abode which they construct for their security up to the time when they are to undergo their first transformation, and the arrangements they make for the safety of the future pupa or chrysalis into which they are to be metamorphosed.

The larvæ of some of the two lepidopterous tribes *tortricidæ* and *tineidæ*, form their habitations out of the leaves of the plants on which they feed. These they connect together by silken threads, either in a cylindrical or conical form: But how can a minute insect without fingers contrive to bend the leaves into these forms, or to retain them thus till secured? This does at first sight seem astonishing. The manner in which it is accomplished is this: The little artificer first forms a series of silken cords from one side of the leaf to the other. She next pulls at these with her foot till she has forced the sides to approach. Occasionally a nerve of the leaf is so strong as to resist her efforts, but this difficulty is overcome by gnawing it here and there half through. Or she contrives to erect a little tent, in the following manner—now some further manoeuvres are necessary: A triangular space at the edge of a leaf is selected, with its base toward the centre of the leaf. Leaving this base firmly attached, she cuts the other two sides with her jaws, rolling them round as she proceeds. The tent being thus formed, the next step is to elevate it, and this is done on the most correct mechanical principles: proceeding as we should do with an inclined obelisk, she attaches her cables to the point of the pyramid, and then raises it by the weight of her body. A still greater dexterity is manifested by the larvæ of some moths which feed on the leaves of the rose-tree, apple, elm, and oak, and are in summer often to be found on the under side of them. These form oblong cavities in the interior of leaves, and then actually cut out the case they have thus provided themselves with, joining the sides together so artfully that the seams are scarcely discoverable even with a lens. If the dwelling thus formed were cylindrical throughout, the structure would be comparatively simple; but it is so managed as to be cylindrical in the middle, with its anterior orifice circular, but the posterior triangular, which renders it necessary that each end should have a peculiar and definite curvature. These, Reaumur states, are as complex and difficult to imitate as the contours of a piece of cloth that compose the back of a coat. Some of them, as it would seem, a little more ingenious than their brethren, contrive to save themselves the trouble of sewing up two seams; and, therefore, whilst they insinuate themselves in the same way in the parenchyma of the leaf, between the upper and under cuticle, take care to do so very near the edge, where the two surfaces joined together naturally may form one side of their case; but, in doing this, they have a difficulty to encounter, which is met likewise with consummate address. Those which cut their house out from the centre of the leaf detach the two surfaces that compose it before they join them together, the serrated edges made by their teeth interlacing

each other, so as to support the separated portions till properly connected. But this procedure obviously could not be followed out near the extremity of the leaf: if they were to detach the inner side before they had joined the two pieces, the builder and his habitation would both inevitably fall. They therefore, before making any incision, prudently run (as a sempstress would term it) loosely together in distant points, the two membranes on that side: then, putting out their heads, they cut the intermediate portions, carefully avoiding the larger nerves of the leaf: afterwards they sew up the detached sides more closely, and only intersect the nerves, when their labour is completed. By way of putting their resources to the test, Reaumur once cut off the outer edge of the leaf from the newly-formed case of one of them, and exposed the little occupant. He expected it would have quitted its mutilated abode, and fabricated another. But he calculated erroneously. The little animal knew better how “to cut its coat according to its cloth,” and immediately set about sewing up the rent. Nor was this all. The scissors had cut away one of the projections intended to enter into the formation of the triangular end of its case: it, therefore, entirely changed the original plan, and made that end the head which had before been the tail.

Other larvæ construct their habitations wholly of silk. One, which is frequently to be met with in the leaves of pear-trees, forms a tent of this kind almost as soon as it is excluded from the egg. But it grows, and its habitation wants enlarging; and this it accomplishes in the best possible manner, by slitting it in two, and introducing a strip of new material. The most curious circumstance, however, is the manner in which it contrives to keep its tent in a perpendicular position. It accomplishes this point, partly by attaching silken threads from the protuberance of the base of its abode to the surrounding surface of the leaf. “Being, however,” as Mr. Kirby expresses himself, “not merely a mechanician, but a profound natural philosopher well acquainted with the properties of air,” it has another resource when any extraordinary violence threatens its slender turret. By suddenly retreating, on the least alarm, up its narrow case, which its body completely fills, and leaving the space below free of air, it forms a vacuum, and thus fastens its dwelling to the leaf as effectually as if an air-pump had been employed. Fully aware that, if air should gain admission from below, a vacuum would be rendered impracticable, and the strongest bulwark of its fortress be destroyed, it carefully avoids gnawing a hole on the under surface, but contents itself with the pasturage afforded by the parenchyma above the lower epidermis; and, when the produce of its area is consumed, it cuts asunder the cords of its tent, and erects it again at a little distance. When these insects abound, as they frequently do to the great injury of pear-trees, every leaf may be seen bristled with them, and covered with little white spots, the vestiges of their former meals.

But one of the most curious of the prospective contrivances of this class of animals is that carried into effect by the ant-lion, as it is usually termed—the larva of a genus very much resembling the dragon-fly. The length of this little creature is about half an inch: it has six legs; and the mouth

is furnished with a forceps consisting of two incurved jaws, which give it rather a formidable appearance. One among many instances of the variety which characterizes the Creator's works, it is destined to pass two whole years in this first stage of existence; and its sole food is the finer juices of other insects, especially of ants. But how is it to obtain such delicacies all this time? Judging from its external conformation, one would think it the most helpless creature in the creation. Its pace is very slow, and it can walk in no other direction than backward. It does not even weave any threads by which its prey might be entangled. It seems impossible that it should obtain a single meal upon the body of so active an animal as the ant. The expedient to which it has recourse is the construction of a permanent abode, that it may effect by stratagem what all its open efforts would have failed in accomplishing. We will now see how it proceeds to carry out the design it has in view. The first step is to obtain a suitable site for its future dwelling: this must be a loose, dry soil, in a sheltered spot near an old wall, or at the foot of a tree. A circle is next traced out to circumscribe its dwelling. This done, it proceeds to excavate the cavity it is about to form in a manner as singular as it is effective: placing itself in the circle, it thrusts the hinder part of its body under the loose soil or sand, and, making use of one of its fore-legs as a shovel, it charges its flat and square head with a load, which it forthwith throws over the outside of the circle with a jerk strong enough to remove it to the requisite distance, and thus, proceeding backwards, arrives at that part from whence it had set out. It then excavates another and another furrow in a similar manner, till it arrives at the centre of its cavity. It is to be observed, it never loads its head with sand lying on the outside of its circle; it must, therefore, constantly use the leg next the centre. But it may readily be imagined that to use one leg as a shovel, during the whole of such a laborious operation, must be extremely wearisome. For this difficulty our ingenious labourer has a resource. After having finished the excavation of the first furrow, it proceeds to trace the next in an opposite direction, and thus exercises both its legs alternately so as to relieve one another. In the course of its labour, however, it frequently meets with stones. If possible, these are placed, one by one, upon its head, and jerked over the outside of the pit. But sometimes they are too ponderous for such a procedure as this. Still the little insect is not to be baffled. A new plan is adopted. By a manœuvre not very easily described, it lifts the stone upon its back, keeps it in a steady position by an alternate motion of the segments which compose that part of its body, and, tottering up the ascent with its burden, either succeeds in depositing it on the outside of the margin, or has the mortification of finding all its labour lost by a slight stumble or jolt, which throws it down headlong to the bottom again. It is said that it has been seen to renew this arduous effort six times before success has crowned its exertions. It is not till after a series of trials that the persevering engineer yields to fate—gives up its half-excavated pit, and proceeds to the formation of another. When all difficulties are overcome, and a commodious pit is finally

prepared, the ant-lion takes its station at the bottom, and covers itself all over with sand, except its forceps: presently an unfortunate ant, fearing no harm, steps on the margin: the treacherous sand slips under its feet: its struggles but hasten its descent, and it is precipitated headlong into the very jaws of the concealed devourer. Sometimes, however, it happens that the ant is able to check its downward course, and with all haste scrambles up again. No sooner does the ant-lion with his six watchful eyes perceive this, than he instantly shovels loads of sand upon his head, and as vigorously throws them upon the retreating enemy, which, attacked by such a shower as this, and treading upon no very secure path, is inevitably hurled to the bottom. The ant-lion then seizes him, extracts all the juices out of his body, and manages to dispose of the carcass by jerking it out of his den. If the sides of the pit have received any damage, he leaves his concealment for a little while to repair it, and then again resumes his wonted station.

Even in these few instances, it must be admitted we have not only abundant evidence that the meanest creatures are the objects of the especial care of him who "fillesh all things living with plenteousness;" but some curious specimens of the wonderful manner in which without intellect, "ruler, or guide," he enables them to provide for themselves in a manner accordant with their nature, and adapted to their particular wants.

W.

THE TEMPER*.

"There's not a cheaper thing on earth,
Nor yet one half so dear:
'Tis worth more than distinguished birth,
Or thousands gained a year.
It lends the day a new delight;
'Tis virtue's foremost shield,
And adds more beauty to the night
Than all the stars may yield.

What may this wondrous spirit be,
With power unheard before—
This charm, this bright divinity?
Good temper—nothing more.
Good temper! 'Tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings."

C. SWAIN.

It may be questioned whether the duty of governing and regulating the temper has as prominent a place in our code of Christian ethics as its importance entitles it to, or whether it is made as frequently as it ought to be a distinct and specific theme in our treatises on morals. We hear, indeed, in a general way, the bad temper condemned: it is considered a dreadful blemish on the character. The loveliest face and form, the greatest talents and accomplishments, if allied to a bad temper, lose half their attractiveness. But we fear Christian moralists have not taken up, and

* From "Neophilus, or Moral Reflections." By the rev. Denis Kelly, M.A., minister of Trinity church, Gough-square, London. London: Hamilton and Co., 1846. We have often had occasion to recommend Mr. Kelly's works, and we think this not the least useful of them. The essays contained in it touch on many subjects, on which, as the preface says, "reserve has been maintained by many of our teachers and moralists." And "this reserve," the author says, "he conceives to be an unhappy circumstance for the interests of religion and morality." It is true that some of these subjects are of peculiar delicacy; nevertheless, in all things we need right teaching; and we trust Mr. K's little volume may have the divine blessing upon it.—Ed.

pressed as strongly as they should, the great, the important, the sacred duty of controlling and regulating the temper; and yet, if we look to the evils which the bad temper inflicts on society, or to the injury which it does to ourselves, we must admit it to be a subject well deserving of special treatment. For how does this evil embitter social intercourse! What a scene of wretchedness does it make many a household, which might otherwise be a scene of domestic felicity! How many a tender and sensitive heart has the bad temper of some companion or some superior worn out and almost broken! We speak not now of the furious temper, of the outbursts of rage. From these there is not so much to be apprehended. These violent explosions are of comparatively rare occurrence. A sense of self-respect will preserve many from them. The very absurdity attending those transports of rage will keep many from exposing themselves to ridicule. But what asperity and bitterness of temper may be evinced, where there are none of those ebullitions of anger! There may be the cold and cutting sarcasm, the curt and contumelious apophthegm, the severity of manner, the looks and the words which are as daggers to the soul, the deportment which speaks the hidden hatred, the use, in fine, of those hundred arts and contrivances by which the world can so well convey (and that without a single angry expression or tone) the most unmeasured scorn and contempt and insult. These are the indications of the bad temper that we now more especially intend, and against which we would chiefly guard. These are what have not been reprobated as much as they deserve to have been. Ah! we have sometimes witnessed on the part of men—of men, too, professing godliness—indications of this kind, which have grieved and pained us. There were no loud or angry words, indeed; but there was a tone of bitterness and severity and malevolence, a manner which evinced the utmost impatience and dislike:

"The hint malevolent, the look oblique,
The obvious satire or implied dislike,
The sneer equivocal, the harsh reply,
And all the cruel language of the eye."

Is this Christian? Shall the disciple of the Saviour adopt the arts used by the world, "a censorious, malevolent world"? Shall the Christian, when he professedly renounces the world, retain that which is one of the most hateful peculiarities about that world? There, indeed, the sour and embittered temper exhibits itself in all its native odiousness. But one would think that the hatefulness of it, as seen in men of the world, would make the Christian shun the vice, and labour to be as unlike them as it were possible to be. Amongst them temper is a scourge: "hateful and hating one another," they laugh at every thing like feeling or tenderness; and, provided a thing be said and done cleverly, no matter how cruel and malevolent it may be, it is considered venial and even commendable. The caustic remark, the bitter taunt, the cold sneer, are natural to them. There you will perceive the laughing eye cover the temper furious as the volcano. O, what a hateful thing is that which we so often see in worldly society—the atrabilious, ill-tempered, misanthropic man of the world! You are afraid to meet such a man, so much is there

of asperity and bitterness in his look and manner. You ask a question: he scarcely deigns to answer you. You make an observation: he receives it with a petulant sneer. You try to enter on a subject: he grows impatient, and rudely turns away to something else. Every thing like serious conversation he accounts insufferable. His temper is so sudden and hasty, that you know not the moment when he will break out into a transport of rage. Cold, sarcastic, satirical, he is harsh and bitter in his judgment on every thing and every one. The worst motives are always imputed to acts. All looks as if there were a hidden smothered fire of hatred in his breast. What a scourge and curse is a temper of this kind to a man himself, and to his fellows! It alienates all, it gets him feared and hated. But shall this, or any thing like this, be found in the Christian? Is not this "one of the things of which he is ashamed" when he turns to God? Will not his most vigorous efforts be directed against this great evil? Surely: to conquer and subdue his temper will henceforth be his great aim. He will learn to hate the vice. He will grow ashamed of it. It is unchristian. It is weak—unworthy of him: it is selfish, detestable. We speak of self-denial. But what is one of the noblest acts of self-denial a man can perform? Is it not to conquer and subdue any natural bad propensity? Are you choleric? It is to guard against passion. "Give me," says Lactantius, when setting forth the power of religion, "give me a man that is passionate, one that is headstrong and unmanageable; with a very few words of God I will make him as quiet as a lamb." Are you satirical? It is to resolve, in God's name and in his strength, never to use a satirical word. Are you fastidious? does a look or an awkward expression offend and pain you? Struggle against such miserable weakness, and resolve to overcome it: resolve that nothing which is not morally evil shall offend you. Are you naturally of a sycophantic turn? Overcome the vice, and learn to "condescend to men of low estate." This is the self-denial of the Christian. It is not the abstaining from lawful indulgence, and retaining all the pride and malignity of our nature. A conquest over the temper is a glorious victory for the Christian to achieve; as rare, too, as it is beautiful, and difficult as it is rare. Show us the man who, lately proud, impetuous, bitter, sarcastic, and choleric, has become an altered man. Do I now behold the moistened eye under provocation, instead of the flash of ungovernable rage? Do I hear it said of him, "Well, what forbearance and temper he now evinces under severe provocation"? Do I hear it said that, "although he was at one time the most satirical of men, and that things must be perpetually presenting themselves to him in a ludicrous and absurd light, yet he never says a word bordering on sarcasm or ridicule"? Do I hear it said, "Such a circumstance must have been most painful to his feelings; but you never would have known it by his manner: he bore it all so quietly, and with such placid good humour"? Do I hear it said that, "though once so choleric that one scarce dared speak to him, yet now I never heard a man discuss a subject so calmly, quietly, and temperately"? Here is that control and government of temper at which the Christian should aim.

Nor is it to be done easily or all at once: on the contrary, to conquer and subdue a bad temper is as difficult as it is a glorious achievement. Nor must we underrate the difficulty of it. Much has been written in a mawkish strain on this subject; and reasons have been adduced, and rules have been laid down for the government of the temper, which might be compared to an attempt to bind a slumbering lion with soft chains of silk. The temper is not so easily subdued. It may, indeed, we admit, be no very difficult task—no very extraordinary act of self-denial—for one to preserve equanimity who is blessed with good health and a fine flow of spirits, and a constitutional placidity, and good-humoured friends, and who has little or nothing to thwart him. The dull, indolent, and good easy man may without much effort preserve an even temper. But to preserve equanimity under the trials of temper which some are subjected to, from the toils and trials and buffetings of this world, is no easy conquest. When the mind is worn with the pressure of business; when the heart is almost broken with coldness, insolence, and neglect, the sneering look and the lip of scorn, with disappointments and losses of fondly cherished hopes, then to preserve the even temper—"to possess the soul in patience," under what some have to endure—is the most difficult of all triumphs over self. None ever obtained it without the aid of powerful principle. None ever succeeded in it who did not make conscience of the duty of governing the temper, and asked for Divine strength to perform it. It is he who has learned to mourn over the bad temper as the shame and disgrace of his nature, who has groaned in secret, and shed tears over it as his sinful infirmity, and who often prays on his bended knees for grace to conquer it; it is he who has learned to value the presence of God as his chiefest joy, and who has felt that the indulgence of an evil temper has drawn him away from his breast—this is the man who will succeed best in conquering and subduing the bad temper.

And, O, how much must he learn to submit to, who aims at the victory! How often must he drive back the rising rebellious thoughts to their dungeon! How often must he reason thus with himself, ere entering the scene of trial and temptation: "If I give way to temper now, I shall only pain and afflict and pierce myself with sorrows; therefore I will pray to the Father of peace for grace to calm my perturbed spirit!" It is by efforts like these, by a course of discipline like this, that mastery over the temper is gradually acquired.

And O most happy and enviable of men is he who has obtained this victory over self. What a blessing is he to others and to himself! "Better is the man," says Solomon, "that has obtained this rule over himself, than he who has conquered a city." What a secret moral influence, what an attractive power it lends to his character! How it makes him "adorn the doctrine he professes"! How it enlarges the sphere of his usefulness! "To be a man of a sweet temper," what a commendation is this! Ah, we have seen such men: we have met with them in the daily intercourse of life; and we can bear witness how beautiful and attractive is the character of such men. Always

the same, equable and sweet in temper, mild, gentle, lenient, unruffled, we saw no cloud ever on their brow, we heard no petulant, or angry, or passionate expression from their lips. Always conciliating, always ready to throw oil upon the waters of strife and bitterness, you were always sure to receive from them the kind look and the soothing word. It always seemed as if a fount of purest benevolence were flowing within their breasts. We have seen them tried, severely tried; but the worst we ever saw to follow was a look of sorrow unmingled with any bitterness. O, what a secret moral power, unconsciously to himself, does such a man possess! How one loves and values him, and enjoys intercourse with him! How does he allay the bitterness which so much mars social intercourse! How delightful it is to have even one in our circle, of whom we can say, "He has a sweet and imperturbable temper: he is full of unaffected Christian kindness and love: he is kind to all, and thinks well of all"! In society, or in the meetings of men, what a genial influence does such a man exercise, always throwing in the kind word, "always tempering bitter things," as the Roman poet has happily expressed it, "with the easy, good-humoured smile!" How we love such men, and how we should grieve to lose them, and how bitterly do we feel their loss when they are gone! Men of this kind will occur to the minds of many. Such a man, I believe, was Wilberforce. The sweetness of his temper was what lent such an attractive power to his character: ever kind, ever ready to speak the healing word; always willing to put the most charitable construction on actions, he was the delight, the soother of the circle in which he moved. With that look, that peculiar look, so solemn and serious, yet so gently humorous and playful—so keen and penetrating and observant, yet so ineffably sweet—so highly intellectual, yet so soft and winning—he was the very ideal of the amiable and well-tempered man. He was, as one beautifully remarked of him, "the most easily amused man he ever met." And, while a De Stael pronounced him the most brilliant man she had met in English society, he was the delight of the plainest and humblest men. It would have been a joy to any of them to have received him under their roof. * * *

Such is the secret power, the magic influence of temper. Such is the secret charm and fascination which a sweet and heavenly temper lends to the character. Do we strive after it? Do we cultivate it? Do we make the government and regulation of the temper our constant study and anxious care? What object is more to be coveted than the ornament of a meek and quiet, a calm and equable temper? Is not the influence, the unenvied influence acquired by it, to be prized above that which is gained by the most shining talents and accomplishments!

"Speak gently. O, 'tis better far
To rule by love than fear."

And ah! would that, with all our striving and emulation, our ambition were more often directed to this object—victory over self, and the acquisition of the mild, sweet, forbearing, benevolent temper; and towards acquiring that best, that most honourable kind of reputation, though comparatively little valued by the world—that of being a sweet and well-tempered man.

THE LEADING OF GOD'S LIGHT AND
TRUTH :

A Sermon,

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Ps. xliii. 3.

"O send out thy light and thy truth : let them lead me ; let them bring me to thy holy hill, and to thy tabernacles."

"No prophecy of scripture," said the apostle Peter, "is of private interpretation." And in like manner St. Paul, referring to certain remarkable events in the history of Israel, declares to the Corinthian church: "These things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come." The same principles of exposition apply equally to the experience of individuals. When St. Paul declares that "faith was imputed to Abraham for righteousness," he expressly adds: "Now it was not written for his sake alone that it was imputed to him, but for ours also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Thus the Psalm from which the text is taken records the personal experience of David. It is referred by commentators to that period of his eventful history, when the unnatural rebellion of Absalom and the subtle treachery of Ahithophel had cut him off for a season from his accustomed enjoyment of the temple-worship; and his soul thirsted for God, yea, for the living God; so that the fervency of his desire found utterance in the inquiry, "When shall I come and appear before God?" But, is it not equally applicable to those among ourselves, who may have been debarred, by sickness or by travel or by any strong necessity, from the privilege of public worship, from the companionship of united prayer, from the profit and the blessing of meeting together in heavenly places in Christ Jesus? The separation from religious ordinances is the only adequate test of their real value. Oftentimes we do not estimate them aright, while we continue to possess them; just as we know not, or regard not, the usefulness of rain during the vernal season, when the showers daily descend, and it would seem that one more or one less would make no perceptible difference in the effects of fertilizing moisture, or in the produce of the prolific soil. But when the summer sunbeams have attained their full intensity, and genial rains are long withheld, and the surface of creation is blackened by unusual drought, who sees not how grateful and how general the change which

is wrought in the aspect of nature by the welcome descent of even a solitary shower? So it is with the Christian's attendance in the house of his God. One opportunity thus withheld may seem to make little difference in the warmth of his affections, or in the amount of his knowledge or in the strength of his principles; but continued absence, unless caused by absolute necessity, and compensated by added earnestness in the use of private means, will either create in the soul an intense and increasing thirst for the waters of life, or wither the plants of grace and canker the fruits of righteousness which before were growing in the heart. We must all be partakers of David's experience; we ought, therefore, all to be interested in David's prayer: "O send out thy light and thy truth: let them lead me; let them bring me to thy holy hill, and to thy tabernacles."

More particularly, then, we have in these words, common to all true believers—

I. A need developed: "O send out thy light and thy truth."

II. A work to be performed: "Let them lead me."

III. A benefit to be attained: "Let them bring me to thy holy hill, and to thy tabernacles."

I. We have here a need developed. We all require, for our guides in the path of life, God's light and God's truth, or, to express the same things in the perfect language of the gospel, God's Spirit and God's word.

We are told by St. John, that "God is light, and in him is no darkness at all." We are told by our Lord himself, that "light is come into the world, and men love darkness rather than light, because their deeds are evil." And, while the evil nature continues to predominate, we know that men will use every means to shut up the dark places of the heart yet more darkly, rather than consent to have them explored and penetrated by the light of truth. They are most unwilling to see themselves as they really are; still more unwilling to contemplate themselves as they must be in the hour, when it shall be appointed unto them once to die, and after death they shall undergo the judgment. They cultivate and cherish, so to speak, the heart of stone; the sensual indifference, that cares for none of these things; the carnal mind that is enmity against God; the light of human wisdom or policy or philosophy, which is, spiritually speaking, darkness, and of which our Lord himself exclaimed, "How great is that darkness!" But, when the Holy Spirit is pleased to convince a man's heart of sin; when it is said to him with power, whether by the voice of the preacher, God's minister

without, or of conscience, God's minister within, "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light;" when the entrance of God's word into the heart, which was before fast closed against its influence, giveth light, and awakened man is brought, as it were, into a new state of existence, he perceives things unseen before; he is made sensible that they, who walk according to the light of reason or the instincts of nature, walk in darkness, and know not whither they go, because darkness hath blinded their eyes. And thus he is taught to adopt, for his own, the psalmist's prayer: "O send out thy light and thy truth": I cannot lead myself; "let *them* lead me:" I cannot guide myself; let *them* guide me. "It is not in man that walketh to direct his steps:" "Lord, lift thou up the light of thy countenance upon me." Experience convinces all men that they are ever prone to sin. Scripture and conscience combine to declare to them that sin is their worst enemy; that, if indulged, it would rear again the barrier which grace has broken down, and forge again the fetters which grace has rent asunder. Hence is it their earnest desire and continual prayer, that God would vouchsafe to them the light of his Holy Spirit, and thus enable them to have a right judgment in all things, by imparting to them the light of life.

Now it is manifest to the eye of sense, that when a flood of light suddenly pervades the face of nature, and the sunbeams penetrate in an instant through the interposing veil of storms, many objects become distinctly visible which were altogether unseen before. In one direction we are struck by unanticipated beauties; in another, it may be, we are met by unsuspected dangers. If we are pursuing a journey, fresh light is thrown upon our path: we know by its assistance how to avoid every impediment and to avail ourselves of every aid. Just in the same manner it is God's light that enables us to apprehend God's truth. It is the Spirit of God who enables us to appropriate and to apply God's word. Then it is no longer a perplexing riddle, a confused maze, a sealed book: it becomes a mirror in which our own image is reflected, a map on which our own course is traced, a portraiture in which our own lineaments are discerned. The Holy Spirit first convinces of sin; and the sinner, thus awakened to a sense of his own indwelling pollution and consequent peril, cannot rest until he is also convinced of righteousness; convinced that God has provided a full, perfect, and sufficient sacrifice, atonement, and satisfaction for the sin of the whole world, in the Lamb of God,

whose blood cleanseth from all sin. The truth of scripture, in this wondrous development of redemption, is commended by its suitableness to his own discovered and experienced necessity. This is he of whom Moses in the law and the prophets did speak; and this is he who is "able to save to the uttermost all that come unto God by him." Thus we deduce the order in which God is for the most part pleased to operate his mighty work of conversion to the soul. First, light; then truth: first, the illumination of the Spirit; then the acceptance and appropriation of the word. Hence it is no uncommon thing to observe most of practical and experimental knowledge of the holy scripture where there is least of that which is technical, critical, formal, acquired by study and by reading—not of the heart, but of the head. Man may, by the force of his natural reason and the exercise of his natural capacity, attain to the understanding of all mysteries and *kall* knowledge: but only the Spirit of God can open his heart to a full perception of the value and excellency of the promises, or teach him to build on them as his own foundation of life, and to plead them before the throne of God as his own title to pardon, his own covenanted claim upon the free grace and mercy of God. It makes all the difference here, whether a man walks in the true light, the light from heaven, or in that of the sparks which his own fire hath kindled; whether he have been taught in spiritual things of God, or only by himself or by his fellow-man. And never, we may be sure, never can any walk aright with God until he has offered in the closet the prayer of the psalmist—"O send out thy light and thy truth;" until he has learned to walk by faith not by sight; and until his faith stands, not in the wisdom of men, but in the power of God.

Such, then, is the need developed—the need of light and of truth; and such is the manner in which it is supplied—the communication of God's Spirit, in order to the understanding and application of God's word.

We are next to consider the work to be performed by God's light and God's truth. They are to lead and to guide.

There are, even in the simplest principles and most familiar processes and commonest operations of religion, things that pass all human understanding. Who shall reconcile the doctrine of God's omnipotence with that of man's free agency? Who will explain how it is that, when God wills to lead, man does not will to follow the knowledge of the expressly told, God would have all men to be saved, and come to the knowledge of the

truth, the divine will fails of its accomplishment, and men put away from themselves the word of God, and judge themselves unworthy of everlasting life? Who shall tell us wherefore God forbears to compel, when the act of compulsion would be at once so easy to him and so profitable to us? why he is content only to influence where he might actuate, and to guide where he might compel, and to reason where he might command, and to entreat where he might constrain? That is a problem which all the wit of man combined must ever be incompetent to solve. We must await the solution of it, therefore, till that day, when the secrets of all hearts shall be revealed, and when it shall be made manifest how, when God "would have all men to be saved," he yet suffered any to be lost. In the mean time it befits creatures such as we are to bow before the veil we cannot penetrate, thankful from the heart that, while he forbears to compel any, he is willing to lead all; and that none, who desires to order his conversation aright, shall fail of the salvation of God.

How, then, it may be asked, do the light and the truth of God lead the returning and repentant sinner in the way of life? We answer, by teaching us to look inwardly to conscience and outwardly to God's word; by preparing us to do whatever is enjoined by the one, and to leave undone what is forbidden by the other; and by casting us, in every time of discovered and experienced need, on the promises of God for succour and for safety; teaching us to pray, "Hold thou up my goings in thy paths, that my footsteps slip not." True it is, indeed, that the light from heaven, which beams across the wilderness of this world, and discloses to the expectant and exploring eye of faith the path that leads upward to the paradise of God, will not always or often indicate the direction which the natural man would follow—will not point where all is bright and smooth and still and calm, with most of flowers to attract the eye, and of fruits to gratify the taste, and of waters to cool and to refresh. At one time it may seem to glance upward to a steep and precipitous ascent, the summit of which is lost in mist and cloud, while the sides are rugged with protruding rocks, or perforated with many clefts and fissures, or broken with obscure and dizzy chasms; at another it may appear to lead through the darkly-rolling river, or across the treacherous morass, where the soul can only look to experience what David so touchingly describes: "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." At one time it may

point to a dark and frowning forest, which may be the lair of the lion, or the lurking-place of the stealthy and venomous serpent; or across the waste, howling wilderness, the barren and dry land, where no water is, but where the storm puts in motion the driving sand, within which armies might find a living tomb. But, wherever the light falls, thither he must follow it; just as Paul went bound in the spirit to Jerusalem, foreknowing that bonds and afflictions awaited him there, yet shrinking neither from persecution nor from danger, when they encountered him in the path of duty, and ready, as he himself declared, not to be bound only, but even to die at Jerusalem, for the name of the Lord Jesus. Just as the star of Bethlehem led the sages from the east to the place where the heavenly infant lay, so will the path of duty conduct us to the holy hill of God. But this very illustration goes far to the solution of the apparent mystery. No one will contend that the Magi were withheld by any physical impediment from turning back at any period of their course. Had they been wearied with the length of their journey, or discouraged by its impediments, or deterred by unwillingness to present their most precious offerings to him who was born King of the Jews, and whose star they had seen in its rising, they might have had opportunity to have returned. The star was their unerring guide: it awakened their interest, it attracted them onward, it was the constant companion of their way, increasing, perhaps, in beauty and in brightness, as they drew nearer to the place where Godhead was to be visibly manifested as tabernacling in the flesh; and thus, while conscious of no restraint upon the freedom of their choice, it was God who led them, and who alone could have led them to the presence of him whom they sought. Just so is it with ourselves. Truly, the entrance of God's word, through the promise of his Spirit, giveth light. It imparts understanding to the simple: it unfolds a succession of great and precious promises to the soul, as within its own power to attain; and to any of God's commandments it attracts by every variety of powerful persuasion, appealing to our hopes and our fears, our desires and affections, our instinctive dread of death, and our irrepressible yearning after immortality: it holds out a bright prospect of "the recompence of the reward:" it insures the end of our faith—the attainment of the crown of life, as the reward of faithfulness unto death: it certifies that "faithful is he that calleth us, who also will do it." But we are conscious all the time, of power to turn back, or to press forward; to mount up-

wards, or to look backwards; to hear and to obey the voice that calls to us, as to children; to ask guidance by God's counsel, that we may be hereafter received into his glory; in the mean time, exemplifying in our own persons the saying of St. Paul: "As many as are led by the Spirit of God, they are the sons of God." Only be it noted and remembered that the guidance of the Spirit is continuous and perpetual. It is, at all times, the preventing us that we may have a good will, and working with us when we have it. This divine Instructor will never leave his people in ignorance of what things they ought to do, nor yet destitute of grace and power faithfully to fulfil the same. He will guard them against the error of those (for such there are) who seem to think that the bible was only designed for the devotion of the sanctuary or the meditation of the closet, not for the active intercourse and business of life. It is a libel on Christianity thus to limit its practical influences. It must teach us, whether we eat or drink, or whatever we do, to do all to the glory of God; and, whenever the Spirit of God dwells in the heart, his fruits, which are in all goodness and righteousness and faith, will assuredly be developed in the life. Thus shall we follow to the end our great Captain of salvation. Thus shall we be led to the holy hill of God, the tabernacle of his glory, the heavenly Zion, where he is enthroned at the right hand of the Majesty on high, glorified with the glory which he had with the Father before the world was; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they; and willing that his faithful people should not only behold, but share the glory which the Father will give him, and all who are the beloved before the foundation of the world.

III. Here, however, we arrive at the third and last point, proposed for our consideration, viz., the benefit to be attained. The light and truth of God, sent forth in answer to the prayer that is the language of the heart, will lead to the holy hill of God, to the building of God, "the house not made with hands, eternal in the heavens."

Into the nature of this benefit, indeed, we cannot minutely enter. Who can describe what eye hath not seen, or delineate what ear hath not heard, or present before the mental view of others what hath not entered into his own imagination even to conceive? If by the hill here spoken of is intended in a figurative sense the city of God, the heavenly Jerusalem, which St. Paul declares to be the mother of us all; if by the tabernacle is symbolized what the same apostle calls the true tabernacle which God hath pitched, and not

man—that temple, of which the glory of God is the abiding splendour, and the Lamb is the light thereof—then how can human tongue describe what the heart cannot conceive; the glories which are reserved for the heir of life and immortality; the moral and intellectual beauty and perfection to be realized by those who shall be made like unto the Son of God; the joy that knows no limit, and the peace that dreads no end; the praise that can never weary, and the love that can never cease or change? Who is sufficient to speak of these things? Who can convey even a partial notion of their existence, when the apostle himself, burning with the fresh and fervid inspiration of the Holy Spirit, humbly declines the overwhelming task, simply declaring that the recompence of the reward will be exceeding abundant, above all that we can ask or think; that the blessings and the glories of the inheritance of the saints in light are inestimable as the sacrifice and death by which they were purchased, unsearchable as the love by which they have been provided and prepared?

If, however, the eye is dazzled with excess of splendour, when it is fixed upon the Light of life; if the understanding is baffled when it essays, even though the line and plummet are let down by the hand of faith, to fathom the divine judgments, which are even as the great deep; there is happily no difficulty in the practically most important question—"Lord, who shall dwell in thy tabernacle? and who shall ascend into thy holy hill?" Those, we reply, and those alone, who are led thither by his light and his truth; those who are born anew of God's Spirit, and formed anew by God's word; those who, having been baptized into Christ, have put on Christ, and, being born of water, are born also of the Holy Spirit; those who habitually take the word of God for the light to their feet and the lantern to their paths; in whom it is the subject of all faith, the ground of all hope, the source and spring of all charity; who desire habitually to regulate their conduct by its precepts, and to stay their souls upon its promises, and who know and confess that they can do so by the power of the Holy Ghost alone, since no man can say that Jesus is the Lord, but by the Holy Ghost. It is those, therefore, who commence every day of life by repeated earnest prayer for the promised illumination of God's Spirit in the heart (which is God's light), and who, having done this, unclose the sacred volume (which is God's truth), in the hope and with the desire that they may not only read, but understand; not only hear, but heed; not only assent to, but apply it; that, before they enter into the

world, in order to the performance of the duties which have been assigned to them by the providence of God, they may furnish themselves with armour of proof against all the open assaults of their enemies, and equally with a sure and sovereign antidote to the subtle poison which is insidiously presented by the traitor hand of Satan. It is those who habitually refer to the love of God, to the example of Christ, to the witness of the Spirit, to the tenor of the gospel, as the standard of moral right and wrong, and to whom the interests of true religion in their family, and among their connections, and throughout the world around them, are dear as their own. Ah, my brethren, if you thus strive to worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh; if you thus traverse the wilderness of this world, as strangers and pilgrims seeking a better country, even a heavenly, it is of little comparative moment what garb you wear, what load you sustain, what rank you occupy, what estimation you possess among men. In the way of life there is no respect of persons: there rich and poor, high and low, learned and unlearned, children and sages, peasant and philosopher, prince and beggar may walk side by side; for all is there reserved the same eternal rest, the same unwithering palm, the same enduring house, the same imperishable crown. All are one in Christ Jesus: all are members of that glorious body, of which the head is divine: "There is no condemnation to them that are in Christ Jesus, and who walk, not after the flesh, but after the Spirit. As many as are led by the Spirit of God, they are the sons of God."

Are we, then, led thus by the light of the Lord, and guided by his truth? Ah, my brethren, it needs no human teaching, no worldly wisdom, no science or philosophy, no patient study or prolonged research, to answer this question aright. The reply will be instinctive, and immediate. No sooner does a man ask of his own heart, and look into the mirror of the word held up by the hand of his own conscience, than he can discover at once, if he will, whose servant he is, and to whom he obeys, whether of sin unto death or of righteousness unto life eternal. Nor is it an involuntary lapse, an occasional inadvertence, an unpremeditated surrender to temptation, or entanglement in a snare, however he may be abased and confounded thereby, that will necessitate the judgment of the believing heart against itself. A man may not always follow his leader as he would, and obey his guide as he ought; yet they, who are led habitually by the Spirit, are still the sons of God. So long as they neither connive at the faults of the flesh, or consent to compromise

with the world, the single act of involuntary disobedience is an infirmity to be pitied, an error to be pardoned, not a crime to be condemned. He, who is perfect in his own immutable Godhead, "knoweth our infirmity, and remembereth that we are dust;" and "we have not an High Priest that cannot be touched with the feeling of our infirmities, but who was in all parts tempted like as we are, yet without sin." As in the days of his flesh, the lame, and the maimed, and the halt, and the blind, the palsied, the leprous, the diseased, and the dying, all came to him; so we, who are conscious of infirmities, however numerous, however powerful, however humiliating, have encouragement to come to him, who freely took our infirmities, and bare our sickness, and who has but one gracious answer to the supplication: "Lord if thou wilt, thou canst make me clean;" which is this: "I will; be thou clean." Thus entreated, in your darkness he will send forth his light, in your perplexity he will send forth his truth: and thus the infirmities by which you are compassed, shall be, after all, only like the fiery trial through which by a resolute effort you can force a path; and, though at the cost of rending the garment and lacerating the flesh, and though the road leads through much tribulation, it shall conduct you at last to the heavenly tabernacle, and to the holy hill of God; until, as was foretold by the prophet "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxi. 10).

Biography.

TOBIAS MATTHEW, ARCHBISHOP OF YORK*.

No. I.

THE birth, education, preferment, and such like things, of this prelate are recorded in Ant. a Wood's *Athenæ Oxon.*

He tells us that his father, John Matthew, was at Ross, in Herefordshire, but came to reside at Bristol, where this his son Tobias was born, in the year 1546. This is just at the latter end of Henry VIII.; so that he might, at the age of ten or twelve, see some of the fires that the Marian rage kindled for protestant bodies; which would give him light enough to see the mischief of persecution, and heat

* Abridged from a manuscript in the British Museum, entitled "The preaching Bishop, or some memorials of the life and death of that excellent prelate, Dr. Tobie Mathewes, sometimes bishop of Duresme and archbishop of York, a most assiduous and faithfull preacher of the gospell; gathered for the most part out of the register, which he left under his own hand, of the time and places he preached at; by Dr. Henry Sampson, of London"—with which we have been kindly favoured by a correspondent.—Ed.

enough to warn him against such violences. At thirteen years of age, he is admitted in the university, as many ripe well have been. A. Wood leaves it doubtful whether he was first admitted in University college or Christ Church; and who would not contend for the honour, when such a worthy, as he proved to be, fell into the lap of the muses, as seven cities did for the birth of Homer? But it seems he took both his degrees in the arts within Christ Church. Three years after the latter, he is chosen public orator, when but twenty-three years of age. Afterwards preferments came hick upon him, as upon a man of great merit. He was a hard student, of a happy memory, of a pleasant winning conversation, grave and becoming, an exact master of both languages, and, therefore, very acceptable in the pulpit; for about this time he entered into orders.

In the year 1570 he is admitted canon of Christ Church and archdeacon of Bath; in 1572, prebendary of Sarum and president of St. John's college, Oxford; in 1576, the queen's chaplain and dean of Christ Church; afterwards, 1579, chancellor, and chanter of Sarum 1583—the one a place of the greatest honour the university gives, the other a preferment of considerable profit. But all these he resigns, to go to the place which was his settled employment, viz., the deanery of Durham, and the probable occasion of his advancement to the highest dignity in the northern province. It may be wondered at why he should choose to go so much northward. He leaves the university, where he had raised up to himself so many ingenuous friends, so many excellent admirers; where he lived beloved, in singular honour and veneration: he goes further from court, the fountain of preferment, where he was already taken notice of as a rising man: he had the town and country before him, where he might have the opportunity of preaching his edifying and useful sermons. The value of the preferment he relinquisheth seems as considerable as this single deanery. That of Christ Church, if it match it not, yet with the chanter'ship outmatches it; or, if they did not, he was not so little beloved as to miss a rectory or dignity in some church. So that it is evident there was some Christian act of self-denial in the case; and, by his diligence in preaching afterwards in places which for the most part wanted instruction, and his apostolic travelling from town to town to preach the gospel, he let us to understand what he aimed at in coming to this cold and northern hemisphere. Oxford was now altered, and became more fecund in worthy preachers: Dr. John Reynolds, Dr. Edes, Mr. Bunney, himself, and divers others, ripened for the pulpit, had taught the preachers to preach.

As for our dean, he is resolved to find work in the north, that wanted more in the south: thither he came September, 1583. Either in this journey, wherein he took possession, or in the year after, he came back to fetch his family, and settle; and, to testify the respect they had to his worth, a whole university went out of town with him, and amongst the rest his learned and worthy friend Dr. Edes, who, designing but one day's journey, could not bid him adieu till he saw him in his deanery; so attractive is good conversation, ancient friendships, and the communication of ingenuous literature.

Our dean is now come to his home and left alone; but he resolves not to choke himself in a fat deanery and idleness: rather than want business he'll make some, and ride about all the country to preach the gospel. I wish those northern countries had never since had worse itinerant preachers than such as himself and Mr. Bunney. He has left a catalogue, of his own hand-writing, of the several times and places when and where he preached, which some call his diary. He frequently mentions the text—sometimes the occasion; and, if his auditors were remarkable, he names some of them, as “at the court,” “Oxford,” “the council in the north,” “the lord president,” &c. He held this deanery about eleven years and a-half, and accounts for seven hundred and twenty-one sermons preached in that space: in some years sixty, in others seventy or eighty. It would be an unprofitable work to transcribe such a register, which was kept only for his own memory, and is but a mere skeleton, without flesh or skin upon it; yet, for the reader's information, some remarks may be taken out of it, that, if he be a bishop, dean, or dignitary, he may understand what an instance once there was of a diligent and useful preacher, scarce to be paralleled in any time since, except peradventure by the incomparable Usher, the lord primate, who was wont to say, that he that had so long been a preacher as himself, and could not preach as he discoursed, and discourse as he preached, had lost his time, and studied to little purpose. His first sermon was upon “Seek ye first the kingdom of God,” &c. It was at the first sitting of her majesty's northern council, in the month of September, 1583—in the year of his age 37—a subject that both befitted the preacher and the auditors, to begin with. The texts he ordinarily chose for the Lord's day in the morning were some part of the epistle or gospel for the day; yet he tied not up himself to them, so as not to alter upon occasion. Neither was this a subterfuge of laziness, as too many make it, who, providing a course of sermons for one year, make it serve them for their whole time; but he, if he was upon the beginning in one year, was upon another clause in the next, never preaching the same sermon, that I could perceive.

He did not call it prating, as some are pleased to call it, to preach twice a day: we find him often doing so; and, as he neglected to preach no Sunday or holy day throughout the year, except when sickness or the like inevitable cause hindered; so, when he was cast into a place in the country where there was no preaching minister, himself performed that office both parts of the day. For, though his ordinary residence was at Durham, and so his cathedral did primarily challenge and accordingly had him, yet he filled the whole country with his doctrine. When any of the prebendaries took their courses there, he rode abroad to carry the message of his great Master into populous towns and villages, being mindful of his great example and words: “I must preach in other cities; for therefore am I sent.” To set down the places at which he preached, would be to transcribe the “Villare” of the county palatine: there is scarce any town but some time or other had him in their pulpit, and some places very often, as Brancepeth, Merrington, Hartlepool, Ashby, Houghton, Lanchester, Billingham, Pittington,

&c. Sometimes he preached three or four days together in a week, as holy days and lecture days fell out: he never declined any service in that kind, through want of warning, and therefore he frequently adds in his remarks, *extempore, subito* (on the instant), *ferè extempore* (almost extempore), &c., but never thus upon a stated day or exercise, which he well knew required his solemn and stated thoughts; but when he was to supply the course of others who failed in their duties, or when any sudden occasion offered itself, to which his friends pressed him, then he would on the sudden, and without premeditation, fill the chair.

He was wont often to reflect upon his performances, and observe with what fervour and spirit he had discharged his duty, blaming himself for want of zeal, and giving God thanks when he perceived his assistance; and therefore, when he hath mentioned a sermon preached at such place or time, he often adds *frigide* (coldly), and sometimes *cheu!* (alas), which is his usual note of exclamation and lamentation upon any sad occurrence; but at other times *feliciter Deo gratias et gloriam* (happily, to God be the praise and glory).

ORIGINAL LETTERS OF THE REFORMERS*.

BARTHOLOMEW TRAHERON TO HENRY BULLINGER.

[Dated at London, Sept. 28, 1548.]

How greatly am I indebted to you, most excellent Bullinger! who have thought proper not only to address me in a most courteous letter, but to present me also with your learned and pious lucubrations. I feel myself unable to express by words the pleasure which this your regard to me has afforded. I should most gladly have addressed you by letter long since; but such painful events have occurred among us, during this year, and altogether so unheard of, that I could not apply my mind to write; indeed, I scarcely wished to live. I doubt not but that you will have heard the whole history. All things, through the wonderful goodness of God, seem now settled. The religion of Christ, which seemed to be giving way, stands firm; and this we attribute solely to the providence of God. We fear, however, lest Flanders should occasion some disturbance. We have a king who is firm, learned, and pious beyond his age. If there has ever existed a Josiah since the first of that name, this is certainly he. And do you also be pleased to implore our common Father, in your public prayers, to preserve him to us in safety. Believe me, my Bullinger, a more holy disposition has no where existed in our time. He alone seems to sustain the gospel by his incredible piety, most holy manners, prudence

altogether that of an old man, with a firmness at this age altogether unheard of. So great a work of God ought not to be unknown to the godly. But, that you may add yet more to the praises of God, you must know that Latimer* has come over to our opinion respecting the true doctrine of the eucharist, together with the archbishop of Canterbury and the other bishops, who heretofore seemed to be Lutherans. Let us implore God with our united prayers, to complete a work so favourably begun; and may he long preserve you and yours. Salute very much my dear brethren, masters Pellican, Bibliander, and Gualter. Farewell.

Yours,

BARTHOLOMEW TRAHERON.

JAMES HADDON TO HENRY BULLINGER.

[Dated at London, Nov. 30, 1553.]

I should have to write very much to your reverence, if I could indulge the feelings of my mind. But, by reason of the manifold engagements with which I am at present overwhelmed, I can scarcely write to you at all. Indeed, all that I have to say could not well be committed to writing; and the bearer, John Schmutches, will give you far better information in words. Alas, what a severe loss have we sustained! Alas, how true religion is banished! Alas, how justly is the wrath of God stirred up against us! I dare not write more, you must understand the rest. We were not so much in the hopes of restoring true religion, as we are now in fear of recalling impious and abominable idolatry. Pour forth your prayers, I entreat you, for me and those like me. A few individuals of this sort are compelled to afford their testimony to real godliness and religion. All our leading men—I mean the bishops and persons of that sort—are overwhelmed by this calamity, and thrown into prison. May God help us! We also are speaking to no purpose; for, unless God should order it otherwise, it is already determined what is to be done. Only that we may profess in whom we believe, and what religion we hold, an offer is made us of encountering our enemies. What will be the result, God knows, and whether this may not be the last letter that I shall be able to write to you. I very much regret that I was unable so fully to provide for your friend Schmutches, by means of the duke of Suffolk, as I hoped and expected, had not this event taken place, which I cannot relate without tears. Pardon me, therefore, if I do not write more upon the subject. I doubt not but that the order, as it were, of the whole tragedy will be related to you. The duke† himself holds to the true God, and I hope by God's help will fully retain his opinions about true religion, in opposition to the devil, whose agents are striving, with all their might, to lead his lordship astray. That he may do this more effectually, I commend his lordship to your prayers; and I commend too myself, and those like-minded. Salute for me, I pray, master Bibliander. May God be with you

* We have extracted these three interesting letters from a volume just published by the Parker society. Our readers are aware that we have frequently recommended this important series of the works of our chief reformers. We would avail ourselves of the present opportunity of strongly urging the claims of this society upon the protestant public. For the trifling subscription of a £1 a-year most valuable works may be secured, each made as far as possible complete in itself. No clergyman's library should be without the Parker volumes.—ED.

[* "It was but seven years before his burning that he relinquished that old error," namely, his opinion for a corporal presence, "that is, about the year 1547, as he confessed to Dr. Weston." Strype, Cranm. 97.]

[† The duke of Suffolk was committed to the Tower, Feb. 6, 1554, and beheaded on Tower-hill on the 23rd of the same month.]

by his Holy Spirit unto the end, and ever glorify
his name by you, as he hath hitherto done!

Your most attached,

JAMES HADDON.

JAMES HADDON TO HENRY BULLINGER.

[Dated at Strasburgh, Dec. 7, 1555.]

Much health. My very dear friend in Christ, I have been often thinking of writing to you for some months past; but nothing has occurred which seemed worthy of being committed to paper, especially as reports were spread abroad with various degrees of uncertainty. But it is now certain that that bitter scourge* of divine justice, that man the most cruel of all within our memory, and most eagerly thirsting for the blood of the saints, has been removed from this life. But, though our sins had richly deserved so great an evil, and even a punishment yet more severe, on account of the listlessness and ingratitude which for the most part pervaded our country when the free course of the gospel was allowed us, yet our heavenly Father and Almighty God has manifested his usual kindness and power. That illustrious pair, masters Ridley and Latimer, offered themselves to God a short time before†, an admirable and noble sacrifice; and their ashes (together with those of others who had gone before them, and who now live in the presence of our Lord and Saviour) have, methinks, called down the judgment of God upon the above-mentioned scourge of heaven. We have no other certain or confirmed intelligence, as far as I am at present aware, worthy of being communicated to you. Besides, I think that you have been made acquainted either previously or more fully from others with the facts I have above stated, though I considered it also my duty to write to you to the same effect; for it seems very long since I had any intercourse with you. Salute for me, I pray you, master Gesner. Please to remember me, and the condition of our country, in your prayers, as I doubt not but you will. May God be with you and your ministry, and preserve you for the benefit of his church!

Yours,

JAMES HADDON.

* Stephen Gardiner, bishop of Winchester. See Foxe, vii. 585. Strype, Mem. iii. l. 465, and Philpot's writings, Parker Society's edition, p. 269.]

† Gardiner died in the next month after the burning of Ridley and Latimer, which took place, Oct. 16, 1555.]

Poetry.

SCRIPTURAL LYRICS.

No. X.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

ADORATION OF THE MAGI.

To Zion's hill the magi come,
And royal treasures bring;
Star-led, they left their eastern home,
To bend to Christ, the King.
And, "Where is he" (they ask in vain)—
"The King who shall o'er Judah reign?"

The Idumean monarch heard,
Who sat on David's throne;
And Judah, trembling, caught the word
That made Messiah known,
With careful eye, and anxious thought,
The Jewish scribes the prophets sought.
The place is marked—the very place—
The star moves on again:
Its course the eastern strangers trace,
And follow in its train.
On—onward still it goes before:
It stops above a lowly door.

Yes, he whom ancient prophets saw,
There rests in humblest guise:
He, from whose lips is Jacob's law,
A feeble infant lies;
And these, by star and prophet led,
Are kneeling round that cradle-bed.

They kneel, in gladness all untold;
Their monarch they adore;
And frankincense and myrrh and gold
Before his feet they pour.
Rejoicing, royal gifts they bring,
An offering unto Christ their King.

Jesus! we know thee, king of kings!
We own thy glorious sway:
We have no costly offerings
Before thy feet to lay;
But help us near thy throne to live,
And all we are to thee to give.

Miscellaneous.

THE CHURCH OF THE HOLY SEPULCHRE.—But even at these moments, when the din and clamour of this scene, which resembled the confusion of tongues at Babel, was loudest, there was one that, like a death-bell, ever rung in my ears—a sound which, eighteen centuries before, every spot in that vicinity must have heard—a sound at which the very rocks were rent, and the earth did quake; which burst asunder the narrow confines of the tomb, and called into life the mouldering ashes of the saint—a sound the most appalling that ever fell on human ear—a sound at which all nature, animate and inanimate, was moved to send forth one universal groan of anguish: that sound was the "Eloi, Eloi, lama sabachthani?" If I closed my eyes amidst this scene, it was but to picture in my mind the bleeding sacrifice, the weeping mother, the supporting disciple, the entreating fellow-sufferer on the cross, the gaunt form of the Roman soldier, the wagging head of the reviling Jew; and thieriven rocks, opening sepulchres, the rent veil of the temple, and the mid-day darkness, appeared in all their reality to my imagination.—*Wild's Holy Land.*

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 623.—JANUARY 9, 1847.



(The Cod.)

SKETCHES FROM NATURAL HISTORY.

No. LII.

THE COD.

THIS fish is ranked in the Linnæan system in the order *jugulares*, of which the characteristic is that the ventral fins are placed before the pectoral ones. The genus *gadus* of this order has the head smooth; the rays of the gill membrane seven, and slender; the body oblong; scales deciduous; all the fins covered with a common skin; more dorsal than anal; rays not prickly; pectoral fins ending in a point. This genus is divided into four families, of which the first has three dorsal fins and a cirrus or beard from the lower jaw. To this family the cod belongs.

The food of the cod is small fish, worms, testaceous or crustaceous animals, such as crabs, &c.; and their digestion is so powerful as to dissolve the greater part of the shells they swallow. Cod are very voracious, and will catch at any small body they perceive moved by the water, even, it is said, stones and pebbles, which are oc-

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asionally found in their stomach. Fish of twelve or fourteen inches in length have frequently been taken from their maw.

The general weight of cod in the British seas is from fourteen to forty pounds. Larger ones have, however, sometimes been captured. In 1756 one was taken at Scarborough, which weighed seventy-eight pounds: its length was five feet eight inches, and its girth five feet. It did not seem to be thought valuable in proportion to its size, for it was sold for but one shilling.

This fish is extremely prolific. Lewenhoeck counted 9,384,000 eggs in a cod of moderate size. The wisdom of divine Providence is remarkably shown in thus taking means to multiply those of the animal creation which are most useful to man while, generally speaking, others increase at an inferior rate. He can, however, and sometimes does, when his judgments are abroad in the earth, multiply destructive creatures to an extent far beyond the power of mankind to resist their ravages. They are the great army of the Lord: "For he is strong that executeth his word," says

the prophet, referring to a plague of this kind: "the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 11).

The cod fisheries are an important source of wealth to those engaged in them. They are carried on by the hook and line; the baits used being herring, a small fish called capelin, shell-fish called clams, and bits of sea-fowl. The vessels employed are from 100 to 150 tons burden; each of these bringings, when successful, from 30,000 to 35,000 fish.

There are two sorts of salt cod, the one called green or white, and the other dried, though it is the same fish differently prepared.

The chief fisheries for green cod are the banks of Newfoundland, which extend under water 500 miles in length and nearly 300 in breadth; the fish resorting to these places for the quantity of worms produced in the sandy bottoms. In curing it, the head is cut off, the belly opened, and the inside taken out. The salter then ranges the cod in the bottom of the vessel, head and tail; and, having thus made a layer a fathom or two square, he covers it with salt: over this he puts another layer of fish, which he covers as before, and thus disposes of all the fish of that day, never mixing those of different days. When they have lain three or four days to drain, they are moved into another part of the vessel, and salted afresh. Sometimes they are put up in barrels for the convenience of carriage.

The fishing for dried cod is carried on principally along the coast of Placentia; and smaller fish are here used, as being better for keeping, since the salt can penetrate more easily. These fish are salted upon moveable benches, but the main salting is performed upon a scaffold, which is called "rake." When they have taken salt, they are washed, and laid upon the galleries of a large scaffold, erected for the purpose, to be drained; after which they are ranged upon handles, a fish thick, the heads opposite to the tails, with the backs uppermost. Thus they are turned and shifted four times every twenty-four hours. As soon as they begin to dry, they are laid in heaps of ten or twelve to retain their warmth; and the heap is every day enlarged, till it becomes double its first bulk: two or three heaps are then put into one, which is turned over every day as before. Afterwards they are salted over again, beginning with those which had been salted first, and then they are laid in great piles, as large as haystacks. When carried on shipboard, they are placed on branches of trees, disposed for that purpose in the bottom of the vessel, with mats all round, to prevent their contracting any moisture.

The commodities drawn from this useful fish are, the sounds and tongues, which are salted at the same time with the cod itself, and barrelled up; the roes or eggs, which, having been salted, serve to cast into the sea to draw fish, particularly pickards, together; and, lastly, the oil, which is used in dressing leather, &c.

MISSIONARY RECORDS.

No. XVIII.

PROTESTANT ARMENIANS IN TURKEY.—"The sultan deals not in vain words; for, when circumstances occur, he shows by deeds that he is sincere when he declares that he has his people's welfare and happiness at heart. To exemplify this, I will relate to you what lately took place. A number of protestant Armenians (for those who read and follow the scriptures are now openly denominated protestants) were sadly persecuted at Erzeroum by the Armenian bishop of that place; so much so, that one of them at last took the bold resolution of going to Constantinople, and complaining to the sultan of their cruel position..... He proceeded to the capital, and found means to lodge his complaints against the persecutor of himself and brethren..... The result has been that he was furnished with a puissant firman to the pasha of Erzeroum, with special orders to see that there were none molested in consequence of their religious opinions, and that all were at liberty to follow the dictates of their consciences in religious matters..... This has so elated the protestant Armenians of Constantinople, who are now become numerous, that they are devising the means of shaking off the shackles of their church, and founding one independent of it, based entirely on the scriptures." So far, a letter from Mr. R. Baker, in the Turkish capital. A more recent communication states that the protestant Armenians, after being excommunicated by the patriarch of Constantinople, have actually founded a new church, and adopted a confession of faith entirely similar to that of the "Eastern Brothers," as well as elected a pastor. And smaller congregations have been formed in Trebisond, Zenieh, and Adabazar. The Turkish government has recognized the independence of this new church, and promised to protect them accordingly; as yet, however, this has not been sufficient to relieve them from the fierce persecution of the Armenian clergy, and some violent proceedings on the part of their former co-religionists. "All this," Mr. Baker goes on to say, "is most encouraging for our work, and all missionary labours: when generally known, people will take courage, and apply to the study of the scriptures, fearless of any persecution from the Turkish governments, and even from their own priests..... I have since sold in Smyrna 150 Bulgarian New Testaments, where before I could not dispose of a dozen copies during the year.... I have been informed by my American missionary friends, that in a village near the town of Nicomedia, a congregation of protestant Armenians have sprung up, who have the scriptures for their rule of faith. No missionary has ever been among them, excepting the missionary of missionaries—the bible. They have suffered much by persecution, and were driven to the necessity of congregating in the fields to carry on their public worship. On one of these occasions they were attacked with stones, which they calmly took up, and went and deposited at the governor's feet, demanding protection and redress, which, I am happy to say, were granted them..... While writing the above, most interesting news has reached from Aleppo. The American missionaries write, that in the town of Antal there exist

at least 200 evangelical Christians, formerly of the Armenian church, and many more to the north of that place, dispersed in different villages. The Armenian patriarch has most solemnly excommunicated them, but to no purpose. They call the patriarch's proceedings very unjust in driving them from their church, because they read and follow the precepts of our Lord and Saviour. This good work has been wholly caused by their reading the scriptures; for no missionary has ever been among them."

CHINA AND THE ROMANIST CONVERTS.—"On Sunday, the 4th of October, M. Verrolles, bishop of Colombo, and vicar-apostolic of Mantshouria (or Chinese Tartary), who has lately returned to France, preached in the great church at Foix. He related a variety of singular details respecting his missionary proceedings in China; but I shall confine myself to what he stated on the subject of the mode in which infant baptism is administered. The missionaries not being in number sufficient for the field before them, baptizers are prepared and set to work. These individuals are devoted converts; but no pains are taken to teach them Christian doctrines: they are simply instructed in the rite of baptism, and the first elements of treating the diseases of infants, so as to be able to administer a few medicaments, and to form some idea whether a malady is likely to prove fatal. The task entrusted to them scarcely affects the cure or treatment of the child, but to have them baptized, and throw heaven open to them, through the waters of regeneration. . . . After this training, the baptizer travels about from place to place. As soon as his arrival at any spot is known, every mother, who has a sick child, loses no time in seeking him out. He examines the infant carefully, feels the pulse at the first articulation of the thumb, and, after a while, puts on a very serious face, declares the child to be in peril of its life, and bids the mother bring him some water instantly that he may wash its head. The credulous parent makes haste to comply. The reputed doctor then takes some of the water in his hands, and pours it on the child's head, at the same time pronouncing the sacramental words used at baptism. In this way, the child is baptized without the privity of the parent, who would otherwise have resisted the performance of the rite. By using this 'stratagem' (I use the very word employed by the bishop) forty thousand children of pagan parents have received baptism, while twenty thousand of them, 'regenerated by the laver of the font,' have died. It would appear from these data that it matters not whether the infant be dying or not. . . . Here there is no preaching of the gospel or of Christ to the benighted pagan, but the practising of a fraud upon his ignorance, superstition, and credulousness. Here is a solemn and momentous rite turned into an occult art. Hence we may form some conjecture of the character of Romanist missions in the far east" (From a letter of the rev. F. Gaubert, a pastor at Foix).

CEYLON.—"Since my arrival within my diocese, every thing has proceeded most happily. Our welcome was most cordial; and but one unanimous feeling of kindness has expressed itself towards us. Three churches are in a state of greater or less advancement. One being rebuilt at

Kandy, by government, for the Portuguese episcopians, which was accidentally destroyed by fire about eight months since: it is well situated in the centre of the old town. Another, a new one, at Newera-Ellia, in the most elevated and picturesque situation near Colombo, rising on a gentle slope from the lake, and commanding the harbour. The third is in Colombo, which is now in progress, to be called 'Trinity church.' My late chaplain, the rev. R. H. Fortescue, has occupied an extensive range of country in the interior: he will solemnize divine service once in three weeks, at five different places, embracing about fifty miles of country, thickly studded with European settlers, before unvisited by any ministrations of our church. . . . He has been very cordially welcomed by all. At four of these places it is proposed to build a chapel, or chapel-school; i. e., a school, with a little recess, or chancel parted off" (The bishop of Colombo to the secretary of the Christian Knowledge Society).

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—It appears, by a statement made by Wm. Cotton, esq., one of the general committee, that, during the last twelve years, there have been voted, in furtherance of objects of immediate and pressing importance, two grants of £10,000 each; two of £5,000; one of £4,000; three of £3,000; and seven of £1,000, together with a yearly sum of not less than £1,000 expended in stations, printing-materials, and other stores for the use of the mission-press in southern India; making a total of £62,000, in sums of £1,000 and upwards. It appeared further, that, besides these larger grants, other sums of money had been voted during the same period, amounting to £34,831, making a total of £96,831 in money grants; independently of the large and annually-increasing grants of books and tracts for the use of schools and lending-libraries, and for gratuitous distribution both at home and abroad.

INQUIRING STATE OF THE JEWS.—The rev. Dr. McCaul, in a report of his mission into Germany, in behalf of the London Society for Christianizing the sons of Abraham, observes: "The field of labour in Berlin is immense, and of peculiar interest. Students, schoolmasters, Jewesses, crowd around and attend the services. I am happy to be able to state that every thing I saw and heard led me to believe that the day of Israel's visitation from on high has advanced far beyond the dawn. The questions of the oral law, Jewish emancipation, and reform, keep all Germany alive. The Jewish mind is thoroughly roused: all are striving after something they know not what. In the great struggle many fall away to infidelity, but many also find rest for their souls in the promises of the gospel. The number seeking baptism is very great. The great number of converts in Berlin, and the influence which it has on all the provinces, point it out as the great centre of missionary exertion in Germany."

THE ATONEMENT.—I received, says a clergyman, from one of the missionaries of the Church Missionary Society, not long ago, a statement which seemed to me calculated in a very remarkable manner to illustrate the grand idea of the gospel, and to bring it home with additional exciting power to our own hearts. He said that in Tinnevely a custom

existed that, when any family of the Brahmins felt anything of the burden of sin on their minds, it was usual to look out for some Brahmin of high caste, who, for a pecuniary compensation, would be content to take on himself the imputation of the guilt of that family, and then go on a long pilgrimage, and, under that imputation of guilt, perform certain ceremonies, and submit to certain sacrifices. There was a family in Tinnevely, who went so far in the accomplishment of their object, that they obtained a young Brahmin who was willing to bear the imputation of that family's guilt; and that guilt was, in imagination, "laid on him;" and, in the fulfilment of their custom, he was driven, with pelting and spitting and scorn, out of the village, to go forth on his melancholy mission. The poor Brahmin, bowed down under the fancied weight of the guilt of one human family, fled from the neighbourhood to the wilderness. But there he found even the imagined consciousness of the guilt of one solitary family more than he was able to sustain, and—he put himself out of mortal existence. What, then, must have been the feelings of him who, when he hung upon the cross, was "wounded for our transgressions, and bruised for our iniquities," the Lord having "laid on him the iniquity" of the whole human race?

CHURCH PASTORAL AID SOCIETY.—Oct., 1846.—Incumbents aided, 311; population under their charge, 2,151,027; average population to each, 6,916; average income of incumbents, £199; grants now in operation, for clergymen, 235, and lay assistants, 61; churches and chapels opened, 113; licensed places and chapels, 136.

H. S.

THE FORGIVENESS OF SINS*.

"And forgive us our debts as we forgive our debtors."

THIS important petition refers to that first and chief of all blessings, which man as a sinner stands in need of, and upon which every humble and contrite Christian will constantly fix his thoughts and desires—a blessing without which it is of comparatively little consequence that the preceding petition for our daily bread should be answered; for we should remember that an abiding sense of God's forgiving love is absolutely necessary to sweeten our enjoyment of the comforts of life. A knowledge of God's pardoning mercy will render the coarsest and the cheapest fare infinitely more delicious than the richest and most expensive luxuries of kings without it.

The first thing to be noticed, in order to a right understanding of this petition is, that it is offered up by those who are the children of God, who call him Father, and who, therefore, are believers in the Lord Jesus Christ, and as such are accepted in him, and justified by that faith which is the bond of union between the sinner and the Saviour. But it may be asked, Does not justification include the forgiveness of the sins of all those that believe? We answer at once that it unquestionably does (Rom. viii. 1; Eph. i. 7). As soon as ever the sinner, having been convinced of sin by the power

of the Spirit of God, believes that message of pardoning mercy which has been proclaimed in consequence of the meritorious sufferings of Christ, he has a full and complete forgiveness of all his sins, as the first blessing conferred upon him by the grace of God. This forgiveness is compared in scripture to a "blotting out of our transgressions" (Isa. xliii. 25), and to God's casting our sins behind his back (Isa. xxxviii. 17). It is a forgiveness by which the guilt of sin is removed, which has been procured by the shedding of the Saviour's blood, and which is accompanied by the sinner receiving a title to an inheritance among them that are sanctified by faith in Jesus (Matt. xxvi. 28; Acts xxvi. 18). This forgiveness, too, is complete; for who can accuse the sinner when once connected with Christ? The law cannot accuse him; for its precepts have been fulfilled in the righteousness, and its penalties sustained in the sufferings of Christ. The justice of God cannot accuse him, since that justice has been completely asserted in the death of him who was "wounded for our transgressions and bruised for our iniquities." There is nothing, in short, that can accuse the sinner but conscience. There all the difficulty lies: the great labour is to convince the man himself that God confers upon him a free pardon through the interposition of Christ. Hence the necessity of the Holy Spirit's agency to give the knowledge of salvation by the remission of sins; but, when once the Holy Spirit has imparted this knowledge, then the justified sinner, having received the remission of all his sins, can give thanks unto the Father who hath translated him into the kingdom of his dear Son, in whom he has "redemption through his blood, even the forgiveness of sins" (Col. i. 13, 14).

But it will be asked, further, How is this doctrine of a free and full forgiveness, as contained within the sinner's justification, to be reconciled with the text, in which the justified sinner is directed to pray, saying: "Forgive us our debts, as we forgive our debtors"? We answer this question by remarking, that those who become the children of God by faith in Christ Jesus are always liable to sin, and to offend their heavenly Father, as long as they retain within them that fallen nature which belongs to them in their present state. The apostle John confirms this, when he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). So that, although the believer does not require a second justification, yet he requires to pray daily for the forgiveness of his daily offences against God: he requires to apply continually, whenever, as a child of God, he falls into error or transgression, to the same mercy, to the same Saviour, and to the same atonement by which he was at first justified and adopted into the family of God. This important truth is very significantly set forth in the language of Christ, recorded in John xiii. 10: "He that is washed needeth not save to wash his feet, but is clean every whit." The allusion in this passage is to a person who has been in a bath, and who, in walking from the bath to the place where he is about to put on his garments, may have contracted some impurity with his feet. Such a person does not require to return to the bath again, but simply employs a basin of water and a towel,

* From the rev. D. Bagot's "Commentary on St. Matthew's Gospel."

as Jesus did on this occasion, to wash his feet. Thus, he that has been once justified by faith needeth not a second justification, but only that he should keep himself unspotted from the world whilst he is going on to glory; but, whenever he contracts any moral defilement in his walk, he must apply to the same blood by which he was at first cleansed from sin, for the forgiveness of his iniquity. And, blessed be God! there is an undying efficacy in the blood of Jesus: it can obliterate the greatest sins of the greatest sinner. "If any man sin," saith the beloved apostle, addressing Christians under the name of "little children," "we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins"—that is, for the sins of believers—"and not for ours only, but also for the sins of the whole world" (1 John ii. 1, 2). Thus, we think that it must now appear, that the petition before us is one which believers in Christ may and should offer up from day to day, in perfect consistency with a full persuasion of their being the justified and accepted children of God.

We shall now proceed to examine the petition itself. And here we cannot fail to notice the expressive designation by which our sins are here described: they are called "debts" (*ὀφειλήματα*.) For it is evident that this word refers to sins, from the parallel passage in Luke xi. 4: "Forgive us our sins; for we also forgive every one that is indebted unto us." It cannot certainly have any direct reference to that obedience which we should ever render to God, as if we were praying to him that he would dispense with our obedience. This would involve a principle as inconsistent with the promotion of our happiness as of his glory. No change that has taken place in our character or circumstances, in consequence of the fall, can make any alteration in respect of God's demands upon our obedience. We are, then, to understand the word "debts," as referring to our sins; and, when we pray "forgive us our debts," we ask God so to forgive them as to remit the sufferings to which we are liable on account of our sins; for whenever we commit sins we contract debts. And this word is very expressive. It points more immediately to God himself, giving to our transgressions the character of direct offences against God, personally considered; whereas sin is defined in scripture to be the transgression of the law, so that it properly conveys the idea of offences which are only indirectly committed against the Lawgiver.

But this petition implies much: it shows that we cannot pay the debts which we owe to God; that we must look to his mercy for forgiveness; that he will forgive us when we pray to him; and that we should ask God alone for this first of blessings, as he alone can forgive sins. We should also notice the force of the word *our* in the phrase "our debts." This shows that the debts spoken of are common to us all. We cannot, therefore, find any of our fellow-creatures who could undertake to pay them for us, for they are all debtors themselves: "none of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. xlix. 7). But what a source of grateful consolation should it be to every sinner, that this prayer has been prescribed by him who rendered it consistent with the character and

the law of God to pardon the sins of man; who has been the Author of an atonement so infinitely precious, that, upon the basis of it, it has been recorded that, "if we confess our sins, he is" not only merciful and gracious, but "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Let us, then, fervently and constantly present this petition at a throne of grace; ever remembering that no evil is so dreadful as unpardoned sin, that no convulsion of nature is so terrible in its consequences. But if we have a comfortable sense of God's pardoning love dwelling in our souls, we may then say, in the language of the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Ps. xlii. 1-3).

Let us now examine what is annexed to this petition, "as we forgive our debtors." In order to understand this, we must carefully notice that the Lord's prayer, and consequently every petition in it, is to be offered up by a justified sinner; that is, by one who has been accepted in Christ, and who has been in the habit of acting upon the commandments of the gospel, which direct its followers to forgive one another even as God for Christ's sake hath forgiven them (Ephes. iv. 32; Col. iii. 13); and who is, therefore, supposed to know what it is to forgive fully and freely. There is no condition of the kind that is implied in these words, "as we forgive our debtors," in any way connected with the justification of the sinner. Justification is altogether unconditional, unless we should look upon faith as a condition of it, inasmuch as it is the indispensable instrument for conveying to us the personal enjoyment of that blessing. We are, therefore, to understand these words as having a reference to our extending forgiveness to others after, and not before, we have received that general forgiveness which is included in our justification. We have an illustration of this, in the parable which is recorded in Matt. xviii. 23-25, in which the servant who had been forgiven ten thousand talents refused to forgive his fellow-servant after he had received forgiveness himself. This ought to be the most obvious and immediate practical effect of our having been freely forgiven in our justification, that we should afterwards be ready to forgive others, because this forgiveness of others is the same thing in kind as our own forgiveness by God.

Now, we may look upon this clause, "as we forgive our debtors," in two points of view.

1. As a kind of solemn and sacred pledge given by the believer, when he is on his knees before the throne of God, that he will exercise a forgiving spirit. If, when we offer up this prayer, "forgive us our debts," we do not forgive others, we bind and fasten upon our own souls, in the sight of God, the guilt of our own offences, and we oblige God to visit us with chastisement for our sins, in order to soften our hearts, and to create in us a disposition to forgive those who may have injured us. How much better, then, is it to be able to pray to God to forgive us as we forgive others, than to tempt him to withhold forgiveness

because we have refused to forgive! In the former case there is a two-fold joy and satisfaction: in the latter there is a double misery.

2. We may look upon this clause as a kind of argument, implying that, as we exercise forgiveness towards others, so do we much more expect to be forgiven by him who is infinite in mercy. It is such an argument as the centurion employed, when he reasoned in this way; that, as he was in the habit of exercising effectual authority over the soldiers under his command, so much more should Christ be able to exercise authority over the physical circumstances of man; or it is such an argument as Jesus himself employed, when he said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13).

We must not, however, forget that this clause contains a condition in the simple sense of the word; for the explanation which Christ gives in the 14th and 15th verses, at the end of the Lord's prayer, necessarily implies this: "For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses." God, in the exercise, not of legislative or judicial authority, but of paternal authority, in dealing with his children, annexes this condition to his forgiving them their debts in this life, as they incur them from time to time, that they should forgive each other. This is far from representing our forgiveness of others as the meritoriously-procuring cause of our being forgiven by God. Nothing can procure forgiveness for man but the intercession of Christ, pleading the efficacy of that propitiation which he effected on the cross.

The word "debtors" requires to be attended to. It does not refer to those who owe us money. Christians are not exempted from the usual obligations of civil society, nor are they required, by any principle which the gospel supplies, to remit their just debts. This would be to make our holy religion a cloak for every species of fraud and injustice. We are commanded to "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Our debtors, then, in this passage, are those who have done us any injury; who owe us debts of respect, or of reparation, or of love. No man is without "debtors" of this kind; and there is no man who does not owe many such debts to his fellow-creatures. Let every one, then, take care to pay all such debts. There should be as scrupulous a regard to honesty in this case as in money matters. Children owe debts of love to their parents, and parents to their children; husbands to their wives, and wives to their husbands; masters to their servants, and servants to their masters: let all, we say, be careful to discharge the debts which they owe to their fellow-creatures, so that they may be able to pray, "Forgive us our debts, as we forgive our debtors," without feeling that there has been anything in this respect, in their conduct, to diminish their confidence in the pardoning mercy of God.

THE CAVE OF THE FIELD OF MACHPELAH*.

"And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan."—GEN. xxiii. 19.

THIS chapter affords the earliest notice of the practice, which was formerly very prevalent in the east, of depositing the dead in natural or artificial caves, great numbers of which are still to be found in Palestine, Syria, Egypt, and Persia. In the mountainous country of southern Palestine there are abundance of natural caves in the rocks, which might easily be formed into commodious sepulchral vaults; and, where such natural caves were wanting, sepulchres were hewn in the rock for such families as were able to incur the necessary expense; for this was the mode of sepulture decidedly preferred by those who could obtain it. The arrangements and extent of these caves varied with circumstances. The name *מַכְפֶּלֶה* from *כָּפַל*

chaphal, "double," renders the signification of the cave of Machpelah literally that of the "double cave," so called probably because it had more than one chamber, as is often the case with the better kind of sepulchral caverns. That this was the case with the cave of Machpelah, which, after this purchase of it by Abraham, became the family sepulchre of the Hebrew patriarchs, appears from the description of it by Benjamin of Tudela, and by the Moslem writers. Benjamin, who visited the place in the twelfth century, writes: "Six parasangs to Hebron. The ancient city of that name was situated on the hill; whereas the modern town stands in a valley, even in the field of Machpelah. Here is the large place of worship called St. Abraham, which during the time of the Mahomedans was a synagogue. The Gentiles have erected six sepulchres in this place, which they pretended to be those of Abraham and Sarah, of Isaac and Rebekah, and of Jacob and Leah. The pilgrims are told that they are the sepulchres of the fathers, and money is extorted from them. But, if any Jew come, who gives an additional fee to the keeper of the cave, an iron door is found, which dates from the times of the forefathers who rest in peace; and, with a burning candle in his hand, the visitor descends to the first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchres—that of Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah. All these sepulchres bear inscriptions, the letters being engraved thus upon that of Abraham: 'This is the sepulchre of our father Abraham, upon whom be peace;' and even so upon that of Isaac, and upon all the other sepulchres. A lamp burns in the cave and upon the sepulchres continually, both day and night. And you see tubs filled with the bones of Israelites; for it is a custom of the house of Israel to bring hither the bones of their relicts and of their forefathers, and to leave them here unto this day" (Itinerary, ed. Asher, Berlin, 1840). John Sanderson was at Hebron in the summer of 1601, and the account he gives agrees, as far as it goes, with that of the Spanish Jew; but access to the cave was then even more restricted than it seems to have been in the time of the latter. He says, "Into this tomb not any are suffered to enter; but at a square hole

* From "The Pictorial Bible." London: Knight.

through a thick wall they may discern a little light of a lamp. The Jews do their ceremonies of prayer there without. The Moors and Turks are permitted to have a little more light, which is at the top, where they let down the oil for the lamp: the lamp is a very great one, continually burning." For upwards of a century, only two or three Europeans have been able, either by daring or bribery, to obtain access to the mosque and cave. Ali Bey, who passed as a Mussulman, has given a description of it; but his account is so incompatible with all others, and with the reports of the Turks, that its accuracy was questioned in the first edition of this work (*Pictorial Bible*); although no positive evidence in disproof of it could then be produced, as no European is admitted to the mosque. According to all other statements, the sepulchre is a deep and spacious cavern, cut out of the solid rock, the opening to which is in the centre of the mosque, and is seldom entered even by Moslems; but Ali Bey seems to describe each separate tomb as in a distinct room, on the level of the floor of the mosque. These rooms have their entrances guarded by iron gates, and by wooden doors plated with silver, with bolts and padlocks of the same metal. He says, "All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold: those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets." All this is now, however, known to be a pure fable; for, according to a note in the rev. D. A. de Sola's "New Translation of the Scriptures," sir Moses and lady Montefiore, accompanied by Dr. Loewe, were, as a mark of special and extraordinary consideration, admitted to the interior of the mosque; and they state distinctly that they saw no separate rooms with silver covered doors, or any of the other remarkable objects said by Ali Bey to be situated on the level of the floor of the mosque; but, on the contrary, they were shown the ancient iron door mentioned by rabbi Benjamin, leading to the cave below, to which even Moslems are seldom admitted.

THE DEATH OF RUNJEET SINGH*.

THE life of Runjeet Singh was now drawing to a close. Although the remaining vigour of his wonderful constitution had partially recovered the paralytic attack which had seized him during Lord Auckland's visit, he lost the power of speech, though he retained his other faculties. "A curious and interesting sight it was now," says one authority, "to behold the fast-decaying monarch, his mind still alive, by signs giving his orders: still receiving reports, and, assisted by his faithful fakir, Uzeez-ud-deen, almost as usual attending to the affairs of state. By a slight turn of his hand to the south, he would inquire the news from

the British frontier: by a similar turn to the west, he would demand tidings from the invading army; and most anxious was he for news from Affghanistan, doubting the success of the English measure, seeing his own advantage in their failure, and yet unwilling, or afraid, to withdraw from his engagements." So deep were the feelings of respect he had inspired, that the most implicit obedience was paid to every wish he had expressed, though his hour was near. Several times he was taken from his charpoe (bedstead), and laid on the floor to die; but he rallied again. In the hot weather of 1839, he had applied for a British physician, and Dr. Steele was sent; but his case was a hopeless one: dropsy, attended by fever, had made rapid inroads, and defied the power of medicine. When Runjeet became aware of the fatal character of his disaster, he seemed for days to struggle with death, and still clung with mad tenacity to an existence which had no enjoyment to offer him that he had not exhausted. He had recourse to priests and holy men, whose effectual intervention with heaven, by a perversity of which all countries, in all ages, have furnished examples, he hoped could be purchased by gold. Even his avarice yielded to this exigency; and he lavished with almost wanton prodigality his immense treasures amongst sordid pundits, fakirs, and devotees of all sorts, who flocked from every quarter to Lahore, allured by the liberal prices he paid for prayers. His alms were distributed without discrimination, amongst Hindus, and Nanuk-Shahis, Brahmins and Soodees: Gye and Juggernaut participated in the spoil with Amritsar and other Sikh shrines. The nearer the dreaded moment seemed to approach, the more eager was his hankering for life, and the more undistinguishing and boundless his profusion. Jagirs were assigned to temples: his elephants, even his beloved horses, were parted with: steeds with jewelled saddles, cows with gilded horns, golden chairs and golden bedsteads were sent to propitiate the various deities: his pearls and gems, even the jewels which had been recently presented to him by the representative of the British nation, were bartered for even the chance of a few additional moments of existence. It has been computed that, on the day of his death, the wealth bestowed by Runjeet, in pious gifts, amounted to more than a million sterling. As a last resource, two hours before his death, that matchless diamond, the Koh-i-noor, for the possession of which he had violated the laws of hospitality and perpetrated a cruel robbery, was sent for, to be despatched as a gift to adorn the image of Juggernaut; but now his successor, and his ministers and courtiers (who were invaded by fears that nothing would be left for their cupidity), interposed, and represented that such a jewel, which the whole revenue of India could not re-purchase, was an alms too precious to be conferred upon Brahmins. The other gifts, however, continued till the evening of the 27th June, 1839, when, after a succession of fainting fits, his mental faculties remaining unimpaired till the last, the maharaja expired at the age of fifty-eight ("History of the Punjab").

The corpse of the late maharaja having been washed with Ganges water, and placed on a bier of sandal wood, decorated with gold flowers, was

* From "Geography and Sacred History of Syria, &c., made interesting." By J. J. Gaskin. Dublin: Curry and Co., 1846. Geography and sacred history, if well and accurately given, are always "interesting;" we fully acknowledge, therefore, that Mr. Gaskin has fulfilled the promise of his title, and produced an interesting little book.—Eds.

carried, the day after his death, to the place of cremation, before the gates of the palace, Hazaree Bagh, followed by the four Ranis in their richest dresses, loaded with jewels of immense value, walking with a measured step, attended by Brahmins and Soodees (Sikh priests), singing the holy hymns of Nanuk, in the same form and with the same ceremonies which were beheld in these very parts (on the banks of the Ravee) by the army of Alexander the Great, more than 2,000 years before, and which are described by the Greek and Roman writers with a minute fidelity which would suit a modern suttee. The funeral-pile was made of sandal-wood; and when the procession reached it, an affecting scene took place: Rani Koondun, the principal widow, took the hand of Dhean Singh, and placing it on the breast of the corpse, made him swear never to betray or desert Khureek Singh, who, in like manner, swore not to betray or desert Dhean Singh. Besides the fatal curse of a Suttee, the torments incurred by the slaughter of a thousand cows were imprecated on the head of him who violated his oath. Rani Koondun then mounted the pyre, and sat down beside the body of her late husband, which was in a sitting posture, and placed his head in her lap: the other Ranis, two of them only sixteen years of age, and of extraordinary beauty, with five, some say seven, Cashmerian slave girls (one of them the lovely Lotus, who had attracted the admiration of the mission in 1838) followed the example, seating themselves around the corpse, with every token of satisfaction in their countenances. At the hour fixed by the Brahmins, in the presence of all the troops at the capital, and an immense crowd of spectators, including several English officers, the pile was lighted—one account states by Khuruk Singh, another by the Rani Koondun—and, without a shriek or groan being heard, the living and the dead were reduced to ashes. It is said that the raja Dhean Singh made four several attempts to jump upon the burning mass, but was withheld by the people about him. A witness of this appalling spectacle relates that a small cloud appeared in the sky over the pile, and that he saw (perhaps thought he saw) a few drops fall upon the smouldering embers, as if the very elements wept at the closing scene of so dismal a tragedy. The ashes were conveyed in a palanquin of gold, in grand procession, accompanied by Khuruk Singh (in a plain white muslin dress), Dhean Singh, and Khoo Shal Singh, to the Ganges, and committed to that holy river ("The Rise, Progress, and Present Condition of the Sect and Nation of the Sikhs").

How different from the departure of a Christian is the death of one who knows not God!

THE CHARACTER OF CORNELIUS, THE FIRST GENTILE CONVERT TO THE FAITH OF CHRIST:

A Sermon,

BY THE REV. GEORGE SPENCE, D.C.L.,

Late Vicar of St. Clement's, Cambridge.

ACTS x. 1, 2.

"There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

ALTHOUGH it seemed good to Almighty God, under the old dispensation, to separate for himself a peculiar people, and to make himself known to them in a wonderful manner, he gave frequent intimations that this knowledge should, in the fulness of time, be extended to the Gentiles also. The history of the woman of Zarephath, to whom, as you will remember, was committed the honour of nourishing the prophet Elijah, is one of these, noticed in this connection by our blessed Lord: "I tell you of a truth," said he, "many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." And again: "Many lepers also were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian" (Luke iv. 25-27). But so unwilling were the Jews to admit the possibility that others should participate with themselves in the contemplated glories of Messiah's kingdom; so repugnant to all their prejudices was that declaration of our Lord's, that "many should come from the east and from the west, and should sit down with Abraham and Isaac and Jacob in the kingdom of heaven," while they, who had looked upon themselves as alone "the children of the kingdom, should be cast out into outer darkness," that upon one occasion, when his discourse had embraced this topic, we read, "All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke iv. 28, 29).

Even his immediate disciples were slow of heart to perceive the drift of many of our Lord's discourses to the same effect. He took frequent occasion to draw their attention to the unwelcome truth that the Gentiles, though "aliens from the commonwealth of Israel,

and strangers from the covenants of promise, having no hope, and without God in the world, should be made nigh by the blood of Christ" (Eph. ii. 13). "Other sheep I have," said he, "which are not of this fold: them also I must bring; and there shall be one fold, under one shepherd" (John x. 16). Even that remarkable injunction of our Lord's "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mat. xxviii. 19)—even this was inadequate wholly to remove the prejudice with which their eyes were held.

In the chapter from which we have taken our text, however, we have an incident in the conversion of the Roman centurion to the Christian faith, from which it was not possible to withhold conviction. Hitherto, both at Jerusalem and in all Judea, wherever the heralds of the new dispensation came, they preached the gospel to the Jews only, or to those Greeks which were circumcised and proselyted to the Jews' religion; but now God's full time was come, when they were to "turn to the Gentiles." The miraculous intimations of his will both to Cornelius and to Peter, in the visions which severally appeared to them at Cæsarea and at Joppa, attested as they were by the descent of the Holy Ghost upon them (as upon the apostles on the day of Pentecost), manifested beyond all question that the door of faith was to be opened, and the glad tidings to be proclaimed: "Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 18). That "mystery, which in other ages was not made known unto the sons of men, was then revealed unto the holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Ephes. iii. 6).

In this incident, in the conversion of Cornelius, we behold the rise of that mighty stream which has poured its healing waters over so large a portion of the civilized world, fulfilling in its course the prediction of the evangelical prophet: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. ix. 2).

My brethren, our highly favoured country was once "the land of the shadow of death." Now, "through the tender mercy of our God, the day-spring from on high has visited us, to guide our feet into the way of peace" (Luke i. 78, 79). Let us see to it, that we do not, by "loving darkness rather than light," provoke the Lord to withdraw from us his mercy, to remove the candlestick from the

midst of us. The Jews "because of unbelief were broken off;" and we stand by faith. Let us not be high-minded, but fear; for, if God spared not the natural branches" (Rom. xi. 20-21), what great need have we to "walk circumspectly, lest also he spare not us."

But, that we may not merge in general reflections the particular lesson which the history before us is so well calculated to convey, "now that we are all here present before God," I desire your attention—

I. To the character of Cornelius as drawn for us by the pen of inspiration.

II. To some probable reasons wherefore he was selected from the Pagan world as the first convert to the faith of Christ.

III. And, in conclusion, I shall aim at drawing some such practical conclusions from the entire subject, as may, by the help of God's blessed Spirit, be productive of benefit to ourselves.

I. The character of Cornelius. He is introduced in the text as a Roman soldier, a centurion, an officer of considerable rank and distinction, in the cohort or regiment called the Italian band, quartered at Cæsarea. He had been a heathen, but, by the grace of God, had been delivered from the vain and idolatrous worship of the gods of his own country, to serve the true and living God. How, or in what way, this change had been effected, we know not with any certainty. It is not improbable that, in consequence of his residence in Judea, the scriptures of the Old Testament had fallen in his way, and he had been led to study them in an unprejudiced and teachable spirit, and had become convinced that the gods of the heathen were no gods, and that the God of Israel, he was the true and only God.

Almost the very first intimation that is given us of his character shows him to us as one, who, when he had been led to discern the right path, was no loiterer, not one that halted between two opinions. He did not worship the God of Israel through fear, and his country's gods through favour. His conclusion doubtless was: There can be but one God; but one infinite, and but one supreme: there needs be but one God; one omnipotent, one all-sufficient. In an honest and true heart, therefore, he had adopted Joshua's determination: "As for me and my house, we will serve the Lord." Accordingly, he is introduced to us as "one that feared God with all his house." And such, brethren, must ever be the result of an honest fear, or reverence of God, drawn from the word of God, and wrought by the Spirit of God. It is the "beginning of wisdom:" it works in the mind of the individual to pro-

dance conviction. But, conviction once produced, it stops not with the individual: it moves him to exert his influence for the benefit of others, and especially of those of his own household; and he is found at evening and at morning directing and accompanying them to the throne of grace: and, if we are right in our conjecture that it was from the holy scriptures that the centurion had become acquainted with Israel's God, there can be little doubt that these same scriptures would be employed by him as the means of instructing those about him. And here it occurs to me to ask, How is it that the scriptures of truth are so little read amongst ourselves—I mean in our families? Can we really believe that they contain God's holy word, whereby he speaks to us, makes known his will, his laws, his promises, his "exceeding great and precious promises"; and, believing this, can we let them lie upon our shelves and in our closets from week to week, unread and unregarded? Religion, to be of any avail, must be allowed to exert its holy influences on our daily walk and conversation: and, the word of God is given to be a light unto our feet, and a lamp to our paths.

If you, dear brethren, like Cornelius, fear God, are you not afraid to neglect his word? Let me urge it upon you to assemble your children and the members of your house once, at least, on every day, and read aloud some portion of that blessed book, and then conclude with a few words of supplication, from the book of common prayer or some approved formulary, to the God who heard Cornelius, and who will not turn away his ear from you. Make the effort, and seek earnestly for persevering grace, that you may continue it for one whole year. O, if this were done by every parent of a child within this opulent and extensive parish (and I hesitate not to say that the parent who can read, and yet neglects the duty, neither really fears God nor truly loves his child as he ought), very different at the year's end would be the condition of the schools and neighbourhood; far less irksome would be the office of the teacher; and far more profitable the discourses of the pulpit.

But it is stated of Cornelius, whose conduct suggests to us these remarks, that he "prayed to God always." It may be that, whilst I have been urging on you once at least each day to gather your families together for a few minutes, to read the word of life, you have been finding out excuses in your manifold engagements, and saying within yourselves, "It is impossible, it is utterly impossible: at such an hour I have to be at such a place, and at such and such a

time to do such and such things: it is quite impossible." Listen to me, dear brethren: if it be really and truly impossible, God may possibly accept the excuses you have been framing. It is not to the preacher you are accountable, but to your heavenly Father: and, depend upon it, he is not mocked. He did not give his word that it should be laid upon the shelf. He knows whether it is impossible, or whether the hindrance exists only in your indifference to him and to his word; or it may be in your want of method in arranging your affairs. But, here the question naturally arises, Had Cornelius, concerning whom it is recorded that "he prayed to God always," no engagements? Had he, a Roman soldier, appointed to command at least a hundred men, and to communicate continually with the authorities at Rome concerning the conduct of the refractory Jews, at this time subjects to the emperor his master, had he nothing to do? Might he not easily have found excuses? But, no: he "feared God;" and, moreover, he would have all his house to fear him: he had learned and felt the truth of the psalmist's sweet experience:

"Fear him, ye saints, and you will then
Have nothing else to fear:
Make you his service your delight;
He'll make your wants his care."

But, how, it may be inquired, could he, if thus fully occupied, how could he possibly pray to God always? Listen to me whilst I endeavour to supply the answer. He feared God, felt reverently and gratefully his mercy in making himself known to him; and he was afraid lest, if left an instant to himself, he might, at some time or other, relapse into his former state of idolatry and heathenism; and it was his aim, therefore, to live in a constant spirit of prayer, so that the fire might ever be burning on the altar of his heart: he not only observed stated seasons of prayer (for it was at the ninth hour of the day—the hour of evening prayer—that the angel appeared to him), but his very duties were so performed, and his mind so carefully regulated by continual meditation upon and intercourse with his heavenly Friend, that it was no exaggeration to say of him, "He prayed to God always." Cornelius was a soldier; a profession, generally but too hastily, supposed unfavourable to the growth of grace in the heart. It would not be too much to say that there is not perhaps any calling, that admits of a participation in the privileges of God's holy day, which is really unfavourable to religion, if only God be truly feared. Undoubtedly, some callings seem, from their very nature, to afford larger opportunities of

the means of grace and association with God's dear children than do others: but I should say, in general, that the state of all others the most unfavourable to vital godliness is a state of idleness and inactivity. God appoints us duties; and it is, I am thankful to be enabled to state from extensive personal experience and observation, quite possible diligently to attend to them, and yet sedulously to cultivate the paramount interests of the immortal soul; nay, more, so to perform things temporal that they may minister to the attainment of things eternal. In this view of the subject, let us stay a moment to see what the profession of Cornelius would teach him. First, then, his profession would teach one, who prayed to God alway, faithfulness to his earthly sovereign, who had committed to him the oversight of that portion of the Roman empire: and thus, such a one would be reminded of the fidelity and integrity which he owed to his heavenly Master, to his own soul, and to the interests of those who formed his household. Next, his profession, the very life of which is vigilance, would suggest the need there is of continual watchfulness, lest "the adversary, who goeth about seeking whom he may devour," "should obtain an advantage over him." Were he to betray his trust as respects his earthly lord, he would be stigmatized as disloyal; but how few rightly estimate the sin of unfaithfulness to the King of kings, and weigh the consequences of permitting the world, the flesh, and the devil to gain possession of their hearts! Well does our Lord admonish us: "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him" (Matt. xii. 4, 5).

We have seen that Cornelius did fear him; and his allegiance to his sovereign, and the necessity for watchfulness, of both of which he would be reminded by his profession, would, if rightly viewed, suggest fidelity towards the Lord his God, and vigilance as respects the condition of his own soul before him. Not to detain you too long on this branch of my subject, I will mention only one other lesson which he would learn from it, referred to in pointed terms by the apostle in 2 Tim. ii. 4: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath called him to be a soldier." To sit loosely by all earthly matters, to avoid entanglements, and not to be over anxious or "cumbered about many things," is alike the province and the privilege

of the soldier, and the child of God who feels that "this is not his rest."

I might pursue the thought: if there were time, and this were the place, and you were each to tell me what are the occupations to which God has called you—whether you be one to whom God has committed the responsibility of wealth and influence; whether you be lawyer, physician, student, man of business, mechanic, handmaid, or domestic servant—it would not be difficult to make out before you how each particular department of your earthly calling might be made subservient to the growth of some spiritual grace, and to suggest the exercise of that blessed state of mind which possessed Cornelius, who "prayed to God alway."

But the Roman soldier did not restrict himself to his privilege of prayer; neither was he watchful only, as became him. And he would be led, as we have seen, to sit loosely by the things of earth, that he might please him who had called him to be a soldier. We are, therefore, in no respect surprised to find it written of him that he "gave much alms." He discovered a liberal disposition in relieving the distresses of the poor, as well as a peculiar fervour of mind towards God by the constancy and devoutness of his prayers. His benevolence and his piety were intimately connected; and they reflected a lustre upon each other. They who are always asking, and as constantly receiving, will not fail to be continually communicating. It should never be forgotten—by Christians at least—that they "are not their own;" that their time, their money, their endowments, are so many talents committed to them in trust, and must be diligently employed, improved, bestowed for the praise of his name who gave them to us. These talents will be witnesses for us, or against us, in the day of final account. They witnessed for Cornelius. May they testify, in like manner, in behalf of every one to whom I address myself! May they "come up" as did his "for a memorial before God!"

Other particulars are recorded of this most exemplary soldier, which I can only cursorily glance at. In the thirtieth verse we read that it was "while fasting" that the "man in bright clothing stood before him;" in the twenty-second verse that he was a just man," and "of good report among all the nation of the Jews:" and this, notwithstanding the hatred which they entertained towards the Romans, whose servant Cornelius was; so justly had he conducted himself, so "unspotted had he kept himself from the world," that God had given him favour in their sight, and

he was well reported of "amongst all the nation of the Jews."

How lovely and consistent is his character in the view of man! There is not a shade upon it to dim its lustre.

We are now arrived at the point at which we may consider very briefly,

II. The reasons wherefore he was selected from the heathen world as the first convert to the faith of a crucified Redeemer.

Some have thought it "vain for us to seek the reason wherefore he obtained this honourable preference," and have contented themselves with the reflection that "God distributes his favours as he pleases."* This is, indeed, true: "He giveth not account of any of his matters" (Job xxxiii. 13); but I think a reason (and, if I do not much mistake, a good one) may be gathered from the history itself, better far than that which has been offered by the author already cited, viz., that "such was his amiable character before his extraordinary call, that he seemed less likely than many others to offend the prejudices of the Jews." I do not think this enough. I think the facts of the case supply a more probable and instructive reason. Cornelius was the first Gentile convert to Christianity. He was, as we have seen, just, devout, "one that feared God with all his house, that prayed to God alway," that gave much alms, that fasted, and that was held in high esteem among all the nation of the Jews; a character, to human eye, as we have said, faultless; such as we may suppose, if our Lord had looked upon, he would have loved. Such was the man selected to become the first-fruits among the Gentiles. Yet, brethren, something more was needed (and, I pray you, note it well), something more was needed in the counsels of Jehovah than this bright and lengthened catalogue of gifts and graces. Turn to the account which the apostle Peter gives of this same transaction, at the thirteenth and fourteenth verses of the following chapter, when, "rehearsing the matter from the beginning," to those "of the circumcision who contended with them," "he (that is, Cornelius) showed us how he had seen an angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved."

What! shall the man who is exemplifying in his daily walk and conversation an amount of excellence so near perfection that there is,

perhaps, no merely human character in the New Testament which surpasses it—does he need to be "told words whereby he and all his house may be saved"? and shall there be no salvation for them without? Brethren, it is even so. Thus saith the scripture; and it is "written even for our learning." The word which states the need informs us what it was which Cornelius needed, and which all have need to know as well as he. You will find it in the discourse addressed by Peter to Cornelius, and "his kinsmen and near friends," whom his piety had called together upon the occasion. Speaking to them of "Jesus of Nazarus"—of him "whom God anointed with the Holy Ghost and with power"—the apostle says, at the forty-third verse of the chapter whence our text is taken, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." These were the words whereby he and all his house were to be saved: these were the "things" which "God" had "commanded" to be "heard." These were the fundamentals of the Christian dispensation. Other truths there are, no less important; but justification ever comes first in order: adoption, progressive sanctification, glorification, follow in due course. Time does not allow that I should do more than name them.

III. We must at this point seek to gather up from the entire subject some practical instruction, which may, by the gracious influences of the Holy Ghost that fell on all who heard the apostle's word, be blessed to us.

And, first, let those who, like Cornelius, are just, devout, prayerful, liberal, self-denying, and of good report among the people, let them know assuredly that they are sinners as Cornelius was, and have need to learn, if they have not yet learned, "words whereby they must be saved:" let them know, however brightly in the eyes of men may shine their virtues; though they should be, if possible, more upright, devout, prayerful, God-fearing, charitable, and estimable than Cornelius, that they have still need, as he had, at the hands of a holy God, who is of purer eyes than to look upon iniquity, of the forgiveness of their transgressions, shortcomings, and backslidings—of a righteousness better than their own, even the righteousness of God by faith. All their virtues are inadequate to the blotting out one single sin: they must learn, if they have not yet learned it, the lesson which the same apostle on another occasion was commissioned to declare concerning "the name of Jesus of Nazareth:" "Neither is there salvation in any other; for there is none other name under heaven given

* Robinson's "Scripture Characters."

among men whereby we must be saved" (Acts iv. 12).

I have recently met with a little work, the memoir of a singularly talented and amiable man—a man possessing a reputation unblemished and unimpeachable, who was brought by the Spirit of God to the knowledge of his truth, through the instrumentality of a faithful minister, in which I find a passage so much to my present purpose, that, even at the risk of detaining you a minute or two longer, I am tempted to extract it: "Like most other men, he in the days of health, had chiefly looked to one side of his account, and was 'well satisfied with himself,' when he thought that he had discharged the duties which he owed to his fellow-men. But of small avail is it to a prisoner, when tried on two indictments for distinct offences, to plead always his innocency as to the second, and to pay no regard to the counts contained in the first. Man is such a prisoner; against whom a twofold indictment lies. Thou hast sinned against thy God, and thou hast sinned against thy neighbour—is the double charge which the scriptures bring against every human being. To the due consideration of the former charge men seldom apply themselves: in general they consider it enough to plead that they have not flagrantly violated the second. How awfully startled, then, must such persons be when death approaches, when conscience awakens, when the guilt of having forgotten God flashes upon their minds, and when the voice of unerring justice seems already to condemn them!

"Happy, thrice happy, are those who are taught by the Spirit of God to consider the charge in its twofold character, and to seek for an advocate before it be too late. Of this class was the person referred to: he was no longer deceiving himself."

It must be confessed that the case of the Roman soldier, whose character we have been considering, is a very strong one; but, if the view which I have taken of it be correct, it would seem to have been selected in order to lay the axe to the root of all self-righteousness, of all regard to and dependence upon works as the ground of men's acceptance before God; concerning which our twelfth Article thus speaks: "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by its fruit."

But are there none, on the other hand, who profess to have laid hold upon Christ, to believe on him, to depend on him alone; who reject the merit of good works, and would turn away almost with indignation from the preacher who should proclaim any other doctrine than that of the apostle to the Gentiles, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God" are there none of these who are yet negligent to "adorn the doctrine of God their Saviour in all things," in their tempers, in their moderation, in their freedom from selfishness? who possess but little of the energy and benevolence, the charitable, prayerful, estimable spirit of Cornelius?

Dear brethren, if such there are among ourselves, let them, let all of us, be stirred up by the example of the Roman convert to greater faithfulness and watchfulness and diligence and love, remembering that we have "a better hope, founded on better promises" than he had before his extraordinary call; and therefore that it will be required of us (of whom our Lord said that we are the salt of the earth) at that day, when the Lord cometh to reckon with his servants, proportionably to have evidenced our faith, and improved our talents, and profited by our advantages. We know that judgment will be awarded upon the principle (of which none can have ground to complain), "unto whom much is given, of him shall be much required;" and that it will be expected of us proportionably to have improved our many and great advantages, if we would not that Cornelius should rise up in judgment against us—if we would hope to hear that blessed sentence addressed to ourselves: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Subsile Reading.

TOMMY WRIGHT; OR, THE FATAL CONSEQUENCES OF SELF-CONFIDENCE.

No. I.

"WHAT! Tommy Wright in disgrace again!" I exclaimed, as I entered the parish-school one bright June afternoon, on seeing a boy, about twelve years old, standing on a form, with his hands behind him.

"Yes, sir, said the schoolmaster, "Tommy is getting almost as troublesome as he was before you spoke to him, and he promised to behave well; and this afternoon he has been setting all the boys in his class a-laughing, till at last I was forced to make him stand upon the form."

"Quite right," I replied; "and, if Wright

behaves badly again between this time and the school-feast, remember he must not be present."

I was very sorry to have to say this, for the feast-day was the happiest day of all the year to the school-children at Elford; and it always grieved me to be obliged to prevent any of them from enjoying it, especially Tommy Wright, who (though he was sometimes naughty) was a favourite with all who knew him, from the gentle-folks in the neighbourhood to his master and schoolfellows. How this was, you shall hear. Tommy was a quick little fellow, who could learn any task set him in a very short time, if he paid attention to it; and who had a ready and civil answer to give to any question asked him. This is very pleasant in a boy, or in any one indeed; but what made Tommy a favourite still more than this, was his being so kind and obliging, so willing and anxious to do every thing he could to make himself useful, or others comfortable. Moreover, he always looked contented and happy: his clean face had always a smile on it; and nothing, you may be sure, my young readers, is so pleasant in boys or girls as good temper. They may be quick and active and clean, and yet they are sure to be disagreeable if they are not good-tempered too.

I dare say you are beginning to wonder what could make Tommy Wright so often get into disgrace at school, if he were such a pleasant little fellow as I have described him. The reason of it was, he was very thoughtless and giddy; and, what was still worse, he was conceited, and too confident in himself. Perhaps you may not quite understand what I mean by this; so I will try and explain. Whenever he had behaved badly at school, and I or his master spoke to him seriously about it, he was always very sorry, and would sometimes cry, when he promised to behave well for the future; but he hardly ever kept his promises, and very often even forgot that he had made them, only a few hours after having done so. And this happened because, as I said before, he was too self-confident, and thought he could be good or naughty just as he pleased. He always said, "I *will* be good in future," instead of "I *will try* and be a good boy, and will pray to God to make me so;" and, trusting in himself instead of in his heavenly Father, his resolutions to be steady and regular at school always gave way the next time anything happened to make him inclined to laugh and be noisy when there, or any idle boy tempted him to play truant altogether.

We will now return to Tommy Wright, as he stood in disgrace on the form, the day from which my story begins. He looked very sad indeed; and when I called him up to me, after all his schoolfellows had said their prayers, and sung their evening hymn, and gone home, tears were in his eyes, which he kept fixed on the ground.

"Tommy," I said, "how is it that you, who are always so ready to promise to be good, are the oftenest in disgrace when I come to school?"

He was silent, and I went on:

"Do you remember the last time I spoke to you about your being so thoughtless and giddy, and told you how ungrateful it was of you, both to your master and to those who help your mother to pay for your schooling, to set the children such a bad example as you do; and how hateful a sin

ingratitude is to God, who sees into your heart? Do you remember what you then said?"

"No, sir," Tommy answered.

"Well, then, I do. You said, 'If you will forgive me this time, sir, I will indeed be good in future.' And this promise you have made many times; and can you tell me, Tommy, why you have never kept it?"

Tommy said, he could not.

"I must tell you, then: when you say I *will* be good, I know at the moment you really *mean* to be so; but you are a poor, weak boy; and, as you do not pray to God to give you his strength, and to keep you from falling into temptation the next time it meets you, you give way to it, and are as naughty as ever. Can you tell me," I asked, "whom we read of in the New Testament, Tommy, who was always ready to *promise* to be faithful and good, but who, from being too *self-confident* (that is, trusting in himself), forgot his good resolutions when the time of trial came?"

Tommy thought a minute, and then said, "Do you mean, Peter, sir?"

"Yes, I do; and you act in little things just as that apostle did in great ones. You say you *will* be good, and are not; and he said he would be faithful to Christ, and yet denied him; so, if you had been in his place, you would have acted just as he did, even to declaring you 'knew not the man,' when asked if you were not a disciple of the blessed Jesus."

"O, no, sir!" Tommy exclaimed.

"Ah, my poor boy," I said, "there you are again full of confidence in yourself; and, believe me, till you become humble, and distrustful of yourself, and pray constantly to God to aid you, and have learned that lesson so hard to the natural man to learn, that the 'heart is deceitful above all things, and desperately wicked,' you will never be able to keep one good resolution; therefore you will constantly be in trouble, never being truly happy, because never having the approval of your Father which is in heaven."

I then knelt down with Tommy Wright, and prayed that God would take away his self-trusting and presumptuous heart, and create in him a new heart, and renew a right spirit within him. When we rose from our knees, I pointed out some passages in the bible, showing how utterly unable we are of ourselves to help ourselves, and that our sufficiency for any good word or work comes only from God, who mercifully gives his Holy Spirit to guide and strengthen those who pray for it from the heart; and advised Tommy to read them before he went to bed, and to learn some of them by heart, that, if he awoke during the night, he might have holy thoughts in his mind, instead of foolish worldly ones.

And here I must advise my young readers to do the same; to learn some verses (or, if they are very young, or have not much time, one verse) either in the New Testament or the psalms every day, and they will be surprised how soon they will know a great deal of the bible by heart. And then, when they are ill (too ill, perhaps, to read), all the blessed texts they know will come into their mind, and give them comfort and peace when nothing else can.

I remember once, when I was a little boy, going to see a poor woman called Nancy Cotton,

with my father. We knocked at the door; but, as no one answered, my father lifted the latch gently, and we went in. No one was in the cottage but the old woman, and she was lying on a bed in one corner of the room, with her eyes shut and her hands joined together; and we thought at first she was dead. But in a minute or two she began the twenty-third psalm, and said it all through in a very low voice. Then my father went forward; and, after speaking kindly to her, he read and prayed. Afterwards he said, "Nancy, I've brought my little boy to see you; you remember him, don't you?"

"Ay, bless him, that I do," she answered; "and, though 'tis God's will I shall never see him no more, yet I love to hear his voice; but, sir, this is the last time I shall do that, till it please God I meet him in heaven, for I feel I'm going fast."

Then she put out her thin hand, and I took it in mine, and could not help crying to see her so poor and so ill; and, when she felt the tears fall on her hand, she said, "Don't cry for me, master Charlie dear: though I'm old and blind, and in pain, I'm happy—quite happy. And I'll tell you what is my greatest comfort (for, though you're young and hearty, may-be you'll want comfort as much as I do some day); and it is to say to myself all the beautiful scripture words I learned when I was a girl. In my greatest trouble, God's promises to take care of those who love him always make me happy; and I thank him almost every hour for having put it into my heart to learn his blessed words when I had my eyesight." Her words I have never forgotten; and I trust that my young readers will remember them, and profit by them too.

To return to Tommy Wright. For some time after what I have just told you happened, he behaved very well: he was regular at school, and steady and obedient when there. Day after day I went into the school-room, and saw him in his place, either learning his own lessons with attention, or hearing the younger boys read; or kindly, but firmly, acting as monitor in keeping them quiet and orderly. This pleased me very much; because I hoped that God's Holy Spirit was indeed working a holy and a happy change in his heart; and what made me think so still more was, that Tommy looked humble, and his face had lost that self-satisfied look which it used to have when he knew that he was behaving properly.

But after a time I was sorry to see that it began to return. When he saw me he would look up with a sort of triumphant, confident air, which seemed to say, "You see, sir, I can keep my resolutions sometimes: there is no fear for me now." And that distressed me much; for I know that when people think they are good, and in no danger of falling into temptation, that *that* is the very moment which our enemy, the devil, chooses to lead them into sin and sorrow. So I said to the schoolmaster one day, "I hope Wright is behaving well?" and he shook his head, and answered, "Well, sir, I do not wish to make any complaint yet, and I hope I shall not be obliged to do so; but certainly, sir, Wright is different from what he was just after you spoke to him."

"So I thought," I replied. "I must caution him; or I much fear he will get into his old ways again."

"I hope you will, sir," said the master; "for I should be sadly grieved to see Tommy punished by not being at the school-feast: he is one who always enjoys himself most, and keeps up all the games with such spirit."

For some days I had no opportunity of speaking to Tommy; but one afternoon, when school-time was over, I saw him playing with some idle boys in the streets; and I called him to me. "Tommy," I said, "I hope you have not forgotten all I said to you, but that you try to be humble, and pray to God from your heart every night and morning."

"Oh, sir," he exclaimed, "there is no fear now."

"What do you mean?" I asked.

"Why, sir, the feast-day is the week after next, and I'm sure to be good till then."

"Tommy," I said, gravely, "I hope it has not been the fear of punishment only, which has made you behave well."

He was silent, and looked down.

"I hoped," I continued, "that it was because you knew that naughty children are hateful in God's sight, and that you longed to be one of the good ones whom he loves and watches over. You have committed a sin, Tommy, if the fear of not being at the feast has been the reason for the change in your conduct; for God, who reads every thought of your heart, looks more at the motives which lead us to commit actions (whether they seem laudable in the eyes of man, or the contrary) than at the actions themselves. And as to your being sure of being a good boy for the next fortnight, you can be sure of no such thing; so, as you walk home, think of those words which I wish you would always remember, and take to heart: 'Let him that thinketh he standeth, take heed lest he fall.'"

I was not able to say more to Tommy Wright at that time; for a poor woman, supposed to be at the point of death, had sent for me, and I turned away with a heavy heart. I had known Tommy from his birth, had received him into Christ's catholic church at baptism, and had since watched him with peculiar interest; and to find that my hopes of the change in his heart were false, was a real trial to me.

Poetry.

"HE GIVETH HIS BELOVED SLEEP."

(For the Church of England Magazine.)

BY THE BISHOP OF JAMAICA.

I TREAD the churchyard path alone,
Unseen to shed the gushing tear:
I read, on many a mouldering stone,
Fond record of the great and dear.
My soul is well nigh faint with fear,
Where doubting Mary went to weep;
And yet, what sweet repose is here!
"He giveth his beloved sleep."

The world has but a feverish rest,
To weary pilgrims sometimes given,
When pleasure's cup has lost its zest,
And glory's hard-earn'd crown is riven:

*Here—softer than the dews of even
Fall peaceful on the slumbering deep,
Asleep to earth—awake to heaven—
“He giveth his beloved sleep.”*

Yes, on the grave's kind pillow rise
• No carking care, no dream of woe :
On earth we close our aching eyes,
And heaven-ward all our visions grow.
The airs of Eden round us blow,
And in their balm our slumbers steep :
God calls his chosen home ; for so
“He giveth his beloved sleep.”

O, vainly would the human voice,
In this dull world of sin and folly,
Tell how the sainted dead rejoice
In those high realms, where joy is holy ;
Where no dim shade of melancholy
Beclouds the rest which angels keep ;
Where, peace and bliss united wholly,
“He giveth his beloved sleep.”

If on that brow, so fair, so young,
Affliction trace an early furrow ;
If hope's too dear, delusive tongue,
Hath broke its promise of to-morrow,
Seek not the world, again to borrow
The deathful fruit its votaries reap.
Man gives his loved ones pain and sorrow :
“God giveth his beloved sleep.”

IN CŒLO QUIES.

(*For the Church of England Magazine.*)

By ELLA LOWISA HARVEY.

WHEN thy heart is dark and lone,
Grieving for sweet fancies gone ;
When upon thee care hath pressed
Loads too hard for human breast,
Lift thou then thy mourning eyes,
Hopeful, to those deep blue skies.

In their depths, so clear and bright,
Lie the springs of living light,
Soft as dewy pearls that shine
Through the weeds that round them twine,
Radiant as the waves that quiver
On the breast of Indian river,
Lovely as the virgin's bloom,
Peaceful as the virgin's tomb.

When thy tears in silence fall
O'er some dear one's funeral pall ;
When thou bow'st thy weary head
In the chamber of the dead ;
Mourner, lift thy weeping eyes,
Trustful, to those deep blue skies.

In that sad and solemn hour
When the wandering wind hath power,
Bringing tears in bitterer flow
From the watcher's soul of woe,
As it lifts the heavy tresses
From the brow its breath caresses,
Turn from where the maiden lies,
Faithful, to those deep blue skies.

Then, and then alone, thy heart
Learns the full, mysterious art
Given to that vaulted dome
Veiling o'er thy future home :
Who may say what influence lies
Throned amid those deep blue skies ?

Comfort to thee ! visions thronging
Answer to thy spirit's longing ;
Thoughts of earth, and dreams of heaven,
By thy God in mercy given ;
Soothing pangs, which evermore
Meet thee on the world's cold shore.

Then their glories bring thee back
Memories of life's earlier track :
What sweet glances then are shed
From the arch above thee spread !
What fair brows and shrouded eyes
Look from out those deep blue skies !

Accents then, long hushed and still,
Soft our listening senses thrill :
E'en the voice of her, who, laid
In that solemn chamber's shade,
Is to other eyes no more
Than a flower whose bloom is o'er—
Seems in gentle tones to rise :
“Peace is in those deep blue skies.”

When that hour hath past away
When the grave hath claimed her prey ;
When the anguish of the past
Leaves the mourner's heart at last ;
When the tears have fled thine eyes,
Look upon those deep blue skies !

When thy pulses quickened play
Joyous to a happier day ;
When the earth to thee is fair
As thy lost one's features were ;
When around thee nature's voice
Whispers, Child of hope, rejoice !
Look above thee, and behold
Lovelier hues of heaven unrolled ;
Think how purer, loftier far
Those mysterious wonders are ;
How, when earth shall be no more,
Bright beyond shall smile a shore ;
And, while worship lights thine eyes,
Gaze upon those deep blue skies !

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 624.—JANUARY 16, 1847.



(Sockburn Church, Durham.)

RUINS OF THE NORTH OF ENGLAND.

No. III.

By WILLIAM HYLTON LONGSTAFFE, M.A.I.

SOCKBURN CHURCH, DURHAM.

"Many a broken image lay
In the mossy mantle of decay,
And partial light the moonbeams darted
O'er trophies of the long departed;
For there the chiefs of other days,
The mighty, slumbered, with their praise.
'Twas long since aught but the dews of heaven
A tribute to their bier had given—
Long since a sound but the moaning blast
Above their voiceless home had passed.

"So slept the proud, and with them all
The records of their fame and fall:

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Helmet, and shield, and sculptured crest
Adorned the dwelling of their rest;
And emblems of the Holy Land
Were carved by some forgotten hand;
But the helm was broken, the shield defaced,
And the crest through weeds might scarce be traced.
And the scatter'd leaves of the northern pine
Half hid the palm of Palestine.
So slept the glorious—lowly laid
As the peasant in his native shade:
Some hermit's tale, some shepherd's rhyme,
All that high deeds could win from time."

MANY a varied recollection of the past rests on the time-honoured name of Sockburn: dim memories, airy forms of ancient chiefs long passed to their native clay, envelop this lonely locality—the old home of Conyers. True, their antique hall, with all its ancient blazonry, has totally

disappeared, and the old church has nearly vanished; but those memories will never fade. And why have the shades of the mighty race of Conyers been disturbed in their quiet resting-place? Was the building so dilapidated as to forbid all possibility of repair? or has it given place to a more beautiful or worthier temple to the Lord of hosts? No: the new church at Girsby, on the Yorkshire bank of the river, is more like a barn than a church; and Sockburn church would have entirely disappeared, had it not been for the praiseworthy exertions of William Howitt; and dear let his name be to every lover of the olden times.

In sooth, Sockburn is very lovely. It is situate in one of the noble peninsulas formed by the meandering Tees; and Leland, Surtees, Howitt—nay all visitors, have concurred in warm admiration of the green inheritance of the Conyers. The modern hall adds grace and beauty to the already exquisite scene: it is in the best style of Tudor architecture; and is a proof of the returning taste displayed in this class of erections.

The history of the noble family of Conyers is eventful enough, and must not be passed over; but, before noticing it, it will be convenient to note the present state of their little church, and the memorials existing of them.

The present remains of the church consist of the nave, north aisle or Conyers porch, choir arch, and the east end of the choir. The general style is transition from Norman to early English; but the windows of the Conyers porch are decorated. It opens from the nave by a single arch, which is now blocked, having a door inserted for entrance into this chapel, which is kept locked, and is desecrated by being used as a sort of repository for the fruits of the earth, and all kinds of garden implements. On the west end is a cross; and two other fragments of crosses are laid beside the east end, near which is also a coffin-lid, sculptured with a cross fleury and sword, but fractured.

The Conyers porch still retains its old oak roof, and some fragments of ancient stained glass. In the east window are the royal arms of Scotland, and in the west a coat gules, three magpies proper. There was formerly here, in stained glass, a knight on horseback, with a bull's head on his shield.

In the floor of this chapel are four large slabs to the memory of the family of Conyers. The first seems to cover two persons, being sculptured with a cross fleury, a sword, and the maunch of Conyers*. On this early design is affixed a brass plate to John Conyers, who died 1394. 2. Containing a plate to Isabella, wife of Robert Conyers, who died 9th April, 1433. 3. Containing a plate to her husband, Robert Conyers, who died 25th April, 1433. [They perhaps died of some contagious disease.] 4. Inlaid with a large plate of brass, with a barbarous monkish rhyme, commemorating Marjory, wife of Christopher Conyers, who died 16th March, 1470. At the corners of the flag are four plates of arms: 1. Con-

yers quartering, Vesci*. 2. The same, impaling Eure†. 3. The same. 4. Eure alone. These were formerly emblazoned in enamel. Here was also the famous effigy, the veritable portraiture of the dragon-slaying knight. It is, in sober truth, a fine specimen of a warrior of the commencement of the thirteenth century: he is cross-legged, with the feet resting on a lion in mortal conflict with a winged serpent, or "ask," and is now placed in the hall. The old font-cover is not now to be seen. It had the following arms: 1. Conyers and Vesci quarterly. 2. Conyers and Markenfield‡ quarterly. 3. Conyers impaling Scrope and Tiploft quarterly. 4 as 2.

At the entrance of the hall are placed some remarkable fragments, taken from the church in pulling it down. Two are elaborately sculptured with monsters and intricate knot-work: another has two figures with spears, seated on horses, whose tails are most neatly tied in knots. The old hall was rich in heraldic blazonry, which is detailed by Dugdale in 1666. The arms of Conyers, Fauconberg, Neville, Scrope, Tiploft, France and England, Dacre, Vaux, Fitzhugh, Lumley, Beauchamp, Newburgh, Berkeley, Gerard lord Lisle, Tyes and Vesci, all glowed there in the peculiar vivid hues of mediæval colouring. The most singular curiosity in the hall is, however, the famous falchion of Conyers. This formidable weapon consists of a huge broad blade, two feet five and a half inches long, fixed in a handle covered partly with ash. On the pommel are two shields: 1. The three lions of England. 2. An eagle displayed. The cross is engraved with the stiff, crisped foliage of the thirteenth century, in which dragons, with long leafy tails, form very prominent features. This sword is the title-deed to the estate. On the first entrance of every new bishop of Durham into his diocese, the lord of Sockburn, meeting him in the middle of Sockburn ford, or Croft bridge, presents him with the falchion, addressing him with these words:—"My lord bishop, I here present you with the falchion wherewith the champion Conyers slew the worm, dragon, or fiery flying serpent, which destroyed man, woman, and child; in memory of which, the king then reigning gave him the manor of Sockburn, to hold by this tenure, that, upon the first entrance of every bishop into the county, this falchion should be presented." Whereupon the bishop takes the sword, and returns it to the presenting party, wishing the lord of Sockburn health and long enjoyment of the manor.

This singular custom may very fittingly introduce the reader to the history of Sockburn. The legendary tale is simple this, as described in Bowes' MSS.: "In an ould manuscript which I

* This name is spelt very variously: "Vesel," "Vesey," "Vescey," "Vesey," "Vesey," "Vasie," "Vasey," "Vesey," "Vesey," &c. I think I have somewhere seen it "Valsey." Branches of the family still exist in many parts of the kingdom, generally under the names of Vasey and Vesey, and they bear the sable cross of Vesey more or less differenced. Sir John Comyers, who died 1396, married Elizabeth Aton, and thus quartered the Vesey arms, the Atons being descendants of the Vesey heiress. A family of Vaseys lived at Newlands, near Coniscliffe, not far from the locus in quo, for many generations.

† This Marjory's maiden name was Eure: she was the daughter of sir William Eure, knight.

‡ Sir Christopher Conyers, who died 1487, married Anne Markenfield.

§ The horn of Ulphus, in York cathedral, and the Pusey horn of Berkshire, form examples of this rude but powerful species of charter.

* Arms of Conyers, azure, a maunch or; perhaps arising from some forgotten deed of chivalry. I have seen on an old seal the maunch clearly represented as an arm in one of the Norman hanging sleeves, and the field semy of cross crosslets; but these latter appear to have been completely given up by the later members of the family.

have sene of the descent of Connyers, there is writ as followeth: Sir John Conyers, knight, slew that monstrous and poysonous vermine or wyverne, and aske or werme, which overthrew and devoured many people in fight, for that the sent of that poison was so strong that no person might abyde it. But, before he made this enterprise, having but one sonne, he went to the church of Sockburne in compleate armour, and offered up that his onely sonne to the Holy Ghost. That place where this great serpent laye was called Graystane; and, as it is written in the same manuscript, this John lieth buried in Sockburne church, in compleat armour before the Conquest."

Accordingly, the sword, the effigy, an old stone, a trough, out of which the dragon of course drank, are pressed into the service; but, as we have already seen, the sword and effigy bear date the 18th century, and the other remains may be of any date. The winged serpent is no new feature in a monumental effigy: it frequently occurs. I shall not attempt to explain this legend: those who wish to look more into the history of these "worms" may find a good abstract of their usual attributes in Howitt's "Visits to Remarkable Places," second series.

To return to proven histories and common-sense tales. In A.D. 780, Higbald, bishop of Lindisfarne, was consecrated at Sockbyry; and some time before 1015 Sockburgh was given by Snaculf, son of Cykell, to the church of Durham.

The name of Conyers is Norman*, though, as we have seen above, the family claimed having slain the dragon in Saxon times. Roger de Coisners was made governor of Durham castle by the Conqueror; which office was settled on him and his heirs by grant from William de Carlepho, then bishop of Durham. In the time of Stephen, William Cumyn usurped the see of Durham, and sacked the city, to the great prejudice of the lawful bishop William, when to the latter Roger Conyers was

"Faithful found—
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, untimid;
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, or sway his constant mind,
Though single."

The bishop found a safe retreat in Conyers's fortress at Bishopton†; and Cumyn, after a vain attempt to surprise the place, was repulsed and finally compelled to submit. Surtees, after relating this gallant exploit of Conyers, remarks: "To bring about this most wished-for conclusion implies as much courage and certainly more address, than if the constable had finished the contest in the usual manner with bloody hand. The constable's staff and the wardenship of Durham castle, which he had recovered from Comyn, seems a most appropriate reward; and, if the green acres of Sockburn were

added to the gift, he was still not overpaid‡. It would be no difficult matter, perhaps with less of theory than is admitted into very grave works, to connect the faulchion-legend of Sockburn with the real exploits of the constable at Bishopton, Cumyn playing the part of dragon." This seems a somewhat far-fetched supposition however. This Roger and his son Robert gave Rungeton church, Yorkshire, to the church of Durham, and their churches of Sockburn and Bishopton to Sherburn hospital. The knightly race of Conyers after this flourished for many a generation, throwing out goodly branches, which shadowed both Durham and Yorkshire; but not a foot of ground is now owned by them in either county. In 1635 William Conyers died, leaving only two daughters his coheirs, the survivor of whom, Anne, married Francis Talbot, earl of Shrewsbury, and had an only surviving child, Mary, married to John Stonor, esq., of Stonor, in Oxfordshire. The Stonors alienated the manor of Sockburn before 1685 to sir William Blackett, of Newcastle-upon-Tyne, whose descendant still possesses it.

In 1810 died, at Chester-le-Street, sir Thomas Conyers, bart., aged 79, the last male heir of this ancient family, of whose vast possessions he held nothing but the title. He was descended from that branch of Conyers which owned the lordship of Horden, and—*sic transit gloria mundi*—actually broke stones on the turnpike, and was at one time an inmate of Chester-le-Street work-house! There is, however, inherent in the soul of man a respect for ancient families who have been once glorious, who have been once looked up to as the friends of the fatherless, the orphan, and the widow; and this feeling still inspired a few faithful hearts in the county palatine. By the generous exertions of the late Robert Surtees, esq. (a name which will ever live in our Durham records), and the aid of bishop Barrington, and several gentlemen, the latter days of this scion of Conyers were rendered comfortable, if not happy.

The place is only approached by a narrow carriage-road, at the entrance of which is the uninviting announcement that it is no public road, save to the hall, and that trespassers will be prosecuted. "Of the house of the Conyers," says Surtees, "not one stone is now left upon another. The little church, standing lonely on its level green, has survived the halls of its ancient patrons. Deep traces of foundations of gardens and orchards, a little to the south, point out the site of the mansion; and one old decaying Spanish chesnut, spared by the axe, whose bulk and indurated bark have protected it from other injury, seems alone to connect the deserted spot with some recollection of its ancient owners."

† There is no evidence that Sockburn was before in the hands of Conyers, though the family had been some time land-owners in the county.

* It occurs as Conyers, Consers, Coisners, Coigniers, Coniers, Coynners, Conyers, Connieres, &c.

† The castle hill at Bishopton is one of the most remarkable specimens of ancient modes of defence extant. It is now about 48½ feet high, and its top 50 feet wide by 30; but it was formerly 60 feet high, with a top so small that only half-a-dozen people could stand on it. "Vermicular traces" are said to be remembered round its base, and were probably its entrenchments.

ON THE EXTERNAL AND INTERNAL AUTHORITY OF THE JEWISH APOCRYPHA.

BY THE REV. E. STRICKLAND, M.A.,

Of Queens' College, Cambridge, and Curate of Brixton Deverill, Wilts.

No. I.

It is my intention to show, from external and internal evidence, that the apocryphal books, sometimes attached to the Old Testament, have no right whatever to be classed as of equal authority with the inspired volume, nor to occupy any higher place than that which is assigned them by our own church. They are neither fully received nor fully rejected by the church of England, who, while she repudiates their inspiration, admits their human authority.

Since the completion of the canon of scripture, the word "apocrypha" has been applied to certain spurious and forged publications. It is of Greek origin, and may mean that which was removed from the chest*—the ark of the covenant—and was never reckoned among the canonical books received by the Jews; or that which was concealed and hidden, and withdrawn from general use, on account of its being in some measure foolish, and therefore hurtful. Epiphanius tells us their authors were not known. Augustine says they were not read publicly, but privately; and Rufinus distinguishes between ecclesiastical and apocryphal books, the former of which were read in the church, the latter were not. The word "apocryphal" is found three times in the Greek of the New Testament, and is translated "secret," "hid." In Mark iv. 22, and Luke viii. 17, our Lord foretells that his doctrines and miracles should be manifested and made known abroad for the good of mankind; and St. Paul speaks of the great superiority of Christ, "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

Unto the Jews "were committed the oracles of God" (Rom. iii. 2); but, as the rejection of the apocryphal books by the ancient and modern Jews has been firm, constant, and perpetual, we have good reason for not admitting them as the voice of inspiration. We acknowledge the canonicity of the Old Testament, because the Jews have ever done the same, and above all because Christ and his apostles, by their express and repeated references to it as the word of God, have declared and confirmed it as such. But the apocryphal books, which were written in the space of time between the cessation of prophecy under Malachi and the advent of our Lord, are never expressly mentioned or cited in the New Testament, that the slightest sanction might not be given to human authority in the important matters of belief. Josephus mentions certain particulars which we find in these books; but neither he nor Philo ever cites them by name.

We see what was the Jewish division of the Old Testament, from the following words of our Lord to his disciples: "All things must be fulfilled, which were written in the law of Moses, in the prophets, and in the psalms, concerning me"

* It has been derived from ἀπό τῆς κρύπτου (from the crypt), but this is uncertain; and from ἀποκρύπτω (to conceal, hide, cover).

(Luke xxiv. 44). Here is a threefold division—into the law, the prophets, and the psalms, to the accuracy of which Josephus bears witness in the following extract: "We have not an innumerable multitude of books among us, disagreeing from, and contradicting one another, but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time comprises nearly 3,000 years. From the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets who were after Moses wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time. And how firmly we give credit to these books of our own nation, is evident by what we do; for, during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews, immediately and from their very birth, to esteem these books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them" (against Apion, b. i. c. 8; see Eus. Eccles. Hist. b. iii. 9, 10, where this is quoted). Josephus here limits the number of the canonical books to twenty-two, according to the number of the letters of the Hebrew alphabet, and expressly excludes from the canon the writings composed after the time of Artaxerxes, which was about the time of Malachi. Thus his testimony is clearly against the authority of the apocrypha, as having any claim to inspiration.

The apocryphal books are not found, like the Old Testament, in Hebrew, but in Chaldee, Arabic, Syriac, Greek, and Latin. They were rejected by the fathers of the first three centuries; and it was not till the fourth century that the practice of reading them in the church commenced; but this is said to have been done by inferior ministers, and in a place lower than that where God's word was read. It is true they were now called semi-canonical, or canonical in an inferior sense, which was doubtless an incautious mode of speaking; for they were either inspired or not inspired, and were to be accepted or refused as a rule or canon for the church's guidance. The line of demarcation between truth and error is so broad and legible, that there should be no undue caressing of what is decidedly faulty and wrong. Melito, bishop of Sardis, in Asia (Eus. Eccles. Hist. b. iv. 25), Origen, Athanasius, Hilary, Cyril, Gregory Nazianzen, and Jerome, give the same catalogue of books in the Old Testament that Josephus did, and which we still receive. Origen, whose date is about A.D. 230, does not enumerate any books of scripture but what we receive. Athanasius, a century afterwards, delivered a catalogue containing our scriptures, and no others; and his declaration is: "In these alone the doc-

trine of religion is taught: let no man add to them, or take any thing from them;" and, speaking of the apocryphal books, he says: "Though they were not canonical books, as the rest of the books of the Old and New Testament, yet they were such as were appointed to be read by those who were new proselytes, and desirous to be instructed in the ways of godliness: such were, The Wisdom of Solomon, The Wisdom of Sirach, Esther, Judith, Tobit;" to which also he adds the book called "The Doctrine of the Apostles" and "The Shepherd," i. e., *Hermas Pastor* (Bingham's *Ant. b. x., c. 1, sec. 7*). About twenty years after Athanasius, Cyril, bishop of Jerusalem, specified in his catechetical lectures all the canonical scriptures that we have, except the Revelation. These canonical scriptures only, and not the apocrypha at all, were read in the church at Jerusalem.

About fifteen years after Cyril, the council of Laodicea, A.D. 364, in its authoritative catalogue of the books of scripture, specified the canonical books as we have them, with the exception of the Revelation, forbade all other books to be read, and mentioned not at all the apocryphal writings.

The author of the "Constitutions" said nothing of the apocrypha, not having found them used in the churches whence he made his collections.

From the year 363 to the end of the fourth century, we have catalogues by Epiphanius, by Gregory Nazianzen, by Philaster, bishop of Brescia, in Italy, by Amphilochius, bishop of Iconium, who admitted no books but those we have now. Jerome lived within the same period; and, in his catalogue of the books of the New Testament, he admits not one which we have not; and, to quote the article of our church: "The other books" (as Hierome saith), "the church" (i. e. the church catholic of his time) "doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine" (*Art. vi.*). Augustine was contemporary with Jerome, and published a catalogue of the scriptures, which is the same as that we have, without addition or omission; and his decision respecting the apocrypha is: "Though some truth is found in the apocrypha, yet, on account of many false things, there is no canonical authority" (*City of God, b. xv. c. 23*). Ruffinus, presbyter of Aquileia, another contemporary, gives the same perfect catalogue, which concludes with these memorable words: "These are the volumes which the fathers have included in the canon, and out of which they would have us prove the doctrine of our faith" (*Lardner's Cred. v. 10, p. 187*).

The canonical books which the church of England receives are recognized by the Hebrew, the Talmud, and St. Jerome's bible; but the apocrypha is not. The apocrypha is not found in Hebrew, was never admitted into the Hebrew canon as settled by Ezra, was not in the septuagint version as given to the world by the translators under Ptolemy, is not quoted in the New Testament, or the Christian fathers of the first century frequently (though Clemens Romanus quotes a passage from Judith), was not read generally in churches for the first four centuries, was not allowed to be bound in the sacred volume, did not appear in the catalogues of the Christian fathers, was never urged by the

opponents of the faith, was not alleged as decisive of controversies, and was never made the subject for such comment and care as the sacred scriptures.

On these several heads external evidence leads us to reject the apocrypha, except as the composition of fallible men. The four gospels (and why may we not suppose the same of the other books of the New Testament?) were collected during the life of St. John (see *Eus. Eccles. Hist. b. iii. 3, 4*). Is it not, then, strange that the apocryphal books were never, by any express declaration, received into the canon till the fourth session of the council of Trent, in the sixteenth century, viz., in 1546? The early Christian church was most vigilant in excluding counterfeit and false productions, as we see in the case of the Asiatic presbyter, who, for writing the acts of St. Paul and Thecla, had to quit his office for his transgressions (*Tertullian de Baptis. c. 17*). It was not till the church had become corrupted, that she abandoned her lawful authority, exercised an unlawful act, and accepted unaccredited books to sanction unscriptural practices. But it has been said that the apocryphal books were accounted canonical by some of the councils before that of Trent: as by the council of Sardica, in 347; by the third council of Carthage, in 397; by that of Constantinople, in Trullo, in 692; the eleventh of Toledo, in 675; and that of Florence, in 1438. Now with regard to the council of Sardica, or Sardis, it was merely a western synod; and its canons were never received as general laws, nor were they ever approved by a general council. With respect to the third council of Carthage, it was merely provincial, and we never find that its decisions were confirmed by any general council, as the council of Laodicea was by the general council of Chalcedon, which consisted of six hundred and thirty bishops. Even the papists themselves do not generally allow the authority of this council (see *Limb. Christ. Theol., b. i. c. 3*). It is to be observed, that in these early councils, when the question was strictly agitated, a distinction was always maintained between the canonical and apocryphal books; so that these councils do not prove so much as is desired. As to that at Constantinople, in Trullo, it confirmed the council of Carthage; but it also confirmed the council of Laodicea, which recites the canonical books as we have them, and which was thirty-seven years before that of Carthage. Little can be said in favour of the eleventh council of Toledo, which was subscribed only by the archbishop of Toledo, sixteen bishops, two deacons, two bishops' deputies, and seven abbots. Surely the dicta of such a council are not binding. That of Florence is too modern to be of any weight. It was convened by the pope, was under his management, and yet cannot be said to represent even the whole of the Latin church. The Greeks in the council of Basil condemned this as a schismatical assembly. With regard to the council of Trent, it is easy to shew that it was not oecumenical. About forty-three persons there assembled condemned all who did not receive their new canon of scripture; and amongst those forty-three persons there was not one from the Greek church, not one from the English, not one from the Helvetian, German, and northern churches: there were one or two

from the French church, but few from the Spanish, and the rest were from Italy. Thus, in this assembly, did the Italians, with a few others, dare to obtrude a new creed on the faith of mankind—such a thing as was never known in the annals of the Christian church before (see Arnald's Critical Commentary on the Apocryphal Books). It would appear that the church of Rome only has ventured to take such a fatal step; so decided and satisfactory is the external evidence for the rejection of these books. The present church of Rome anathematizes the council of Laodicea, the general council of Chalcedon, and the primitive church of Rome: she spurns the testimony of the Jews, and the Christian fathers of the first four centuries, and, on very slender authority, stamps apocrypha with canonicity.

Nor is the internal evidence of these books of such a nature as to warrant their being accounted inspired; and this is what I have now to consider.

They are generally good in example, useful in instruction, valuable as ancient records, illustrative of the phraseology of scripture and of the manners and customs of the east: there are many noble sentiments, many sublime precepts, many passages that have a close resemblance to the beauties of the inspired writings, and a studied imitation of them. The word "apocrypha" is not found in the book of common prayer; nor can I find it in the book of homilies, though it is frequently quoted with high commendation. The following prefaces to quotations are found: "The holy father Toby giveth this counsel" (first part of sermon of alms-deeds): "The same lesson doth the Holy Ghost also teach in sundry places of the scripture, saying, 'Mercifulness and alms-deeds,'" &c. Tobit iv. 10 (the second part of the sermon of alms-deeds): "The wise preacher, the son of Sirach, confirmeth the same, when he saith, 'That as water quenqueth,'" &c. Eccles. iii. 30 (second part of sermon of alms-deeds): "As the word of God testifieth" Sap. xiv. (third part of sermon against peril of idolatry). The author of Ecclesiasticus is often called "the wise man." "Will you hear yet what the prophet Baruch saith?" Bar. i. 11; (first part of sermon against wilful rebellion). We read also of "holy Baruch" (second part of the sermon of the misery of man). These expressions are strong and highly respectful, and seem unduly to exalt these quotations, and unnecessarily to invest them with an authority equal to the word of God. But, as the inspiration of the apocrypha is no where expressly admitted in the homilies, nor in any authorised publication of the church of England, I conclude that the homilist's expressions in these places were meant merely to have a confined reference to the passages quoted, which passages they believed in accordance with the word of God, and not to extend to the whole books; for otherwise this would be to admit what the council of Trent has done (see art. vi. and xxxv.)

ST. PAUL'S SHIPWRECK*.

WE have first to consider the extreme peril of St. Paul and those that were on the voyage with him.

He was on his way to the court of Cæsar, and the first thought that strikes us is, what a blessing a frail child of clay enjoys in having divine Providence setting things in order for him and directing his steps! St. Paul had written to the Roman Christians long before, that "he was ready to preach the gospel to them," that "he desired to come to them," and that "whenever he took his journey into Spain he would come to them." It seems that he desired to give an apostle's sanction to the work of the gospel that had risen up there without any such direction, and to set in order the things that might be wanting among them in consequence. And now his long desire is coming to pass, though in a way that he little looked for. He has become obnoxious to the wrath of the Jews, and has been constrained to appeal unto Cæsar; so he is sent as a prisoner under their charges to Rome; but the word of God in his lips is not bound. There is a chain upon him, but he is free in spirit; he is Paul, the servant of the Lord, going on the way that God points out, and which his own heart had before coveted. What is the restraint and fear to him? He is in God's hand, and has the happiness of expecting that God is turning the wrath of the Jews to praise him; and that, as surely as he restrained the remainder thereof in Jerusalem, so surely he will be with him in Rome.

He had embarked under the charge of a centurion in a ship of Adramyttium; and had passed along by Sidon and Cyprus to Myra in Lycia; and, as the voyage of this ship was there completed, he was put on board a ship of Alexandria sailing thence to Italy. They went on in a calm season; "they sailed slowly;" but they were on a treacherous element, whose sudden changeableness the apostle was destined to prove in circumstances of the severest terror and suffering. He was on that element, to the violent contrast of whose states of storm and calm, an eminent servant of Christ compared the states of peace with God in a man's heart and of subjection to sin, saying that nothing so well as the ocean, passing from furious storm to calm, sets forth the contrast between the states of the heart before and after conversion; between the heart in possession of the "peace of God which passeth all understanding," and the heart which "is as the troubled sea when it cannot rest, whose waters cast up mire and dirt."

They reached the harbour of Fair Havens nigh to the city of Lasea; and, as the time of sailing was now past, St. Paul protested against their quitting it, to tempt the sea and time any further. I take it for granted that they knew that he spake as a prophet of God; but they refused to yield to his prediction and warning. They wavered as to obedience, and took that dangerous path, a middle course between obeying the voice of the man of God and following their own wishes. They loosed from the harbour, and tried to attain

*From "Perils at Sea;" by the rev. Charles Hebert, M.A., vicar of Lechlade. London: Wertheim. In this little work the writer exhibits an interesting comparison between the preservation of St. Paul, and the remarkable deliverance of the "Great Western" steam ship (the narrative of which is doubtless familiar to our readers), in a fearful storm, Sept. 1846.—Ed.

to Phœnice to winter there. And soon as they found what others constantly experience who venture upon giving but half an obedience to God's declared will; for, although at first the wind blew softly (just as the path of sin is often at first flowery and successful, promising continuous pleasure and great gain), presently the scene changed; a fierce wind arose, called Euroclydon, and, when the ship was caught and could not bear up against it, they let her drive; and they ran under the lee of a certain island called Claudia, and had much work to keep possession of their boat, or (it may be) to keep the mastery of the vessel; and they had to use all the helps in the power of their art, undergirding the ship; and they were so exceedingly tossed on the rising waves, that on the third day they cast out with their own hands the precious wares, for the transport of which they were willing to incur these perils, and afterwards even the tackling of the vessel, showing a decision of conduct in things earthly, which if men would shew in the matters of their souls, by the grace of God, the gates of heaven would be crowded by the thousands finding entrance there, having accepted pardon and renounced all for the sake of Jesus Christ their only Saviour. They felt that their extreme peril had now reached its climax, for in the 20th verse it is said that, "when neither sun nor stars in many days appeared, and no small tempest lay upon them, all hope that they should be saved was then taken away."

We may now distinguish the men of various characters collected on that ship; and the different effects produced upon them by this overwhelming danger.

We see first the Roman centurion; a man well inclined to religion, for at the last we find him exerting himself to save Paul, but feeble in his disposition towards truth; for, when Paul remonstrated against proceeding, it is said that he "believed the master and the owner of the ship more than those things which were spoken by Paul."

Then there were the soldiers; full of the Roman violence of heart nourished among them by the cruel trade of war, unsoftened by any influence of that milder faith which shines from the cross; for it is related that, at the point of escaping from the ship, when one would have expected that the common danger would have kindled a feeling of sympathy, their counsel was "to kill the prisoners lest any should swim out and escape."

Then there were the mariners, the master and the owner; marked with the common vice of selfishness, who at the time of peril endeavoured to flee out of the ship, and leave the sailors and prisoners to their fate, under the pretext that they were going to cast anchor out of the foreship; reckless who perished, so that they achieved their own safety.

Then there were the prisoners, we know not who, save only that among them was God's servant, Paul, one who had learned to walk through this world, doing God's will, and leaning on God's hand, delivered from the evil that is in it, and looking with humble confidence for a better, and a holier, and a happier life to come.

In enquiring next, what were the feelings of these men at the crisis which had come upon them, we see them divided into but two classes.

The one class includes all except Paul; and they are utterly overcome, prostrate in the miserable helplessness of despair; their own skill is over-matched by the fury of the waters, and they have no God to go to. Neither Jupiter, nor Castor and Pollux, fabled names of departed men, can lend them any aid or hope in such an hour. Despair reverses the order of bodily functions; emptiness produces no appetite; their desire of food is absorbed by the greater misery and vain yearnings of desperate fear. For fourteen days, while the tempest continued, they fasted, and had taken nothing. Such dangers strip the world of all its gaudy clothing, and make the joys, for which men give up their souls, appear as hollow and as slight in comparison of another world, as ever the ministers of God affirm. How miserable the lot of those, who, when they lose the things of this life, have lost their all; they have nothing left to do, but to moan and pine in heart-broken woe.

But one of the company is of a different spirit; he stands up with firmness unshaken, and yet with the tenderest pity for his fellow sufferers. He shrinks not from rebuking them for their sins, but he omits not to comfort and strengthen them, overcharged as they lie with overmuch anguish of soul. In verse 21 we hear his voice—"Sirs, ye ought to have hearkened unto me, and not to have loosed from Crete, and to have gained this harm and loss;" and then he immediately applies himself to bind up their shattered hearts—"And now I exhort you to be of good comfort; for there shall be no loss of any man's life among you, but only of the ship." And now mark his own sublime confidence, and the grounds of it—"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee;" and then, to breed faith in God in their hearts, he adds nobly—"Wherefore, sirs, be of good cheer: for I believe God that it shall be even as it was told me." Behold what great things the grace of God accomplishes in the hearts of them that truly walk with him! What can be more simply natural, what more sublimely magnificent than this conduct of Paul! Next we see him rebuking the dastardly desertion of the rest, contemplated by the mariners, and laying down in memorable words the important doctrine of the necessity of means, saying "Except these" (the mariners by whose skill the vessel was to be brought on her way to the appointed place, where she was to be fixed) "abide in the ship, ye" (the soldiers and passengers who could not execute the necessary work alone) "cannot be saved." How often men lose themselves in the depths of God's decrees to come forth with conclusions directly the reverse of this inspired decision. They talk of an end being certain, of happiness or misery, independently of what men do, for whom that supposed end is decreed. St. Paul proclaims, except the means be used, the end cannot be reached. In fact we know nothing of a partial fore-knowledge or fore-ordering. The means and the end are alike within God's arrangements. If the end be fore-ordained by him, so also are the means whereby it is to be worked out. The eye of God and the hand of God direct his purposes all along their way. Fall not into slumber, and say it will be done. Leave

not perishing brethren, when God has put it into thy hand to rescue them; arise, be doing, or the guilt of their ruin lieth at thy door. And, when St. Paul perceives their obedience to this word, he pursues the same exhortation in another respect. Great and heavy exertions would be required before they would stand in safety on the desired land; wherefore he exhorts them to refresh their exhausted bodies with food: "Paul exhorted them all to take some meat, saying, This is the fourteenth day that ye have fasted and have taken nothing. Wherefore I beseech you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you" (v. 38). Then came a solemn scene. They gathered themselves to their repast on that tempest-tossed vessel; and St. Paul stood in the midst and gave "thanks to God in the presence of them all," and they ate and were comforted. The peace of that one man's mind spread forth and dropped upon all their spirits; and each man was strengthened for the part that he had to perform, marvelling it may be within himself at the quiet and steady spirit that had stolen over him. Nor does it seem to have been the mere contact with Paul's heroic spirit. Are we not free to conceive that a gracious Father, in compassion for these his erring children, lent them inward assistance in their hour of need; if peradventure their hearts might be inclined to learn the other things which St. Paul spake, the message of the pardon of sin offered to man through the more weighty and bitter sufferings of Jesus the despised but glorified Redeemer? We often see men much moved on great occasions like these; but God alone can tell in what that movement ends, or how long it is before that stirring of the soul has wholly lost its power.

Such is the further narrative of the scriptures regarding those, of whom it is written that a little while before, "when neither sun nor stars for many days appeared," and no small tempest lay upon them, all hope that they should be saved was now taken away." I need not carry the account further, to show how God fulfilled his word, and every one of these terror-stricken men passed through the waters, and stood around Paul once more unhurt on the appointed shore.

JUBILEE COLLEGE, ILLINOIS.

THE indefatigable exertions of bishop Chase are well known in this country. His establishment of Jubilee college, for the education of young men for ministerial labour in the western settlements of America, will, we doubt not, prove an instrument of vast good, under the divine blessing, to those regions. But it appears that the helping hand of Christian brethren is still needed to the full carrying out of the bishop's plans.

We have just received from our venerable friend the memorandum of a missionary meeting held at his residence in Jubilee college, October 2nd and 3rd, 1846. We extract the following:—

"RESOLUTION 4.

"That, in the sure conviction of the identity of the welfare of Jubilee college with the advancement of the church, and in view of its great necessities—in funds for further improvements, and

contributions to its beneficiary fund—and of the present exigency of the missionary cause, and the necessities of immediate relief for the missionaries in this diocese in their daily sustenance, the foregoing resolutions are most earnestly commended to all who love the church and keep her holy ways; and that all who desire the success of missions be earnestly solicited 'to contribute liberally of the abundance which God hath given unto them,' and this 'our cry of distress' be not in vain, the bishop be most respectfully requested to set forth a form of prayer embracing the above objects, and its use recommended on occasions of public worship and private devotion in this diocese.

"SAMUEL CHASE, Secretary.

"Accordingly I hereby set forth the following form of prayers, and respectfully request all who are devoutly disposed to use them as above specified, to the glory of God and the good of his church.

"PHI. CHASE, bishop of Illinois.

"PRAYER FOR MISSIONS.

"Almighty and everlasting God, heavenly Father, who hast purchased to thyself an universal church, by the precious blood of thy dear Son, we humbly beseech thee that thou wouldest look upon the same, especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly pray thee, O Lord. Hear the prayer of thy people for the bread of life, and let their cry come unto thee. Send forth ministers and stewards of thy manifold grace, to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the laity throughout our country, to give liberally of the abundance which thou hast given unto them, in support of the labourers whom thou mayest be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others, now perishing for lack of spiritual food.

"Be pleased, O Lord, to guide and govern the minds of thy servants, the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy church generally, and especially here, where the sheep are so scattered and the shepherds so few. And we beseech thee to give to those, who are or shall be ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory and set forward the salvation of thy people. Hear us, O Lord, in heaven, thy dwelling-place; and, when thou hearest, forgive; and grant these our earnest petitions through Jesus Christ our Lord. Amen.

"PRAYER FOR THE MISSION SCHOOL OF THE DIOCESE OF ILLINOIS, JUBILEE COLLEGE.

"O Almighty and everlasting God, heavenly Father, who hast promised to hear the petitions of those who ask in thy Son's name, send thy blessings, we humbly beseech thee, upon the mission school of this diocese, Jubilee college, and its benefactors; all those who have given, and shall hereafter give, of the substance which thou hast lent them, wherewithal to promote thy glory and honour. Put into their hearts good desires, and give them grace to fulfil the same. Let the

blessings of the God of Israel be upon them. Bless them, O Lord, when thou makest up thy jewels, and spare them, as a man spareth his own son that serveth him. Let thy Holy Spirit ever be with them. Grant that they may continue thine for ever, and daily increase in thy Holy Spirit more and more, until they come into thine everlasting kingdom, through Jesus Christ our Lord. Amen."

THE BLESSING OF TEMPTATION :

A Sermon,

BY THE REV. W. WELDON CHAMPNEYS, M.A.,

Rector of St. Mary, Whitechapel.

DEUT. viii. 2.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no."

It is the privilege of God's people, "that all things work together for their good." The blessed apostle Paul, when speaking of this, speaks of it as a certain and well known truth: "We know," he says, "that all things work together for good to them that love God." He does not say, "We know that all things *are* good;" but, "that all things *work together for good*." Pain and sickness, poverty and want, contempt and shame, slights and provocations, wrongs and injustice, sorrow and mourning, these, and the other evils of this life, that make the world a valley of tears and sighs, are evils to the believer as much as to the unbeliever. But, though evil in themselves, they work together for his good; like the storms and tempests, the cold frosts and piercing winds—they are often as necessary and useful to the harvest as the warm dews and gentle sunshine. It was so with God's Israel of old. The words of the prophet Moses in our text shows us this. He is here going over and rehearsing the dealings of God with "that nation which he had taken for himself out of the midst of another nation, by signs and by wonders, and by a mighty hand and stretched-out arm, to be a people of inheritance for himself." He is summing up, in the words of our text, the great object and purpose which God had in view in all his varied dealings with his people Israel: he calls on them "to remember all the way which the Lord their God led them for forty years in the wilderness:" he bids them remember the different scenes through which they had passed, the different trials which had befallen them, the judgments and the providences they had experienced: in a word, he would have them look back

upon that course of wonders which they had witnessed from the day that the Lord took them, as a father takes his child by the hand, to lead them out of the land of Egypt; and, while they recalled the past, with all its wonders and all its mercies, to lay it to heart that this was the end which their God intended to accomplish by all and in all, viz., "to humble them, and to prove them, to know what was in their heart whether they would keep his commandments or no."

Now we have the authority of the inspired apostle St. Paul (1 Cor. x.) for saying that Israel of old was a type and figure of his Christian church now. They were our examples: they were figures or types of us: their temptations were samples (as it were) of the kind of temptations to which we are now exposed; and their sins are samples of those into which we may be led, unless we "watch and pray that we enter not into temptation." And, as in these respects they were examples and patterns to us, and as "their history is written for our admonition, upon whom the ends of the world are come," so also the end, which the Almighty had in view in their various trials, is the same which he has in ours, viz., to "humble us, and to prove us, and to show us what is in our hearts, whether we will keep his commandments or no." It may seem strange to the carnal ear to affirm that temptation may be a great blessing; and even the believer, when hardly tried, may scarcely think it can be so, since "no temptation for the time seemeth to be joyous, but grievous;" yet it is certainly true that temptation is a source of blessing to the real Christian, though it is an evil in itself, for it is one of those "all things which work together for his good." And thus, through the goodness and mercy of Almighty God, even Satan himself is made an instrument of good to his believing people: the barking of that dog of hell drives the child of God nearer to his heavenly Father; and while, like Joseph's brethren, "he means it all for evil to us, God brings it about to be good for us," and makes even evil angels ministers for good to us, as his good angels are.

We shall now endeavour, in dependence on the divine blessing, to show from our text the blessings of trial to the real people of God.

The objects of trial, and the purposes to be answered by temptation, are—first, to prove us; and, secondly, to humble us. For our text thus speaks: "The Lord led thee, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldest keep his commandments or no."

I. We will consider how God proves us, and what we are to understand by this part of our subject.

We at once see that by proving us the Lord must mean, not the finding out what we are, but the showing it. God cannot want any thing to find out what we really are; for he knows our very hearts, and trieth our reins; and every imagination of the thoughts is clear to him: the inmost workings of our hearts are to him as naked and open as our outward actions done in the face of the broad day are open to our fellow-men. Man's heart is not like a boxed main-spring of a watch, all but wound up from God's sight, as it is from ours, and of which only a part of the chain, a few links now and then, may be seen moving across and over it, as the chain works round; but there is no covering over the main-spring of our hearts to God's eye: brass is transparent and hearts are glass to God. He needs no outward action to show him what we really are: he requires no words to come out of the heart to show him what is in the heart: he looks at once to the bottom of that deep and covered well, the heart of man. When God came on earth in the form and fashion of a man, he showed that which he has told us in so many parts of his book concerning himself, that "there is not a thought in all our hearts but he knoweth it altogether." Our God and Saviour Jesus Christ continually proved, both to his friends and enemies, that "he knew what was in man." It must be plain, then, that, when God is said to have led his people "forty years in the wilderness, to prove them and know what was in their heart," it was to show them and others what was in their heart, and not to know and find out for himself. And this will prove to us that the object of all God's dealings with his people is to show them what is in their own heart, and to prove whether they will obey him or not. "When Israel came out of Egypt, and the house of Jacob from among a strange people," they did not come out alone; "a mixed multitude," as we read in Exod. xii. 38, "went up also with them." We can easily understand what this mixed multitude must have consisted of. Though the Israelites were placed in Goshen, we cannot think that there were no Egyptians in Goshen when they went there: these Egyptians, who had seen the wonders which the God of Israel did in the midst of Egypt, and had witnessed the miraculous manner in which the Israelites were kept from many of the plagues, and perhaps had experienced the blessing of being mixed up with them, who had in course of time formed alliances with Israelite

families, which they were loth to break—these doubtless, at least many of these, left Egypt with the Israelites, and, with others who had formed like connections with those children of Israel who were scattered up and down in Egypt, and had not kept to Goshen, followed their fortunes into the wilderness, in the hope that they should be sharers in the blessings, which they expected the God of Israel would soon bestow on his favoured and peculiar people. Such was the mixed multitude which went up out of Egypt with the children of Israel; and such a mixed multitude still follows the steps of God's true Israel.

The great congregation of his church is no more now a pure congregation, a congregation of real believers, than that great company, which went up out of Egypt, were composed of "Israelites indeed, in whom was no guile." The professing church of Christ is like Gideon's army, which rallied at his trumpet-sound, to attack the Midianites. They all seemed to be bold and courageous: they all professed to have come out prepared to attack the almost countless armies of their invaders; but the Searcher of hearts knew that there were among them many false and faint-hearted ones. He would, therefore, have Gideon prove them, not to show *him* (the Lord) what and who they were, but to enable Gideon to know. And so, when the proclamation went forth, "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead," 22,000 out of 32,000 left at once; and, of those 10,000 that remained, only 300 men were left when they were proved still further (Judges vii. 4-7). So was it with the congregation of Israel, the ancient church of God, just "called out" of the land of Egypt, the iron furnace, the type of this present evil world now, as *they* were the type of Christ's church amidst the world. They also must be proved. It must be shown "who among them will serve God, and who will serve him not." And how can this be known but by their being tried? How can we know how much gold there is out of a heap of ore and earth, just dug out of the mine, but by putting it into the fire. And, one trial is not enough: one trial will not fetch out the earth and scum that cleave to the mass: "the gold, to be thoroughly tried from the earth, must be purified seven times in the fire;" that is, it must be tried often—many times. Therefore did God lead the children of Israel, the professing church of God, forty years long in the wilderness.

During these forty years he suffered them to pass through a variety of trials and temptations, all calculated to prove and show which

among them would keep his commandments, and which would not. He suffered them to hunger and want food, to prove which of them would trust him in faith, and which would doubt and murmur through unbelief—which of them would believe that the same Almighty Power, which had wrought such wonders in "Egypt, and such miracles in the fields of Zoan, which had made the very depths of the sea a way for his ransomed to pass over," could also give them "bread to eat, and provide a table in the wilderness." He suffered them to be tempted by the women of Moab to idolatry (which is spiritual fornication, since it is prostituting that soul to a false god and a devil, which is wedded to the true and living God). He suffered them to be disappointed, when they were close to the promised land, and to be refused a passage, by the king of Edom, through his land, to prove them by disappointed hopes, whether they would still trust his wisdom, and wait his time, and believe that it was as much his work to remove that bar, as it was his arm alone that had dried the depths of the sea, and made a high road through the great waters. He fed them on manna—simple, wholesome, heavenly food, given every night by him, as it was gathered every morning by them—to prove them whether they could be contented with what his providence supplied them with, or whether they still longed after the leeks and onions and flesh-pots of Egypt, when (as they said) they ate meat to "the full." In these ways did the Lord prove them whether they would trust him; whether they would cleave to him with full purpose of heart; whether they would keep his commandments or no. These various temptations God allowed to come upon them (for God "cannot be tempted by evil himself, neither doth he tempt any man to evil:") in order to sift this great mass, as the ore is sifted for the furnace to bring out the gold from the dross, the obedient and believing from the disobedient and unbelieving. And so it was, the men that "thought scorn of that pleasant land towards which they were journeying, and gave no credence to God's word," these men fell in the wilderness: the men who committed fornication, the men who tempted Christ, the men who murmured, the men who lusted after evil things—these men fell in the wilderness, while those who cleaved to the Lord their God continued alive," and entered in triumph the promised land.

So is it still with the professing church of Christ. Now, we have all been baptized unto Christ, "as the hosts of Israel were baptized unto Moses in the cloud and in the sea." We have all solemnly promised to renounce the

world, the flesh, and the devil; to leave Egypt, and begin our journey through this wilderness to the true Canaan, the land of everlasting rest. But we also, like Israel, must be proved. The recruits of Christ's army have something more to do than to put on their uniform, and join the ranks: they have to go into the battle. The Christian pilgrim has something more to do than take his staff and his shoes: he has to go through "a dry and thirsty wilderness, in which are scorpions and serpents and drought." We, brethren, must be proved as Israel was; for only they that are proved shall enter the heavenly rest. And temptations alone can prove us. Our honesty is proved, when we were tempted to be dishonest, and through God's grace resisted the temptation. Our truth is proved, when we might have gained by untruth, and yet were enabled to overcome the temptation. Our chastity is proved, when the allurements to sinful lust were thrown in our way, and we shrunk from the snare. Our trust in God is proved when we were in want, or difficulties, or dangers, and yet were able to believe that God was with us, and would appear for our help in his good time and way. And thus temptations and trials still do for us Christians what they did for Israel of old: they sift and prove us: they make known (what God already knows) "who are his," and who are not—"who are Israelites indeed," and who are only so in name: they thin down Gideon's army: they sift the chaff from the wheat: they prove us "whether we will keep his commandments or no."

But further, "They also help to make known what is in our hearts."

We have shown before that "the Searcher of hearts," to whom its inmost workings and motions are clearly known, cannot need any other help to make known what is so clear to him already. But *we* want it, for it is the very character of our hearts to be deceitful above all things, as well as "desperately wicked;" and therefore, for us to know what is in our hearts, and thereby know the real character of our hearts, requires trials to bring out what is within. When God's grace first comes into the Christian's soul, it is as when the windows of some old ruined house, long shut up in dust and neglect, are opened, the light is let in upon the rooms. It is as when those, who have undertaken thoroughly to repair it, take up the floor, and take down the skirtings, and examine the timbers, and lay bare the drains. No one could have thought, even from the outward appearance, that such a mass of rotten timber, such a heap of dust and filth, and so many vermin, could have got together. And it is

not till the work of repairing begins in our hearts that we begin to know anything of their real condition. While there is no light of God's Spirit shining in us, we know nothing of our inward corruptions. We are like persons long used to the close, foul, and unhealthy air of some sick room: it is not till we have left it, and felt the freshness and sweetness of the air of heaven, that we know what the other was. We cannot know what our heart is, till we know what is in our heart; and we cannot know what is in our heart, till that which is in is drawn out; and temptation alone can draw it out. Abraham did not know the fear of man that was in him, till temptation drew it out; and then, when he thought that if he said Sarah was his wife they would kill him to seize her, he said "She is my sister." Isaac did not know the partiality that was in his heart, till temptation drew it out; and then, when he feared that his favourite, Esau, would lose the blessing, he took the very means to secure it which proved the means of its being lost to him. Jacob did not know the subtilty of his natural character, till his mother's persuasions tempted him to do that which he was too ready for without any persuasion, and supplant his brother by deceit and falsehood. David did not know the filthiness of the carnal heart, till temptation drew it out; and then the idle and slothful body, and the roving, wandering eye, let in the temptation to the lustful heart; and the once holy king of Israel became the adulterer, and the liar, and the murderer. Hezekiah did not know the pride and vain glory of the heart, till temptation drew it out; and then, when the ambassadors of the king of Babylon came to compliment him upon that sign from heaven, the sun's going back so many degrees, instead of giving glory to whom alone the glory was due, he suffered himself both to receive and to relish their ignorant and impious congratulations. Peter did not know the weakness and cowardice of the heart, till temptation drew it out; and then he denied him with oaths and curses, whom he was ready (as he said) to follow into prison and to death. Barnabas did not know the dissimulation and hypocrisy, and shame of the cross which is in the heart of man, till temptation drew it out; and then, when he would have lost credit with his Jewish brethren if he were seen to eat with his Gentile Christian brethren, he withdrew and separated himself. And, as it was with all these, so is it with all of us. It is temptation which shows us what is in our hearts—that brings out in various ways the miserable pride and self-conceit, the hypocrisy and dissimulation, the vain self-confidence,

the impurity and uncleanness, the fear of man's shame and love of man's praise, the envy and jealousy, and all those other evil tempers and dispositions which are in every soul of man by nature, but which man only learns to know and feel by grace; and the great object of all the various trials and circumstances through which the believer is made to pass, as Israel through the wilderness, is "to shew him what is in his heart."

II. The effect of all this is "to humble him." The self-righteous sinner is always a proud man: he has, indeed, nothing to be proud of, and every thing to be ashamed of; but, because he is blind to his sins and faults, blind to the real character of his heart, and ignorant of himself, he is proud. Now no proud man ever came to Christ—no man that thinks himself righteous ever came to Christ. He may call himself a miserable sinner; but he does not feel or really believe what he says; and, if another were to call him what he calls himself, he would be grievously offended, and feel himself personally insulted: he would be like that perfect man, whom his minister was boasting of, whose anger rose so that he could scarcely speak for his swelling heart and bursting passion, when one, to try his perfection, threw a shower of cold water over him as he came into the room. The Christian wishes to be humble; but he is not what he wishes to be. He wishes "to learn of him who is meek and lowly of heart," and he is a learner in Christ's school; but he is often humbled for his want of humility. Still the growing experience of his heart is humbling him: he is becoming daily better acquainted with himself, and likes himself every day less and less. He once thought that, excepting a few faults (and those very few and very excusable and natural), there dwelt in him many good things. Now he can say, even from what he already knows, "that in him" (that is, in his flesh) "there dwelleth no good thing." When first convinced of his guilt as a sinner by the Spirit of God, he "fled for refuge to the hope set before him" in the gospel; and there, at the foot of his Redeemer's cross, he learnt how "God can be just and yet the justifier of him that believeth on Jesus;" but he can say that he now clings to that cross with deeper self-abhorrence, with a more entire absence of self-dependence, and with a more simple, child-like reliance on the atonement made by his Redeemer there, than even when the terrors of the law and the fear of wrath drove him to take refuge under its shadow.

It is true that much of those lively feelings and strong emotions which filled his heart

then do not work now; but it is also true that much of that, which was carnal and the effect of excitement, is worked off; and in its place has come a deeper principle, working with less noise but more effect—the rush of the bursting fountain stilled down into the steady, because deep and full, current of the river. And, above all, humility is springing from self-knowledge: increasing acquaintance with our own hearts is teaching us daily not to trust in them, but to trust only “in Christ Jesus, and have no confidence in the flesh.” The Christian is being emptied of self, and is being filled with Christ in exact proportion as he is being emptied of self: as self sinks, Christ rises: as self retires, Christ advances: as the love of self ebbs, the love of Christ flows; and the true Christian, sick of self, longs for that hour when he shall be unclothed of self, that he may be clothed with Christ, when he shall for ever get rid of self, and leave it in his body on the bed of death, and never meet that cursed thing again, but be filled with the love of God in Christ, without any mixture of self-love, for ever and ever.

To which do *we* belong, let us now ask?—to that mixed multitude which follows the camp of Israel, and to those Israelites in name who are none in reality? or do we belong to those who are “walking by faith and not by sight”—who, like their father Abraham, “have left their own country and their father’s house”—have given up the world; as Israel left Egypt, its idols, and its pleasures, as they gave up the food and worship of Egypt; and whose hearts, while in this dry and dusty wilderness, are still going onward towards the heavenly Canaan? Are we among those few who have really given God our hearts, or those many who profess to follow him, while in truth their hearts are far from him? Are we striving earnestly and honestly to keep his commandments? Are we looking to him daily, hourly, for grace to enable us to keep them? Are we learning more of ourselves; and, as we know more, do we find ourselves humbled by that knowledge? If so, blessed are we; for a day of separation is at hand. Not all that went out of Egypt with Moses went into Canaan with Joshua: thousands and myriads whitened with their bones the sands of the desert, and the graves of lust may be seen to this day as monuments of their punishment and a warning against their sin. “These could not enter in because of unbelief.” Let us then beware, lest, while a promise has been given us of entering into rest, we should come short of it.” The gospel “was preached to them as it is to us; but it did not profit them,

because it was not mixed with faith in them that heard it.”

Let us then continually pray: “Lord, increase our faith: impart to us this most precious gift of thy Holy Spirit, that, believing in thee, we may deny ourselves, vanquish Satan, and overcome the world, and at last enter in thine eternal rest, to go out no more for ever.” Amen.

GOD’S BLESSING UPON ENGLAND*.

WHOEVER considers England will find it no small favour of God to have been made one of its natives, both upon spiritual and outward accounts. The happiness of the soil and air contribute all things that are necessary to the use or delight of man’s life. The celebrated glory of this isle’s inhabitants ever since they received a mention in history, confers some honour upon every one of her children, and with it an obligation to continue in that magnanimity and virtue which hath famed this island, and raised her head in glory higher than the great kingdoms of the neighbouring continent. Britain hath been as a garden enclosed, wherein all things that man can wish to make a pleasant life are planted and grow in her own soil, and whatsoever foreign countries yield to increase admiration and delight are brought in by her fleets. The people, by the plenty of their country, not being forced to toil for bread, have ever addicted themselves to more generous employment, and been reckoned, almost in all ages, as valiant warriors as any part of the world sent forth; insomuch that the greatest Roman captains thought it not unworthy of their expeditions, and took great glory in triumphs for imperfect conquests.

Better laws and a happier constitution of government no nation ever enjoyed, it being a mixture of monarchy, aristocracy, and democracy, with sufficient fences against the pest of every one of these forms—tyranny, faction, and confusion; yet is it not possible for man to devise such just and excellent bounds as will keep in wild ambition, when princes’ flatterers encourage that beast to break his fence; which it hath often done with miserable consequences both to the prince and people, but could never in any age so tread down popular liberty, but that it arose again with renewed vigour, till at length it trod on those that trampled it before.

And to complete the crown of all their glory, reflected from the lustre of their ingenuity, valour, wit, learning, justice, wealth and bounty, their piety and devotion to God and his worship hath made them one of the most truly noble nations in the Christian world; God having, as it were, enclosed a people here, out of the waste common of

* From “Memoirs of the Life of Colonel Hutchinson, written by his widow Lucy; to which is now first added the Siege of Latham House.” London: H. G. Bohn. 1846. This very interesting biography is well known: it is now reprinted in a very convenient form, and at a very moderate price. This new edition will, we doubt not, have a large circulation; and we are glad to recommend it.—ED.

the world, to serve him with a pure and undefiled worship. Lucius, the British king, was one of the first monarchs of the earth that received the faith of Christ into his heart and kingdom; Henry VIII. the first prince that broke the anti-christian yoke off from his own and his subjects' necks. Here it was that the first Christian emperor received his crown: here began the early dawn of gospel light by Wickliffe and other faithful witnesses, whom God raised up after the black and horrid midnight of anti-christianism; and a more plentiful harvest of devout confessors, constant martyrs, and holy worshippers of God hath not grown in any field of the church, throughout all ages, than those whom God hath here glorified his name and gospel by. Yet hath not this wheat been without its tares: God, in comparison with other countries, hath made this as a paradise; so, to complete the parallel, the serpent hath in all times been busy to seduce, and not unsuccessful, ever stirring up opposers to the infant truths of Christ.

Subsile Reading.

TOMMY WRIGHT; OR, THE FATAL CONSEQUENCES OF SELF-CONFIDENCE.

No. II.

THE next day I was obliged to leave Elford on business; but I was only absent ten days, as I was determined to return in time for the long-talked-of school-feast. It was the day before that all-important one that I was returning to Elford, and, enjoying the fine afternoon, was walking my horse quietly along the pretty lane leading to the cottage where I lived. I had passed the church and the vicarage, and had nearly reached home, when the sound of a funeral knell struck heavily on my ear.

Almost without intending to do so, I stopped my horse, and began thinking who, during my short absence, could have been called upon to exchange worlds. I had almost settled in my own mind that the bell must be tolling for an old and sickly woman, whose death had long been expected, when I saw the mournful procession coming towards me. It was some distance off; but I could distinctly see that the coffin was not a large one, and that, after the mourners, the whole of the school-children were walking slowly and sadly, each with some little piece of black added to their ordinary dress. This was a most unusual circumstance; and, not wishing to intrude on the solemnity of such a scene by asking questions of those who followed the bier, I hastened back to the vicarage to learn whose the remains were which were thus attended to the grave.

I found Mr. Morton in his surplice, awaiting the arrival of the funeral, and saw directly by his looks that he had something painful to tell me.

"Have you heard of the dreadful accident?" were his first words.

"No," I answered: "I am but just returned to Elford, and have spoken to no one; but, seeing a funeral in the distance, with all the school-children following, I came to learn whose it is."

The vicar brushed a tear from his eye, as he replied, "Poor Tommy Wright was killed last week, and the children wished to see the last of him."

"Tommy Wright killed!" I exclaimed, hardly believing my own ears.

"Ay," said Mr. Morton, "it is too true; and a more fearful or sudden death I never heard of."

For some moments I was silent: the shock which this intelligence gave me quite depriving me of the power of speech. At length I requested to hear the particulars of the accident, which Mr. Morton gave briefly as follows:

"Tommy was on his way to school the day after you left the parish, when he met Will Mason, a bad and idle boy, who persuaded him to play truant, and go with him bird's-nesting. Away the two boys went into farmer Thompso's field, where they wandered about for some time, not thinking, I dare say, of their bad conduct, and quite in ignorance of the fearful punishment one of them was about to suffer. At length they came to a place where some men were carting timber. A large elm-tree had just been lashed to the truck; and, when the men saw the two boys, one of them called out to Tommy; 'I say, Wright, my boy, if you've nothing else to do, and have a mind for a ride, come and sit on this tree, and steady it, will you?' Tommy, nothing loth, ran forward, and was soon perched on the tree by one of the men, who said, 'There's a fine fellow; but take care, my little man, or may-be you'll have a capsize.' To be called a fine fellow quite delighted the poor conceited boy, and he paid no attention to the man's warning to be careful, but sat carelessly, whistling and laughing by turns all the way. The position of a boy placed to steady a load of timber is always far from safe; and in Tommy's case it was particularly dangerous. The load was a heavy one, and there were but two horses to draw it; and once or twice, in going up a hill, it was as much as the men could do to prevent their backing. At length they came to the steep hill leading into the village of Elford, and Tommy was once more cautioned by the men to take care. He laughed, and asked them in a jeering tone, 'Where was the danger?' The words were hardly spoken, when the wheel-horse, finding the weight more than he could support, became restive, and gave a sudden jerk on one side: the ropes (which had very wrongly been used instead of chains, to secure the timber), gave way; and one end of the huge elm-tree falling suddenly to the ground, the poor boy was thrown with violence on his head. He was carried home to his widowed mother in a state of insensibility, from which he never recovered; and she had the additional drop of bitterness added to her cup of sorrow, that her son's last words had been those of self-confidence."

The vicar had just finished his melancholy tale, when he was summoned to the funeral, and I accompanied him to the churchyard. It was a mournful scene, and one which I can never forget. Tommy Wright was, as I before said, a general favourite; and this, together with the startling and dreadful manner of his death, brought together all the poor of the parish, who could by any means manage to get to the funeral. The churchyard was crowded; yet not a voice, not a sound was heard: the stillness was almost awful; and we all

felt that death, in his greatest terrors, had been among us. His mother was the only relation that Tommy had to follow him to the grave; but he had many mourners; and, when the coffin was lowered into its last resting-place, and the vicar had to pronounce the sad words, "dust to dust, ashes to ashes," his voice trembled; and a moan of sorrow came from the heart, and escaped the lips of each one present.

The next day dawned in unclouded splendour, and early the village was a scene of merriment. The sports went on as usual on the feast-day, and those who had wept beside the open grave of poor Tommy Wright seemed to have forgotten, in their mirth, that he, who had always on the like occasions been the gayest of the gay, was not there. But I could not forget him; and, after a time, I stole away unperceived from the revels, and walked to the churchyard. There all was still as the graves beneath the soft, green grass on which I trod; and everything reminded me that I was among the dwelling-places of the dead. I stood beside the new-made grave, and thought of the last time I had seen him who now slept the sleep of death within its narrow bounds. I was on my way to see a poor and aged woman, who was supposed even then to be dying; and I stopped to speak to Tommy. He was full of health and spirits, with a bright colour on his sunburnt cheeks, and the tones of gladness in his voice. Now, *she* was better, and supposed likely to be once again hale and hearty; whilst *he* had been called to his last account. What an awful change! "Ah!" I thought, "how little do we know what a day may bring forth! how little do we feel as we ought when we pray to God to preserve us from 'sudden death'!" We say the words because they are in our prayer-books; but we seldom feel how necessary it is to pray to God to protect us from so fearful an end. We go on in safety from week to week and from year to year; and we come to feel as secure as if there were no chance of our being cut off in the midst of our days, without, it may be, having time to say one prayer for the welfare of our immortal souls. Yet we see death pass by the aged and infirm, and seize on the young and the healthy! How can we, then, put off preparing ourselves for his summons? How can we go on still in our sins, thinking that we shall have time for repentance and for being good when we are older, when we know not whether we may even be allowed to live to be one week or even one day older than we are, by that God who has himself spoken those awful words of warning: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Long I stood beside poor Tommy's grave, and many thoughts about God and death, and heaven and hell, came into my mind, which, if we always remembered them, would make us more like the children of our heavenly Father than we are; but I cannot tell you them now, my young readers, for my story is already too long.

And, now, I hope you have been interested in poor Tommy Wright. But his story was written not only to amuse you, but to teach you a solemn lesson; to show you that, if you would be good and happy, you must pray to God to make you so; for that, without his aid, you can be neither

the one nor the other. When Will Mason first asked Tommy to spend the day idly with him, he said he would not; but, when Will said there was no harm in taking a holiday sometimes, and laughed at his being afraid of offending his master and Mr. Morton, he was tempted to do what was wrong, because his inclination to do what was evil was stronger than his resolution to do what was right; for he had not prayed for God's Holy Spirit to dwell in his heart, and to strengthen him; and you know how awful were the consequences. The very day before the school-feast, at which he was so sure of being present, his body was put into the cold, silent grave; and his immortal soul was with that God who, the bible tells us, will by "no means clear the guilty." My dear young people, be not high-minded; but fear: "go on your knees night and morning, and pray your heavenly Father, for the sake of his dear Son, to pity your weakness, and so to lead you in this life, that hereafter he may take you to himself. If you do not do this, I do not say that your death will be as sudden as poor Tommy Wright's; but of this I am sure, you will always be falling into temptation; and, though you may not be punished in this life for the sins your self-confidence leads you to commit, yet you will most surely have to answer for them at the judgment-day. In conclusion, let me remind you, my young readers, of the last words I ever said to poor Tommy Wright, when I saw him only two days before his death, full of health and hope: "Let him that thinketh he standeth, take heed lest he fall*."

The Cabinet.

VALUE OF THE EPISTLES.—The epistles, as the final development of the divine scheme of salvation, are essential to the interpretation of all the preceding parts of scripture. Our Lord expressly promised the Holy Spirit to his disciples to "lead them into all truth;" and declared that "the Spirit," the great Teacher, "would not be given" till he himself "was glorified;" but that he would then be poured out, would "bring all things to their remembrance," and remove all the comparative obscurity of the previous parts of divine revelation. These sacred epistles, therefore, respect the last discoveries made to man of the Deity and atonement of Christ, and the completeness of his salvation, that is, the full and unclouded doctrine of the incarnation of the eternal Word; and of the righteousness of justification in his obedience and sufferings, reckoned to our account and received by faith only, and of the distinct but inseparable righteousness of sanctification infused into the heart, in the use of the appointed means, by the grace of his Holy Spirit; and therefore, without a thorough understanding of this last portion of holy writ, the key is wanting to the whole plan of redemption, and any errors, even the most fatal, may be gradually palmed upon the church. Nor can we be guarded against superstition and tyranny, as respects ecclesiastical government, except by the study

* This accident really did happen only last summer.

of the same divine epistles, in which the gentle and mild administration of order and discipline is sketched out; in which church polity, perpetual ministry, the threefold order of pastors, the administration of the sacraments, authoritative checks to false doctrines, exclusion of heretics and profane livers from the Lord's table, are placed on their true footing.—*Bishop Wilson (of Calcutta).*

Poetry.

MISSIONARY LAYS.

No. II.

BY MISS M. A. S. BARBER.

(For the Church of England Magazine.)

SIERRA LEONE, IN EARLY DAYS.

'Tis fall of night: the tropic moon
Will glow upon the mountains soon:
Calm, clear, and bright, each planet's light
Shines out upon the southern night,
Not as their glimmering radiance here
Shoots through our hazy atmosphere,
But with that full and glorious ray
Which almost turns the night to day;
Whilst, far and wide, their tranquil glow
Lights up the mighty woods, where grow,
'Midst forest-wonders strange and new,
The tamarind-tree, the green cashew,
The locust, with its foliage fair
Of strange, fantastic leaves, and where
Its head the lordly pullom rears,
And casts gigantic shadows down,
And where, far-famed in story, wears
The queenly palm her feathery crown;
While lightly falls from every tree
The forest's rich embroidery
Of floating wreaths, whose tangled web
Bright blue and scarlet flowers o'erspread.

'Tis fall of night; but silence ne'er
May yield her sweet refreshment there:
Still on the ear—still, ceaseless, come
The teasing buzz, the angry hum
Of all the insect tribes, whose life
Beneath that burning sun is rife.
'Tis fall of night: the air's hot breath
Is laden with the seeds of death;
And, sporting round, what flickering ray
Glides o'er the earth in lambent play?
Light of the grave! its beams are shed
From rotten wood, and mosses dead;
And herbage rank, which thickly round
Is matted o'er the heated ground.

Deep in that forest's noxious shade
A humble English home is made:
Its mud-built walls, its leaf-thatch'd roof,
Of humble poverty are proof:
The frail, slight fabric, scarce will form
A shelter from the tropic storm.

Sons of the white man! few and lone,
Ye dwell 'neath roof-trees not your own.
Why turn ye, then, the pitying eye,
With looks of love and sympathy,
On those dark forms that cross your way?
Of your proud race no brethren they:
Master and slave alone hath been,
For ages past, the tie between.
'Midst care and pain, 'midst grief and fear,
Why dwell the Christian-strangers here?

Miscellaneous.

THE ORIGIN OF WOOD-ENGRAVING.—Xylography, or engraving on wood, has been practised little more than three centuries. It was first introduced by that eminent artist, Albert Durer, the son of a goldsmith, born at Nuremburg, 20th May, 1471. He was first a pupil to Martin Hoespe, afterwards to Michael Wolgemuth, who taught him to engrave and paint. About the year 1498 he executed the life of Christ on thirty-six pieces of wood. These were so highly valued, that Mark Antonio Franci imitated them upon copper, and sold them as the genuine productions of Durer, who made complaint of the fraud to the Venetian government; but the only redress he could obtain was an injunction to prevent Franci from affixing Albert's name, in future, to the copper-plate impressions. After this he engraved a wood block, which is reckoned his masterpiece, and which gained for him pensions and letters of nobility from three crowned heads, namely, Charles the Fifth, his brother Ferdinand king of Hungary, and the emperor Maximilian. The subject was St. Eustachius kneeling before a stag with a crucifix between its horns. The dogs, which are exhibited in different attitudes, are extremely beautiful. In short, such was the admitted excellence of this piece, that John Andreas, a doctor in divinity, sent it as a present to a prince of the house of Brunswick, who wrote him a letter, in which he says: "You have extremely obliged me by your new present, a cut which merits a nobler metal than brass, done by the celebrated painter of Nuremburg, and which, I think, wants nothing, unless Zeuxis or Parrhasius, or some other equally favoured by Minerva, should add colours and the native form." To which the doctor wrote in reply: "I could easily guess that the Eustachius of Durer would not fail to prove an acceptable present to you, from whatever quarter a performance of that admirable artist came." Vascari, speaking of him, observes that, when the prints of Albert Durer were brought into Italy, they excited the painters there to perfect themselves in that art, and make him their model; in short, so various and perfect were his attainments, that he had no equal in etching, engraving, statuary, architecture, optic, or symmetry, except Michael Angelo Buonarroti. He died at Nuremburg, 8th April, 1528, in his fifty-seventh year.

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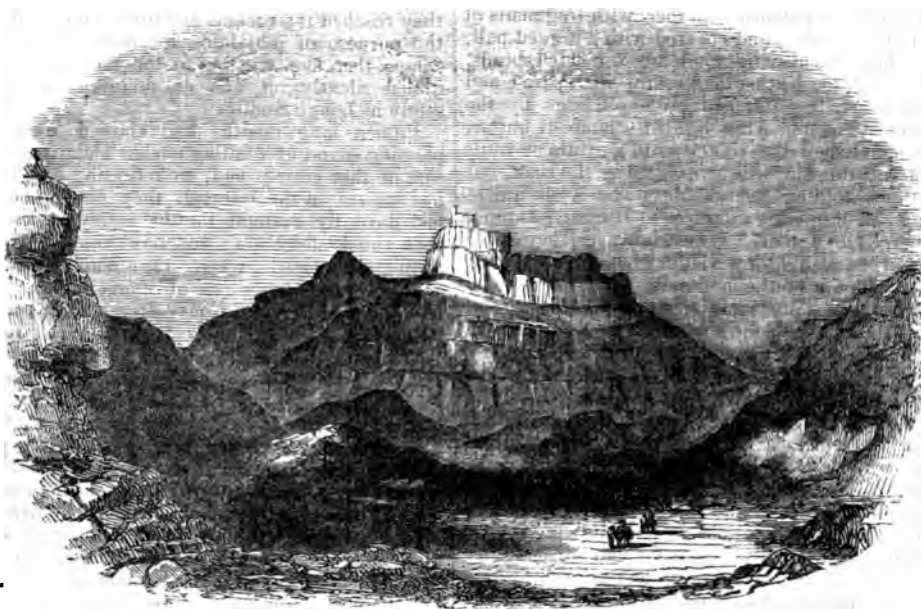
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 625.—JANUARY 23, 1847.



(Mount Hor.)

MOUNT HOR, AND AARON'S TOMB*.

"And Moses did as the Lord commanded; and they went up into Mount Hor in the sight of all the congregation."—NUMB. XX. 27.

"MOUNT HOR." This name seems to have been anciently borne by the whole range of Mount Seir; and, when superseded by the latter denomination, continued to be preserved in the name of the particular summit on which Aaron died. Topographical probabilities concur with local tradi-

tions in identifying this Mount Hor with the high mountain which rises conspicuously above the surrounding rocks in the vicinity of Petra, the ancient capital of the Edomites, or Nabathæans, which is in a valley (Wady Musa) that cuts the range of Seir about half-way between the gulf of Akabah and the Dead Sea, but rather nearer to the former than to the latter, in N. lat. 30° 18', E. long. 35° 33'. This mountain, whose rugged pinnacle forms a very striking feature in one of the most interesting scenes in the world, is of very difficult and steep ascent, which is partly artificial, rude steps or niches being in some places

* From "The Pictorial Bible." London: Knight. We are indebted to the courtesy of the publisher for the above illustration.—ED.

formed in the rock. Dr. Macmichael, who visited the spot in 1818, in company with Mr. Bankes and captains Irby and Mangles, says that it took his party one hour and a half to ascend its almost perpendicular sides. If this were really Mount Hor, as there seems little reason to doubt, the high priest, before he lay down and died on that mountain, must have been able to mark out with his eye much of that wild region in which the Israelites had, for so many long years, wandered to and fro. From its summit, Mount Sinai might clearly be distinguished in the south; whilst the boundless desert, marked by so many wonderful transactions, in which he had borne a conspicuous part, spread its wide expanse before him on the west. The supposed tomb of Aaron is enclosed by a small modern building, crowned with a cupola, such as usually covers the remains of Moslem saints. At the time of the above visit, this spot formed the residence of an old Arab hermit, eighty years of age, the one-half of which he had lived upon the mountain, from which he seldom descended, and where he chiefly subsisted through the charity of the native shepherds. He conducted the travellers into the building, and showed them the tomb, which lay at the further end, behind two folding leaves of an iron grating. This monument, which is about three feet high, is patched together with fragments of stone and marble, and covered with a ragged pall. On the walls near the tomb are suspended beads, bits of cloth, leather and yarn, with paras, and similar articles, left as votive offerings by the Arabs. The old Arab lighted a lamp of butter, and conducted the travellers to a grotto or vault underneath, which is excavated in the rock, but contains nothing remarkable. The Arabs are in the habit of offering sacrifices to Haroun (Aaron), generally of a goat. When, however, they make a vow to slaughter a victim to him, they do not go to the top of the mountain, but think it sufficient to complete their sacrifice at a spot from which the cupola of the tomb is visible in the distance; where, after killing the animal, they throw a heap of stones over the blood that flows to the ground, and then feast on the carcass. The services thus rendered to the tomb of Aaron afford a striking picture of the debasing superstitions into which the Arabs have fallen. Burckhardt, who, in his Moslem character, sacrificed a goat, says, that while he did so, his guide gave utterance to such exclamations as the following: "O, Haroun, look upon us: it is for you we slaughter this victim! O, Haroun, protect us, and forgive us! O, Haroun, be content with our good intentions, for it is but a lean goat! O, Haroun, smooth our paths; and praise be to the Lord of all creatures!" (See Burckhardt's "Travels in Syria;" Macmichael's "Journey;" Irby and Mangles' "Travels;" Laborde's "Arabie Pétrée;" Schubert's "Reise in das Morgenland").

DANGERS OF THE POLAR SEAS*.

ON a dark stormy night in the month of August, 1837, a ship was sailing heavily through the troubled waters of the Atlantic. The clanging of the pumps was heard on board, and both men and officers seemed exhausted with fatigue. They were, indeed, pumping for their lives, and with all their exertions it seemed impossible to keep the ship afloat: the water was pouring in in cascades; the gale was gradually increasing in fury, strengthened by squalls, which raised a long breaking sea, in which the ship plunged heavily. She was hourly getting more water-logged; the straining and creaking of her whole frame, her prolonged dull roll to windward—every thing seemed to show that the ship must be lost. Shortly after midnight, the first lieutenant entered the captain's cabin with the fearful intelligence that the ship was sinking, the crew being no longer able to keep under the leaks. The boats were ordered out; but the men resolved to make another trial, and, exhausted as they were, the pumps were worked with fresh vigour. The ship still struggled on, crazy and water-logged; but the gale abated, and the wind was favourable. Crowding every stitch of canvas, the joyful cry of "Land" was at length heard from the mast-head. It was late at night before they reached it; rockets and guns were fired, for the purpose of obtaining a pilot, but no one came; therefore, trusting to the soundings, they glided silently on, and at midnight anchored safely in Lough Swilly.

Fifteen long months had elapsed since the pleasing sound of a falling anchor had greeted the ears of that crew; and, in reflecting on all that had passed in the interval, they could not but feel devoutly grateful for the mercy which had been vouchsafed them; and how much was that feeling increased when the wind suddenly changed, and blew a gale off shore, which, but a few hours earlier, must have driven them back to sea, and terminated their labours in a watery grave!

As the ship was gradually sinking, it was run ashore on a small sandy beach. It was found, at low water, that upwards of twenty feet of the keel, together with ten feet of the stern-post, were driven over more than three-and-a-half feet on one side, leaving a frightful opening astern for the free ingress of the water. When the generally shattered state of the ship was seen, every one on board expressed astonishment that she had ever floated across the Atlantic.

The numerous and extensive injuries which this ship had received were not from the shot of an enemy, for she was engaged on one of those services which are far more honourable, glorious, and beneficial to man than war: she had been sent to explore the shores of the Arctic sea, and to connect the discoveries of those distinguished arctic explorers, Parry, Franklin, Back, and others; but, while yet out on the open sea, she was arrested in her course by a premature winter, wedged up by massive ice for nine whole months, subjected to the repeated battering assaults of solid waves of ice: and when, at length, her icy

* From "Sharpe's London Journal." A well-known popular periodical, from which we have before extracted one or two interesting papers.—ED.

chains dissolved, she was found to be in the battered condition already described, and forced to return without having accomplished the objects of her expedition. And yet the captain and his brave associates achieved what none perhaps but British seamen could have done: they succeeded, under the Divine protection and blessing, in saving the ship and their own lives, which, with less faith, less courage, and determined resolution, could never have been done.

In the year 1836, the Royal Geographical Society recommended this voyage of discovery to the colonial secretary, and the admiralty supplied a ship, the "Terror," under the command of captain Back, with instructions to proceed to Wager River, or Repulse Bay; where, leaving the ship under the care of an officer, he was to proceed with a large party across the intervening land to the eastern shore of Prince Regent's Inlet, sending one party to the north as far as the Fury and Hecla strait, and the other to pursue the continental coast-line to the mouth or estuary of Back's River, and its continuation as far as the point Turnagain of Franklin. In the instructions it was stated to be their lordships' full belief that all the service detailed might be fully and faithfully performed in the course of one season, and "that this Arctic expedition may be distinguished from all others by the promptitude of its execution, and by escaping from the gloomy and unprofitable waste of eight months' detention: it is, therefore, our distinct orders that every effort shall be made to return to England in the fall of this year." It will be seen, in the course of the following details, how true is the old proverb: "Man proposes, God disposes."

On the 14th June, 1836, the "Terror" left Chatham, and on the 28th July crossed Davies' Strait. Having passed Resolution Island, with its dense fogs and its whirlpools, tossing about masses of ice, sweeping the ship among them, and rendering her unmanageable, they came to the Savage Islands, and here their difficulties may be said fairly to have commenced. The navigation of Hudson's Strait was difficult on account of contrary winds and ice: the drift ice was very heavy, and difficult to steer clear of; and often, in spite of all their care, the ship would drive on the immense masses with a concussion that made all the bells ring, and almost threw those below from their chairs.

On the 14th August they arrived close upon Salisbury Island, the place where Back's instructions pointed out the two routes for his choice; and he decided upon that which led in a north-west direction through the Frozen Strait. On the 18th the ice became so close that there was no room to work the ship. Some experienced seamen, who had been in the Greenland trade, declared they had never beheld such heavy ice. It seemed to consist of numerous floes wedged together, the whole surface so ragged and piled up, that the height of the ridges frequently exceeded fifteen feet; and no human being could have travelled far over it. To those unaccustomed to polar navigation, the prospect was most discouraging, all progress in this direction being apparently stopped; but the more experienced looked forward to a change of wind, tide, or current, or some of those unaccountable circumstances

which in a few hours, even of entire calm, create so sudden and marvellous a change in an icy sea. Accordingly, about midnight, some large pieces of ice were observed to be drifting away, and in the course of a few hours a path was opened through what seemed to be an impenetrable barrier. They made, however, but slow progress, constantly struggling with the ice, tacking continually to weather, or to avoid, the floes, and longing for a favourable breeze. The land shone blue from the distance, and beautifully soft, as contrasted with the white cold glare of the intermediate ice around, reflecting, by the setting sun, the tints of the intervening masses thrown into the most picturesque groups and forms; spires, turrets, and pyramids, many in deep shade, presented, altogether, a scene sufficient for a time to cheat the imagination, and withdraw the mind from the cheerless reality of the actual situation.

The ship lay becalmed during several days, but at length a wind arose which broke up the cemented masses of ice, and disentangled the ship. It now became evident that the great body of ice of the previous winter had not been broken up, and that season with the accumulations of the following having been detached from its bonds by the storms of spring, it had been driven, probably by the combined action of wind and current, from the bays and harbours of the north, to the place where the ship was so impeded by it. On the evening of the 13th September the Cape Comfort of Baffin was seen. The next day the wind came, but it was from the adverse quarter, and had a direful effect on the shore ice, in which the ship was imbedded, the force being so great that what was not crushed was raised up to various heights; one ponderous mass, with several peaks, being lifted upwards of twenty feet. The ship, severely nipped, went on drifting with the ice to the shore, the soft blue tint of which had now exchanged, on a near approach, to black frowning masses of inaccessible rock. "At this time," says captain Back, "we appeared to be not more than four miles from the land, which was broken into exposed bays, utterly without shelter from the north, and blocked up with close-packed ice. Not a pool of water was visible in any direction: to the mercy of Providence alone could we look for rescue from our perilous situation. None but those who have experienced it can judge of the weariness of heart, the blank of feeling, the feverish sickness of taste, which gets the better of the whole man under circumstances such as these. Not an incident occurred to relieve, for a moment, the dull monotony of our unprofitable detention."

Thus delayed almost within sight of port, the season for active operations slipping away, the ship was held still within sight of the same land, "as if it were in the grasp of a giant;" and thus it was destined to be held from this time for eight or ten months to come. Well might Back speak of the name of this cape as being "most inappropriate"; for, instead of "Comfort," it inspired daily, nay hourly, dread that the ship would be forced ashore. During the whole of September the ship was whirled about, backwards and forwards, at the wind, or the current, or the tide directed, all command over her being lost. Under

these circumstances, it was the opinion of all the officers that any attempt to reach Repulse Bay would be hopeless, and they suggested certain precautions, in the event of the ship breaking up under the enormous pressure to which she was subjected. Some idea of this pressure may be formed from the fact, that in the walls of ice on either side of her, her mould was stamped as perfectly as in a die.

As there was now no chance of escape for eight or nine months to come, it was determined to cut a dock in a large floe of ice, so that the ship might be protected by it, as long as the floe held together. Just as this plan was about to be carried into execution, a commotion took place which separated the whole body of ice into single masses, tossed into heaps, or ground to powder, whatever interrupted its course, and finally drove the whole up the Frozen Strait. Other masses, however, succeeded, which hemmed the ship in, and thus both she and they drifted about, often with secure bays and harbours apparently within reach, and still obliged to be prepared for being wrecked. Of course, every attempt to cut a channel through the ice into some bay or harbour would have been vain, on account of the ice not presenting a flat surface, but heaped masses, which filled up every opening as fast as it was made. To add to the discomfort of their situation, the warming apparatus, which ought to have raised the interior of the ship to a comfortable temperature, miserably failed, so that they were reduced to two or three common fires.

The ice continued to be in motion up to the 20th November, but the floe, into which the ship was frozen, remained tolerably secure. Snow walls and galleries were built in different directions from the ship, which, being destined for the comfort of all, were cheerfully undertaken.

On the 22nd December a furious storm arose, such that no man could face it. Several, who endeavoured to perform some duty outside the ship, were instantly frost-bitten and obliged to return. The officer of the watch, in merely going from the housing to the taffrail to register the thermometers, had the whole of his face frozen. Not that the temperature was so low as it had been a few days before, for it was then 53° below zero, and on this occasion only 30° below zero, but the wind extracted the heat with a rapidity beyond endurance, so that a short exposure to it would have been fatal to the hardiest. The storm raged like a hurricane, and covered the ship with snow-drift. The topmasts shook like wands, and the lee rigging was forced out like a bow. As the wind blew directly off shore there was great cause for apprehension as to the holding together of the floe. On the 24th the storm abated, and they then discovered that they had actually been driven out towards Frozen Strait, twelve or fourteen miles to the east of Cape Comfort.

As the sailors had abundance of spare time on their hands, an evening-school was instituted under the superintendence of lieutenant Smyth, and occasionally visited by captain Back. The example of Parry was also not forgotten in contriving amusements for the men: plays were occasionally acted by the officers: foot-ball was on the level surface of the floe when the

weather permitted; and a swing was hung from the bowsprit. The festivities of Christmas-day were not forgotten; and New-year's-day was duly ushered in by sound of bell. Still, however, the situation of the ship caused much anxiety, and anxiety fosters disease. The scurvy made its appearance, and this was thought to be aggravated by the fœtid and impure atmosphere that lurked in the lower parts of the deck; and the difference of temperature, which frequently amounted to 110°, between the outside and the inside of the ship.

The floe, which had hitherto served to give some security to the ship, as well as a place of exercise for the men, at length began to crack and to open rents, thereby giving freedom to large masses of ice, yellow and brown with age, which darted to the surface, looking like unsightly blotches on the pale features of the general scene. On the 17th February, an alarm was given that the floe was breaking up alongside; and, in fact, a rent opened from the stern of the ship to the edge of the floe, and another from the bow to the east brink. Gaping rents were made in the snow walls about the ship; a crashing, grinding, and rushing noise was heard beneath, as well as at the borders of the floe, and fresh cracks opened in it. The ship creaked in her beams and timbers, and at daylight, to the dismay of all, an advancing rampart of ice, about thirty feet in height, of a semicircular form, was seen rolling to seaward, in one vast body. All around, enormous masses of ice escaped from confinement, and being tossed up in irregular positions, looked like so many engines of destruction. But, just when the danger seemed greatest, the tumult suddenly ceased; and it was fortunate that it did so, for the ice was so splintered and jagged, that to put a boat upon it was out of the question; nor could it be made, even for an hour, a depository of provisions, full as it was of cracks and small holes opening every instant: nothing could have been conveyed to land, now about seven miles distant, and no one, probably, could have reached it, even without incumbrance.

The broken arches of the snow galleries, the shattered snow walls, the cracks in the floe, and the vast mounds of ice and snow, called to mind the scene which must follow upon an earthquake; and, when the ice actually separated, some of the galleries floating in the water looked like tunnels. To be at freedom to move would, two months later, have been the summit of their wishes, but it now only mocked them with hopes that could not be realized, while it involved immediate peril. The ice returned with accumulated force, making the ship crack fore and aft, with a hideous noise. Captain Back says that his cabin-door could not be forced open without difficulty, and was split in the pressure. The people, in alarm, crowded upon deck, and even the poor sick came tottering aft, in an agony of terror. Providentially the ship, instead of yielding to the pressure and cracking like a walnut, was forced up, so that the opposing ice either passed under her, or was wedged against the large masses at either extremity. Captain Back remarks that, though he had seen vast bodies of ice from Spitzbergen, to 150° W. lon., under various aspects, some beautiful, and all more or less awe-imposing, he had

never witnessed, nor even imagined, any thing so fearfully magnificent as the moving towers and ramparts that now frowned on every side. The innermost fragments of the floe, every now and then, closed upon the defenceless vessel with a force that made every plank complain. The night was fine; but the vapour which arose from the numerous cracks, quickly became converted into small spiculae of snow, rendering the cold intolerably keen to those who had to face the wind.

Under these trying circumstances, the crew were exhorted to implicit obedience to orders, as well as kind and compassionate help to the sick. Fresh articles of warm clothing were distributed, and, as the moment of the destruction of the ship was uncertain, the bags in which those articles were contained were placed on deck with the provisions, to be ready on the instant. Bales of blankets, bearskins, and pyroligenous ether for fuel, were got out, together with whatever might be necessary if the ship should suddenly break up.

The ship thus continued to be assailed by ponderous waves of ice, and the intervals of repose were but short. At ten o'clock P.M. on the 1st March, several sudden jerks were heard, and an hour after a general rumbling, after which all became still. The conflict was apparently ended, when, suddenly, the vast bodies in contact with, and immediately surrounding the ship, became fearfully agitated, rising up in grinding conflict, piece thrown over piece, until the ponderous walls tumbled over with a hideous compound of such sounds as are expressed by the words screeching, howling, and whining. Such was the violence of the pressure that the ship was lifted up abaft, and both hull and rigging trembled violently. Another pause ensued: the mist cleared away, and revealed the magnificence of a polar sky; a faint gleam of aurora was playing near the zenith, and so beautiful and hushed was every thing, that nature seemed, as it were, in a trance. But scarcely had the idea flitted across the mind when the war burst out again with redoubled fury, and huge fragments and masses seemed to be rolling down upon the ship with an impetuosity that threatened immediate destruction. Repose was impossible: many started from their beds, preferring to see, as well as hear, the danger. The current rushed irresistibly to the stern, and, taking the hull fore and aft, forced a complete stream of ice under the bottom, lifting the after part still higher up than before. At length, the ship became so completely hampered by ice underneath, that the remainder of the floe, on either side, moved about eight or ten feet a-head, leaving the ship fixed in the midst, and wedged up in every direction. As day-light broke, the havoc was more clearly perceived; and a wild scene of confusion it was. The men were employed in making small sledges; and arrangements were made for whatever might happen.

These attacks were now continued almost every night. On the 7th of March there commenced a series of strange and unaccountable convulsions, which must have proved fatal to any less strongly fortified ship. The northerly breezes which had brought the ice down for more than 360 miles, had fallen calm: a light westerly

wind now prevailed; but some ominous rushing sounds were heard which gradually drew nearer as the flood made its way, either under the compact bodies that withstood the shock, or along the cracks and openings, where it gained a furious velocity, to which every thing seemed to yield. It happened that there were several of these around the ship, and, when they opened on it like so many conduits pouring their contents to a common centre, the concussion was absolutely appalling, rending the lining and bulk-heads in every part, loosening some wooden props so that the slightest effort would have thrown them down, and compressing others with such force as to make the turpentine ooze out of them. At the same time the pressure was going on from the larboard side, where the three heaviest parts of the ruin of the floe remained, and after much splitting and cracking, accompanied by sounds like the explosion of cannon, the ship rose fore and aft, and heeled over about 10° to starboard, partly drawing the ship's bolts, and loosening the trenails.

So repeated were these assaults, that, on examining the ship, considerable doubt existed whether she would be sea-worthy, when the ice should slacken off to let her down to her bearings. The carpenter did what he could in stopping leaks, and otherwise repairing and strengthening the ship; and the officers agreed that, in the event of a wreck, a light boat with provisions should be landed to serve as a last resource, to communicate with the Hudson's Bay Company.

The advancing season, however, was beginning to work a favourable change; many of the huge hummocks which had kept company with the ship during the whole of the winter, and had weathered out every gale, had floated away, taking with them large portions of the surrounding ice. Birds began to be seen about the ship, and, on the 1st of April, it was gratifying to observe such decided symptoms of returning warmth as were afforded by water dripping and running along the decks.

Still, however, the ship was subject to the heavy and repeated assaults of the ice, one of the most fearful of which occurred on the 10th of April. At seven o'clock P.M. a noise was heard along the ice, about a mile to the west of the ship, and soon the breeze brought down the whole western body with irresistible force, suddenly assailing the floe pieces, grinding and ploughing up the edges. There were frequent pauses, not unlike the silence which succeeds a heavy crash of thunder; but suddenly on it came again, with a deafening roar, destroying every thing in its furious course.

"Wherever our eyes were turned, they were met by rising waves of ice rolling their burdens towards the ship. One, in particular, not more than thirty paces away, had reared itself at least thirty feet on our inner floe-piece, which, strong as it was, gave way under the accumulated weight, and a mass of several tons being thus up-turned, and added to the original bulk, the whole bore down slowly upon our quarter. The ship herself was high out of the water on the ice, but this overtopped her like a tower." The ship, unable to right herself, began to complain, and the scene became every moment more dark and

threatening. Again preparations were made for a wreck; but circumstances were now even more discouraging than on former occasions. The large pieces of ice around, any one of which would have held the boats, provisions, &c., now no longer remained: the ship was surrounded by crushed and broken ice, presenting a multitude of angular and irregular surfaces, but none fit to trust a boat on, still less a human being: at the same time, every piece being in motion, it would have been impossible to have reached the land. "Knowing this, and feeling acutely for the many beings entrusted to my charge, it may be conceived with what intense anxiety I listened to the crashing and grinding around. The strength of the ship, tried and shaken as it had already been, could hardly be expected to withstand the overwhelming power opposed to it, and what the result of that night might have been it is impossible to say, and painful to contemplate, had not an overruling Providence mercifully averted the crisis, by suddenly, and at the moment of the greatest peril, arresting the tumult. In less time than it could be spoken, there was the stillness of death; and we were saved. The watch was called, the crew dismissed; and I trust that none that night laid his head upon his pillow without offering up a devout thanksgiving for the mercy which had been vouchsafed him."

This was, happily, the last attack of this kind: the months of May and June rolled away with tedious uniformity; and still the ship was unable to move. Ice-saws had hitherto been useless on account of the thickness of the masses they had to contend with, varying often from thirty to fifty feet: but in July an attempt was made to cut away the remaining portion of the floe by joining two ice-saws so as to make one of the length of thirty feet. The work was continued with vigour during several days, when, on the 11th, a loud rumbling sound announced that the ship had broken her icy bonds, and was sliding gently down into her own element. "I ran instantly on deck, and joined in the cheers of the officers and men, who, dispersed on different pieces of ice, took this significant mode of expressing their feelings. It was a sight not to be forgotten. Standing on the taffrail, I saw the dark bubbling water below, and enormous masses of ice gently vibrating, and springing to the surface; the first lieutenant was just climbing over the stern, while other groups were standing apart, separated by this new gulf, and the spars, together with the working implements, were resting half in the water, half in the ice, whilst the saw, the instrument whereby this sudden effect had been produced, was bent double, and in that position forcibly detained by the body it had severed."

But the poor "Terror" was not yet free: her keel and the lower parts of the hull were still firmly imbedded in solid ice on both sides, though chiefly on the starboard, where a heavy fragment of the old floe still adhered. By means of ice anchors and the capstan the mass was splintered and separated into three pieces, two of which fell away, when, to the astonishment of all, the ship turned over on her side: "Then it was we beheld the strange and appalling spectacle of what may be fitly termed a submerged berg fixed low down, with one end to the ship's side, while the

other, with the purchase of a long lever advantageously placed at a right angle with the keel, was slowly rising towards the surface. Meanwhile, those who happened to be below, finding every thing falling, rushed or clambered on deck, where they saw the ship on her beam ends, with the lee boats touching the water, and felt that a few moments only trembled between them and eternity." Yet, in that awful crisis, there was no confusion: "the sails were clewed up and lowered; fresh men from former crews were stationed in the boats, which again were rather unhooked than lowered; and, with a promptitude and presence of mind which I shall ever remember with admiration, the whole were provisioned, and filled with arms, ammunition, and clothing, and veered astern clear of all danger. The pumps were never quitted, and, though expecting that the ship might capsize, yet the question of 'Does the leak gain on us?' was asked, and, when answered in the negative, there was still a manifestation of hope. Our fate, however, yet hung in suspense, for not in the smallest degree did the ship right; happily for us there was a dead calm, which permitted us to examine the berg." This proved to be four fathoms thick in the part where it could be got at; and along this it was determined to cut, if providentially time should be spared for the operation. The men, assisted by the officers, worked night and day, with such success, that at length the ponderous mass broke off, and the good ship was once more in her own element, and subject to the will of man.

"Having unloaded and hoisted up the boats, the termination, as we hoped, of our weary anxieties was celebrated by the distribution of a little grog to the crew, when, after three cheers, which they requested permission to give to myself and the officers, the fine fellows were sent to their hammocks."

Captain Back still hoped to be able to attain the objects of the expedition; but the enfeebled health of the crew, and the crazy, broken, and leaky condition of the ship, left him no choice; therefore, after consulting the officers, he assembled the crew on the quarter-deck, and told them they were about to proceed home. "It may well be pardoned, then, that their countenances brightened at the intelligence, and their feelings were manifested by three hearty cheers."

The ship continued to sail slowly among loose masses of ice, and did not escape them till the beginning of August. The change was marked by a peculiar gloom of a leaden grey tinge, the effect of a dark sky on open water, which seemed unusually dull and heavy to eyes injured to twelve months' glare of Polar ice. "But it had not power to damp the joy that beamed on every countenance at the long-wished-for liberation that now quickly broke upon us. Our invalids became animated; and even the few who were seriously affected, and had long worn the sallow livery of disease, raised their feeble frames from their beds, and, with a smile, once more thought of home."

All honour to captain Back and his brave associates! Their conduct was worthy of British seamen: they saved their ship, and earned the admiration and gratitude of their country. Cap-

tain Back received the honour of knighthood, and several of his officers were promoted.

The good ship "Terror" has also survived all her troubles. She has made a three or four years' acquaintance with the ice of the Antarctic ocean, and is now with sir John Franklin once more in the Polar Seas.

THE SACRIFICE OF ABEL*.

THERE is good reason for believing, that, so soon as man had transgressed, and by transgression brought death into the world, God vouchsafed him some gracious intimation of his purpose of redemption, and instructed him in the worship which was suited to his altered estate. There is no such satisfactory account of the early institution of sacrifice as that which ascribes it to divine command—the Creator thus furnishing the first notice of that scheme of propitiation, which was to be developed and perfected in "the fulness of time." If you separate the ordinance of sacrifice from the appointed oblation of God's own Son, you make it a cruel and repulsive rite which could hardly have been thought acceptable to a gracious, though offended, Divinity. But, when you consider all sacrifices as typifying that of Christ, and suppose them instituted by divine revelation, you remove all strangeness from the ordinance itself and sufficiently explain its universal adoption.

We conclude then that Adam was not left to invent a religion for himself, when he carried with him from Paradise a prophetic notice of the seed of the woman. God probably taught him, and, through him, his family and descendants, that, until the Deliverer should appear on the earth, victims must be slain, betokening consciousness that sin needed an expiation, and testifying faith in that which God had covenanted to provide. And, if sacrifice were thus at first divinely appointed, the approaching God with any other offering than that of a slain animal must have been highly offensive, as indicating a determination to devise a religion, rather than conform to what had been prescribed.

It is this which appears to have been the offence of Cain. We read in Gen. iv. of an assembling of the family of Adam for purposes of religion. We are told that "Cain brought of the fruit of the ground an offering unto the Lord." But of Abel we read that he "brought of the firstlings of his flock, and of the fat thereof." The oblation of Cain had no reference to the appointed mode in which sin would be pardoned: it was only a token of thanksgiving, an acknowledgment of God as the God of providence, by whose bounty the earth was overspread with the fruits and the flowers. But the oblation of Abel was strictly sacrificial. It was of "the firstlings of his flock," and therefore proved him obedient to divine revelation, and aware of the necessity of a propitiation for sin. In the words which precede our text, the apostle states that "by faith Abel offered unto God a more excellent sacrifice than Cain." It would be hard to define wherein the faith was exhibited, if not in the nature of the offering. Cain, as well as Abel, displayed faith in the existence of God,

and owned in him the Creator and Preserver. But Abel alone displayed faith in an appointed expiation, conforming himself, on a principle of faith, to what had been made a fundamental article in the theology of the guilty. Thus Cain was the first deist, the first who held that reason was sufficient for man's guidance, and that all professed revelation might be rejected as unnecessary. His was the earliest display of that haughty temper which still produces most disastrous results, which leads men to an idolatry of their own powers, and a supercilious refusal of assistance from above.

And against deism, in this its first disciple, was the sacrifice of Abel a stern and noble declaration. It was a sacrifice, which, as procuring both the favour of God and the death of the offerer, testified that there should be no forgiveness without propitiation, and no righteousness without persecution. The Almighty may be said to have taken the very first opportunity of showing that he will not tolerate the substitution of reason for revelation, that there is but one way in which he will grant access to the guilty, and that those who approach by that way must expect the enmity of a world, too proud for a system of suretyship, or too depraved for one of self-denial. So that, by and through his sacrifice and its consequences, was Abel the energetic preacher of the great scheme of redemption, the witness to our race, in the very infancy of its being, of a Mediator to be provided, and a Mediator to be rejected. And not only then. He sealed his testimony with his blood, but he was not silenced by death. We still go to his sepulchre, when we seek an eloquent and thrilling assertion of the peril of swerving from the revealed will of God. He rises up from the earth, which drank in the blood of his offering, and then of himself, and warns the self-sufficient that their own guidance can lead them to nothing but destruction. His voice comes piercingly from the remotest depths of time, attesting that he who adopts a deistical creed has nothing to secure him against the worst crimes, but that, abandoned to the meteor which he has preferred to "the true light" from heaven, he may possibly descend, with Cain, from one enormity to another, till he sink beneath the vengeance of the Being whom he may reject as a Saviour, but cannot escape as a Judge. I hear the utterances of this slaughtered worthy. They are utterances, loud and deep, against any one amongst us, who is too philosophical for the gospel, or too independent for a redeemer. They denounce the rationalist who would make his theology from creation, the self-righteous who would plead his own merit, and the flatterer who would think that there may be a path to heaven, which is not a path of tribulation. They are more than the utterances of any other of the righteous, who may have been bold in the proclaiming, and firm in the suffering for truth. They are more, because Abel was the first of "the noble army of martyrs," a martyr when the world seemed too young to furnish a murderer, and when therefore, in dying, he might prove of human depravity, that it asked no time for growth, but was the giant and the infant at once. They are more, as having all the impressiveness of the earliest protest, the urgency and energy of a testimony against error in the moment of birth, the pathos and per-

* From "Sermons preached at Cambridge in Nov. 1832." By the rev. Henry Melvill, B.D.

suaiveness of a warning that rose up with evil, and exposed its malignity so soon as it had shown its existence. And if, whilst we have the history of Abel to which to refer, we shall never want convincing evidence as to the effects of the fall, or the tendencies of deism, or the supremacy of revelation, or the identity of the patriarchal with the Christian religion, or the invariableness of persecution for righteousness' sake, then, delivering as he does, in and through the sacrifice by which his faith was displayed, a homily on points of universal interest, the apostle might well deny that he has been, or ever is, silent, affirming of him in the present tense, that "by it, he, being dead, yet speaketh."

THE COMPARATIVE FEAR OF GOD AND MAN:

A Sermon,

BY THE REV. H. WOODWARD, M.A.,
Rector of Fethard, Tipperary.

ISA. li. 12, 13.

"Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth?"

THESE words are applicable to all times and all seasons; and, in considering them, I shall, first of all, observe that there are two parties here spoken of—"man that shall die," e'en "the son of man that shall be made as grass;" and "the Lord our Maker, that stretched forth the heavens, and laid the foundations of the earth." Secondly, I shall call your attention to the fact, that, in the common intercourse of the world, the former of these parties (man, and not the latter—God) is practically the object of reverence, respect, and fear. And, thirdly, I shall enlarge upon the meaning of that emphatic question with which these words commence—"Who art thou?" And

I. As to the two parties.

It appears to be a main object of the scriptures, elsewhere as in the text, to set in the most vivid contrast with each other, the meanness, the emptiness, the nothingness of man; and the all-sufficiency, the majesty, and the glory of God. We will take some instances of both. In verses 7 and 8 of this very chapter we find these words: "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment; and the worm shall eat them like wool." Let us take next (and I cannot deny myself the pleasure of repeating the whole passage) the description of man in Job iv.: "In thoughts from visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my

bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes: there was silence; and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth" (Job iv. 13-19)? "Man," again says Job, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job xiv. 1, 2). "Behold," says the psalmist, "thou hast made my days as an hand-breadth; and mine age is as nothing before thee: verily every man at his best estate is altogether vanity" (Ps. xxxix. 5). In the same melancholy strain the prophet speaks: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth" (Isai. xl. 6, 7). In like manner the apostle James: "What is your life? It is even a vapour, that appeareth for a little, and then vanisheth away" (James iv. 14). And St. Peter, in almost the very words already quoted from Isaiah: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. i. 24).

In wondrous contrast with the nothingness of man, the scriptures labour, as it were, for language to set forth the majesty of God's glory. With what a simple but magnificent display of his almighty power do the first sentences of that sacred volume meet our view! "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light" (Gen. i. 1-3). But even this the psalmist speaks of as the exhibition, not so much of God's greatness as of his condescension: "Who is like," says he, "unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth" (Ps. cxlii. 5, 6)? "Thine, O Lord," says David, "is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord; and thou art exalted as Head above all" (1 Chron. xxix. 11).

To celebrate this great theme, the scrip-

tures employ the grandest machinery, and the most consummate art of poetical composition. What merely human strains ever rose to so lofty a sublime as those in which God is represented in the 38th chapter of Job as challenging the patriarch to answer: "Where wast thou, when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner-stone of it; when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job xxxviii. 4-11)? "Hast thou entered into the springs of the sea? Or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death" (16, 17)? "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are" (34, 35)?

With one more quotation from the Psalms I shall conclude. "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed; hailstones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen; and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils" (Ps. xviii. 6-15).

I have been thus diffuse, perhaps too much so, in quotations from the scriptures, that you

may see in what vast and utter contrast they represent the two parties to whom my text alludes. But, in fact, no tongue of men or angels, nay, not even the language of inspiration, could describe or measure the boundless interval which lies between finite and infinite, between the creature and the Creator, between sinful mortals and a holy God.

II. And yet I maintain that, in the common intercourse of the world, the former of these parties, rather than the latter, is practically the object of reverence, respect, and fear. Indeed, the whole system of society seems founded on the principle that human sanctions are above divine. What is the use of those various rules upon the statute-book, which prohibit the very things which the bible prohibits, and enjoin the very things which the bible enjoins? Is it because God's single authority is not of itself of sufficient weight, and therefore man's authority must come in to help it? Considering who the parties are, this thought would be abundantly revolting to the pious mind. But the real state of the case is worse, and of far more disparagement, than that. It is that God's authority has comparatively no weight at all; and therefore, to keep society in order, it is absolutely necessary that, even where the mouth of the Lord hath spoken with the most awful sanctions he can employ, the law of the land should interpose with its more effectual and prevailing influence.

But, where divine and human laws forbid or enjoin the very same thing, it may not be quite so easy to perceive to which of these powers obedience is chiefly yielded. Let us, then, take some instances in which these two authorities do not act conjointly, and see which most effectually enforces the practice of its laws. Let us take the case of debt, then. By the law of God, every one is strictly bound to give a portion of his substance to the poor. This, then, is a positive debt in God's account. There are debts, also, in man's account, such as rents, taxes, interest due on bonds, &c. Which, then, of these obligations is most punctually discharged? It is fully granted that we ought to give to the poor, that we owe them a certain portion of what we have, and that it is, *foro conscientie*, a debt. Why, then, are other debts paid, and that so often not? Simply because the one is due on man's authority, and the other on God's; because the neglect of the one is threatened with imprisonment in a gaol, of whose existence men can entertain no doubts, and the other with imprisonment in hell, which they practically consider as an old wives' fable. Again, see the stately decorum which prevails in the courts of

earthly princes—the watchful vigilance and trembling anxiety with which each individual takes care to observe the rules laid down in every minute punctilio. Why is all this? Simply because the royal presence diffuses a magic influence around it. And is not the King of kings present wherever we turn our eyes? Do we not in him “live, and move, and have our being”? Is not “all the earth filled with the majesty of his glory”? Yet what marked effects does this produce? Do men in general, on this account, “walk honestly” (that is, decorously) “as in the day”? Do they abstain from all appearance of evil, and from everything which could offend “the eyes of him with whom we have to do”? Do they feel that “the place on which they stand is holy ground”? No. They all admit that God is present; but that presence produces not half the controlling influence that the presence even of the most insignificant of their fellow-mortals would do. “It is a shame,” says the apostle, “even to speak of those things which are done of them in secret.” And yet these secrets are all known to God. “In the twilight, in the evening, in the black and dark night,” when, in the estimation of the sinner, all is peace and safety, when he flatters his own heart, and says, “No eye shall see me,” from what inspection does he felicitate himself on his escape? Simply from the inspection of the eye of man. He knows that the eye of God is, with intensest gaze, upon his every act and thought. But what matters it? It no more interrupts his sinful pleasure than does the unconscious notice of the infant, or the stupid and unmeaning stare of one of the inferior animals. But, in fact, with the general mass, the fear of man, or, in other words, the law of opinion, is the great regulator of life. Unmanageable as they would persuade themselves that their other passions are, and ready as they are to plead their force as a convenient palliative for sin, yet they all yield submissively to the master-passion, the fear of man. Where man’s authority demands it, there is no propensity of nature which they cannot systematically control. If so the law of opinion decrees, whatever men may be, women will be chaste as angels, and sober as disembodied spirits. Before their superiors, persons, whose tempers convert their families into miniatures of hell, are as mild and placid as the calm face of nature. Those, who blaspheme the name of God, and insult him to his face by habitual swearing, are perfect masters of their tongue in refined society. No oath will escape their lips, if in the presence of one of exalted rank, who disapproves the practice, or with whom, if not himself so strict, it

would be taking a liberty or putting oneself too much on an equal footing to swear. Thus is God treated as one who is not insulted, merely because the perpetration of that insult might be offensive to those whose claims to respect are practically admitted.

Indeed, the melancholy fact, that man is by his fellow-man valued more than God, appears so prominently in the whole carrying out of life, that it would be endless to advert to instances. One day out of seven is reserved for God’s more immediate service. Are the general mass, then, most prone to let the business of the world encroach upon the sabbath, or to let the sabbath enlarge its borders so that more than one day should be withdrawn from the service of the world? How is it, moreover, with respect to truth? Will not persons in various offices, and high ones, too, freely take the usual oaths and keep them or not, just as it is customary to do so, and laugh at those who will call it perjury? Will they not, if they have good precedent for this profanation, sit quite easy under any charge which God can make of having mocked him by the solemn invocation of his name? Will not men do this, who would sooner face the king of terrors than leave it in the power of any to allege that they had in one instance told what man’s opinion would pronounce a dishonourable falsehood?

How is it, also, with respect to common honesty? Is it not notorious that those who leave their fair creditors unpaid; who, not by the “law’s delay,” but by delaying what the law demands, bring ruin upon the industrious, and cause “their cries to enter into the ears of the Lord of Sabaoth”—is it not notorious that these very persons will sell house and lands, and bring wife and children down from affluence to sudden beggary, to pay not the hard-earned price of virtuous industry, but the wages of riot, debauchery, and sin? And why is this? Because the one is a debt of justice, and the other of honour; and because justice has its foundation in the fear of God, and honour has its foundation in the fear of man.

But enough, perhaps, of this distressing subject. The case is too clear to need more proofs. Of the far greater portion of society it may be affirmed, that “all their works they do for to be seen of men.” To an extent, of which they are not themselves aware, the law of opinion, and not the law of God, is their rule of life. Much though, as protestants, they object to antiquity or to the church as the authoritative and infallible interpreter of the word of God, they themselves leave it to the careless, thoughtless world around them, to fix the sense of scripture

upon every point of conduct. They say that the bible contains the religion they profess; but to the world they leave it altogether to decide how much of its strictness and holiness is to be taken as applicable to their own case, or how much is to be passed over as what they have no business with, and what it would only confuse them or set them wild to dwell on. Thus, God's revelation comes to them so filtered through man's opinion, that, in the process, it leaves all but the mere name behind. In fact, their religion is a mere substitute, which man, or rather Satan, has provided; something that has grown up to fill the space which religion ought to occupy, so that no sensible void is felt; something to avert the dangerous inquiry where and what religion is; something to turn the conscience off from asking the important question, "What must I do to be saved?" Such, I solemnly believe, is the Christianity which generally prevails. Going to church on Sunday; receiving the sacrament on festivals; bringing children to be baptized, and that, if it befits their station, amidst scenes of vanity and dissipation enough to turn the water into blood—all this, and whatever else the world demands, is done, and decently done by well-bred people; but the whole may be gone through without once lifting up a thought to God. This routine of outward forms, together with abstaining from whatever vices are disreputable in society, or whatever sins they are not privileged to commit by their age, or sex, or station—this is the religion of the world, a religion framed by man and not by God. So that the religious acts of the children of this world, no less than what they would allow to be their irreligious acts, provoke the inquiry of my text: "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth?"

III. We have now to consider, or, as I proposed, to enlarge upon the meaning of that emphatic question with which these words commence, "Who art thou?"

The inquiry seems to have been primarily addressed to those whose prevailing fear of man was the result rather of weakness under trying circumstances, than of carnal blindness and depravity of heart. It seems intended for the encouragement of God's people when threatened with dangers, and particularly when harassed by the terrors which cruel enemies inspire. The whole chapter, and especially the verses which include my text, seem to imply it. "I, even I, am he that com-

forteth you." Then follow the words before us; to which are immediately subjoined those expressions of such inimitable pathos—"And hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?" As much as to say, "O thou of little faith, wherefore didst thou doubt? Where are the clouds thou so much dreadedst? Where is the storm which seemed ready to burst upon thy head? Where are the terrors that scared thee in visions of the night, the fears that rendered thee a burden to thyself? Where is the fury of the oppressor? Is it all like as a dream when one awaketh? Was it a creature of the imagination, a spectre of the fancy? Was there no oppressor; or, if there were, is the oppressor gone? Shall the eye which saw him see him no more; neither shall his place any more behold him?" There is, alas! a fear of the world, which, though felt as a weakness and deplored as a sin, "still," to use the words of our article, "doth remain, yea, in them that are regenerate." Many that have ceased to love the world, and whose hearts are right with God, still feel the body of this sin, still are "afraid of a man that shall die, and of the son of man which shall be made as grass." They despise and abhor themselves for such meanness, and acknowledge it to be the burden of their lives. They make no sinful compromise; they pay no wilful homage to the world; they perform no deliberate acts of submission to its authority. Nevertheless, when they are confronted with the men of this generation, when they meet them face to face and eye to eye, they lose their self-possession. They are disheartened and discouraged, and cannot "do the things that they would." They decline a contest, and shrink from a collision which conscience secretly tells them they ought to brave. They do not, however, deceive themselves: they do not put things on a wrong footing, or call them by false names, or mask their timidity with the semblance of discretion. Their comfort is that God is not extreme to mark what is done amiss; that, where the heart is sincere, he pities our weakness, and is ever ready to hear the cry of "God be merciful to me a sinner." To such the inquiry of my text is the language of reassurance and encouragement.

But in another sense, and with far different emphasis, does it apply to those who, in the genuine spirit of the world, and with the full agreement of the will, pay that homage to man which they deliberately refuse to God. Well may it be said to such, in a tone of mingled indignation and surprise, "Who art thou?" What reasonable intelligence can be so per-

verted; how fearfully and wonderfully made; how opposed to the laws of truth and nature, nay, what a contradiction to itself must be that darkened soul which fears him who can only kill the body, and has no more that he can do, rather than that dread Being who holds in his hands the keys of death and hell, who can destroy the soul, and plunge it into the abysses of a lost eternity! Surely an anomaly so strange, and inconsistency so utter, can be accounted for but in one way. It would be morally impossible, and contrary to nature, that any creature could, by any evil bias or malformation of the mind, behold these two objects—God and man—with equal clearness, and fear the latter rather than the former. No; in all such cases as we now suppose, those senses, which can alone take cognizance of God, are closed: the natural eyes and ears are open to see the form and hear the voice of man. But, as it respects the spiritual avenues through which God is apprehensible to the soul, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying: Go unto this people, and say, Hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and not perceive." Nevertheless this judicial blindness is no cloak for their sin, they have brought it on themselves: they are chargeable with fearing where no fear is, and with sleeping in the midst of the most appalling dangers.

To the Jew, whom the prophet more immediately addressed, these words, if taken in a reproachful sense, spoke with emphatic meaning. They embodied and centred in one charge all that the apostle afterwards so abundantly detailed. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. ii. 17-21.)

But to us, favoured so highly above God's ancient people; to us, who have before our eyes displays of goodness which many prophets and kings have desired to see, and have not seen them, with what redoubled force does this voice of expostulation speak! All that this question implies will perhaps be best understood by forming to ourselves some notion of the answer which the merely pro-

fessing Christian would be compelled to give. I do not speak with reference to those weaknesses which God's faithful servants secretly deplore: I speak of that practical, wilful, and deliberate preference of man's favour to God's favour, which forms the general character and ruling spirit of the world. Let him, then, who lives in friendship with that world, answer for himself: "I am a creature formed by God, made in his glorious image, destined for happiness in time and in eternity; to sojourn for a few years in paradise below, and thence to ascend to a still purer and brighter paradise above. This high position, as a wilful transgressor of the Divine law, and rebel against Almighty goodness, I was doomed to forfeit; but this was only that mercy might seek and find me in the lowest depths, and that the rebound and reaction of that fall might elevate me above the level of my former innocence. All this I believe, and do moreover confess it as my privilege to have the fullest and clearest knowledge of what God is, and more especially of what he is to me. The creed which I repeated with my infant lips taught me his ubiquity, his immensity, the glory of his majesty, the terrors of his omnipotence. It taught me also that God is love; and that he so loved me as to make his only-begotten Son the suffering victim for my sins. I knew that to the free exercise of God's goodness and loving-kindness to a disobedient race there was no limit but their own unwillingness to receive it. It is my full conviction that the most excursive imagination, if taxed to its utmost powers, could not conceive proofs and demonstrations of love more unequivocal or more touching to the heart than he has revealed in scripture." Such must be the confession of even the most worldly mind. And well may God apply to such these affecting words: "And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" And with no less suitableness might he add, "Out of thine own mouth will I judge thee, thou wicked servant. With all this knowledge in thy head, hast thou set up the abomination of desolation in thy heart? Hast thou left the fountain of living waters, and hewed out to thyself broken cisterns which hold no water? Hast thou bowed down, not with a reluctant fear which infirmity might palliate, but with a willing reverence, with a ready mind, and with the free-will homage of the heart, before thy fellow-sinner and thy kindred worm, and hast preferred and

honoured him above thy Great Benefactor, before the Chiefest Excellence, and the Sovereign Good.

My brethren, I would, in conclusion, desire to give a particular and personal pointing to the words before us. "Who art thou?" or rather, is there one in this congregation who thus "worships and serves the creature more than the Creator"? Is there one on whom we could fix the imputation which my text contains, and say, "Thou art the man"? If, then, thine own conscience would single thee out, and charge thee with disaffection towards thy Maker, consider for a moment the awful position in which thou standest, the fearful prospects which lie before thee. Upon whom wilt thou call in the day of thy distress? Can man "arise and save thee in the time of thy trouble"? Can the world comfort thee upon a bed of sickness? Can it speak peace to thine heart, when bleeding for the loss of thy parent, thy husband, thy wife, thy child, thy friend? Can it pluck from memory a rooted sorrow? Can it lighten the darkness of a dying hour? O then "cease from man, whose breath is in his nostrils." Trust not the vast concerns and all-important interests of thy soul to those who "are deceitful upon the weights and lighter than vanity itself." Would to God that I could address those words of the prophet Samuel with prevailing influence to your hearts: "I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." Let, then, all his goodness pass before you. Call to mind his personal mercies to yourselves; the peculiar benefits and favours which he has poured upon you. Remember that it was he who took thee out of thy mother's womb. Remember how often in after life you called upon him in your troubles, and he delivered you out of your distress. Remember the patience with which he has borne your provocations; the long-suffering which spared you when your own overt acts impeached you of high treason against heaven. Consider, I beseech you, before it be too late to survey the perils that surround your path, the fatal precipice that lies before you. If the terrors of the Lord cannot affright you, let his love persuade you, let his goodness find a passage to your hearts. To countless mercies past he "adds this above all," that he is ready at this moment, if you will draw nigh to him, to draw nigh to you with free forgiveness, and with all the yearnings of a Father's heart. Arise, then, and go to that Father. And, though your sins have been as scarlet, and as the sand on the

sea-shore innumerable, learn the manner of your reception from the picture of himself, which God's own unerring hand has drawn: "And, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Biography.

TOBIAS MATTHEW, ARCHBISHOP OF YORK.

No. II*.

THUS far while he was dean. When he was made bishop of Durham, her majesty could not say, as she did of some others, that she spoiled a preacher. He goes on to preach the gospel with as much vigour as before. This was in March 1594, saith bishop Godwin; but he was mistaken, for it was the year after; for he preached the first sermon after he was made bishop, May 11, 1595, as he himself sets it down, being then forty-eight years of age. The first sermon was at court, being upon "Repent, and believe the gospel."

As soon as his confirmation and consecration were over, he hastens to his own cathedral, and, according to his custom, perfumes almost every considerable town he passeth through with the finest odour of the gospel. Therefore, I find him preaching May 14 at Northampton, May 15 at Leicester, the Sunday following at Doncaster, Monday, May 19, at Holder, May 21 at Allerton, on the Sunday following at Durham cathedral upon the epistle for the day, viz., 1 Pet. iv. 5-12.

Not long after his entering upon his diocese, a providence befell him, which he much laid to heart, that was the death of that eminent peer, Henry Hastings, earl of Huntingdon, lord-lieutenant of Yorkshire and the four other northern counties, and president of her majesty's council in the north, which fell out Dec. 14, 1595. He was this bishop's great friend and patron, before whom he had very often preached, and with him frequently communicated in the holy sacrament. He often speaks of him in his diary, and remembers him by these circumstances. He bewails him at his death, as David did Jonathan: *Eheu! vae nobis, boni deficiunt, mali proficiunt* (alas, alas! the good fail, the evil flourish).

Our bishop doth not yet think himself above preaching, notwithstanding his honours, or, which was more likely to hinder him, his sicknesses, which, with his age, grew upon him yearly. A catarrh, for twenty days or more, often seized on him, which made him unfit for any business almost but what he found in the pulpit: sometimes fevers and other maladies pulled him down, but did not quite silence him: he had a house and family to preach to, when he could not go to the public church. Once he saith, *Infirmitas ex febre, pæne ad mortem: Dominus mortificat et vivificat* (sick of a fever, almost to death: the Lord kills and makes alive). He was very zealous in promoting that sort of preaching which in those countries and days they called "exercises." They were known to have been first set on foot by arch-

* Continued from page 6.

bishop Grindal under the name of "prophecyings;" and that with such a zeal, and contrary to the humour of some of the clergy that were better pleased to work his ruin for it, than that such a profitable and painful design should take place; therefore his followers herein have been exposed, under the character of Grindalisers. But our bishop, not discouraged by his disgrace and almost ruin, thought fit to countenance him with his presence and assistance. In some places he set them up where there were none before, and restored them in others where they were fallen to decay. Thus he did at Darlington, and other places; yea, when he was archbishop, he did very industriously promote them; and, where there were two other sermons, he made himself a third, as is mentioned at Southwell, Nottingham, Mansfield, Retford, &c., in one circuit and corner of his diocese.

Yet, for all his pains thus bestowed in preaching, he neglected not his proper episcopal acts of visiting his diocese, performing the offices of confirmation and ordination. He confirmed sometimes 500, yea, 1,000 at a time: so many presented that he was forced to do it in the churchyard, and has been so tired at it that he has been necessitated to betake himself to his bed for refreshment. At which times, as he had often preached and instructed them in the duties of Christianity, they were now more solemnly obliged to; as he did likewise at the baptizing of infants, weddings, funerals, assizes, and other meetings of the gentlemen of the country about public business. He had employment also to confer with priests and other recusants, that such offenders might not be punished without instruction, and, if it might be, they should be convinced of, or converted from, their errors.

He is now called to London in parliament times, where, besides the attendance and ordering the duty of his place, I find him in some pulpit every Lord's day, which he notes exactly, with the texts he preached on. In the time of one short session, betwixt Oct. 19 and Dec. 19, 1601, he was nine times in some pulpit in or about London, besides his preaching coming up and going down. He had then, as at all other times, one turn at the court, and remembers the long discourse her majesty then had with him. It was the last time he saw her, and therefore calls it his *ultimum vale* (last farewell) to her. He then took notice of an earthquake about London, and particularly at Whitehall. I do not remember that our historians mention it; but the bishop mentions it as an omen of a more terrible shake Whitehall had, when her majesty died, though not in it, yet not far from it, nor long after it.

It is reported of him (Fuller's "Ecclesiastical History," in A.D. 1628) that, when he was bishop, or in the possession of great dignity, as he travelled from Bristol, the place of his birth, through Oxford, the place of his education, towards Durham, the place of his dignity, having a great train of attendants with him, he was met by another from Oxford, with both which he marched for a while, till, passing a rivulet, he lighted down. Some report also that he kneeled down, and used Jacob's words (Gen. xxxii. 10): *In baculo meo transivi Jordanum istum; et nunc cum duabis turbis regredior* (with my staff I

passed over this Jordan; and now I am become two bands). Probably this was in the year 1594, the last year of his being dean, or else it must be in the first of his deanship; for I do not find he took this route, and preached in Oxford after he left it, saving these two times. Whenever he did it, it was a marvellous argument of his humility and thankfulness to Almighty God: if his predecessor archbishop Hutton did the same at Sophisters' Hill, by Cambridge, men that are highly exalted may learn of them and our Saviour to be meek and lowly.

Neither do I know at what time it was, whether in his circular or direct roads, being near to Lincolnshire, he had a report there of a youth of very pregnant parts, and would needs go to see him: the boy had attained to speak several languages, and had skill in other pieces of learning, through the prodigiousness of his memory. When the bishop had examined him, and received such satisfaction as to make him admire, he began to bestow upon the father a grave exhortation to take care of him. "I have observed," said he, "divers such youth, who through debauchery had corrupted their parts, or through laziness had sunk, and drowned them." The boy observing the words, called to his father to whisper, and told him, "Certainly this gentleman was of very pregnant parts when he was young." The grave father reproved him with his frowns. The bishop was impatient to know what the boy had whispered; and, when he would be gratified in his importunity, the man, blushing and begging pardon for his son, at length told it out. The bishop was extremely pleased with the witty sarcasm, took nothing amiss from a child, being used to take and forget greater morosities from men. Such was his clemency and candour.

At his return home he goes another circuit. It is easy to trace him from church to church throughout his diocese. Sometimes he complains the ways were so bad, the weather so foul, that he could not stir. He was seldom a hearer if he could get to preach; but, when he did hear others inferior to him in age or place, he is very candid in concurring. Once he designed to preach at Aycliffe: when he came to the place, he found not above three men and one woman in the church. What is his remark upon it? *Tacitus inde discessi, valde iratus: esto justitia, non amore vindictæ!* (I departed thence silent, very angry: may it be for love of justice, not of revenge!) because he had by his servants given notice of his coming to the vicar and parishioners two days before; but they prevailed with him to come again on the Sunday following. They expressed their repentance and reformation, "when," saith he, "I preached to a full assembly, God be praised, upon John vi. 26-30: 'Ye seek me, because ye did eat of the loaves,' &c.;" a text which afforded a proper subject, a just reproof, a seasonable admonition, and no doubt a profitable sermon. He was once after this baulked in the same manner, even when he was archbishop, at a town called Acham (perhaps Acomb), "where," saith he, "I found neither priest nor people, and therefore returned *re infectâ, cheu!* (the thing alas! undone), albeit they had warning from me overnight." Such sots and careless dispirers of that which is good the world still affords.

The death of his son Samuel at Peter-house, in Cambridge, under Dr. Soames's inspection, moved him much; yet he adds, *Fiat voluntas tua!* (thy will be done!). But the death of queen Elizabeth makes him double and treble his *cheu, cheu!* and doubtless the death of that mother in Israel made many a mourner elsewhere. However, on the 6th of April, 1603, I find him preaching before the new-proclaimed king, and his *Deo gratias* (thanks be to God) for the king's acceptance. Again, on the fifth Sunday in Lent, at Newcastle, from whence he waited upon the king to his own castle at Durham, where he entertained him. These journeys keep even pace with the journal of the king's removes in Stow's "Annals." After this, Stow adds, "The king took his leave of him, gave him thanks, and highly commended him for his humanity, learning, and gravity, promising to restore some things that were taken from the bishopric."

The Cabinet.

THE CHRISTIAN TRANSLATION.—The translation has various aspects. In the case of heathens converted to God, it is broad, palpable, manifest; including an open change in all the habits and associations, all the motives, spirit, and conduct of the convert; as in the case of the Philippian jailor, or the Colossians. In the instances of notorious sinners, under the Christian name, unbelievers, scorners, ungodly profligates, the change, though often gradual and therefore less striking, is equally true and almost equally broad in its chief characteristics. In the cases of decent, quiet, respectable individuals, self-righteous (like St. Paul before his conversion), and perhaps bitter in their contempt of the truly evangelical doctrines of the gospel, the change, like that of Lydia and the Bereans, is generally more secret and imperceptible as to its several steps, though just as real. In all these classes, the translation is openly professed and recognized before the church in the sacrament of holy baptism, either upon their first conversion, as in the instance of heathen and Mahomedans; or upon the vows and promises made for them in their non-age, to all the blessings of which, then conditionally conveyed and sealed, they put in their title when truly translated into the kingdom of Christ by faith.—*Bishop Wilson (of Calcutta).*

"THE CROOKED SHALL BE MADE STRAIGHT".—And how many "crooked" characters there are in the world! how many hypocrites who call Jesus, "Lord, Lord, but do not the things which he says!" To these he will say, when he comes, "I never knew you; depart from me, ye workers of iniquity." These, before they can be prepared for his appearance, must be "made straight." Their divided hearts must be given wholly to God. No profession of godliness can deceive the Searcher of hearts. No knowledge, no opinions, no "name to live," can save our souls. We must have a "faith unfeigned," a faith that works by love, purifies the heart, and overcomes the world. There is a great deal of profession in these days—more, it is to be feared, much more than

will bear the scrutiny of the All-seeing eye. But the bible does not change to suit us. It still says, "Ye cannot serve God and mammon" (Matt vi. 24). It is vain to expect, that, if our heart is not right with God, our professions will make any difference in our state: "As for such as turn aside to their crooked ways, the Lord shall lead them forth with the workers of iniquity" (Ps. cxxv. 5).—*The Great Railway.*

CONTENTION.—I never love salamanders that are never well but when they are in the fire of contention. I will rather suffer a thousand wrongs than offer one—I will suffer a hundred rather than return one—I will suffer many ere I will complain of one, and endeavour to right it by contending. I have ever found that, to strive with my superior, is furious—with my equal, doubtful—with my inferior, sordid and base—with any, full of unquietness.—*Bishop Hall.*

DECEITFULNESS OF SIN.—We should be much in the contemplation of deceitfulness of sin; how it beguiles, how it creeps in, and how it transforms a man! It comes like Jael's present: "She gave him milk—she brought forth butter in a lordly dish," but she concealed the hammer and the nail. Samson thought to prosper as he had done before; but the Lord was departed: his strength was gone, and he must now "grind in the prison-house." He that will meddle with sin, and go into the way of temptation, will fall by it.—*Rev. R. Cecil.*

Poetry.

LAYS OF A PILGRIM.

No. XVI.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

SAMUEL.

"And the Lord called Samuel."

THE lamp of God a lengthening shadow throws
On the boy-prophet's calm and deep repose.
How passionless and fair that youthful face!
What silence dwells within the holy place!
From cedar-roofs the light, in radiance dim,
Falls on the ark and golden cherubim.
Adown far aisles the incense slowly spreads,
And thro' the temple odorous perfume sheds:
The Gentile courts, where multitudes have been,
In pillar'd beauty thro' the distance gleam:
Silent, but not deserted, angels fair
Keep watch invisible, and, meeting there
The guardian-band of seraphim, surround
To listen when the voice of God shall sound
It pierced thy slumbers, heaven-devoted one;
And on thy brow at once thy mission shone:
All promptly to thy lips the answer came,
Gleam'd forth thy spirit to that altar-flame.
Twice did'st thou yet again thy slumbers seek,
Twice to that thrilling voice gave answer meek;
But the third summons of that midnight hour
Gave to thy saintly soul a prophet's power.
Still does that voice at solemn midnight call,
Tho' never more may prophet's mantle fall,

Tho' never more may messages from heaven
Be to man's outward sense by voices given ;
Still, Holy Spirit, let thy influence blest
Through the night-watches on our slumbers rest,
And call us from the paths of sin and care,
To seek the peace of heaven, and own us there.

SUDDEN PARTINGS.

(For the Church of England Magazine.)

BY MARY ROBERTS.

"Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill: the one shall be taken, and the other left."—*MATT. xxiv. 40, 41.*

Two women wrought; but where is she,
Whose voice did sound with holiest glee,
Hymning her sacred minstrelsy,
While the busy mill went round?

Where is she gone? The closed door
Is shut, and barred as heretofore,
Lest the winnowing wind should rob the floor
Of its rich and hoarded treasure?

Where is she gone? Can none tell where?
A moment past, and she was there,
Warbling at will her pleasant air,
While the busy mill was going.

Behold another scene! That room,
With its vases of rich and rare perfume,
Where costly flowers were wont to bloom,
Hath a strange and lonely seeming.

O, where is the lady who kneeled there,
Who loved the hour of secret prayer,
And honour'd the Lord with her talents rare,
Who sought out the sick and lowly?

Her servants are hurrying to and fro:
They saw not that lady or come or go,
Through the spacious hall, O woe, deep woe!
That lady is seen no more.

Two workmen went forth at the dawn of day,
When the lark did chant his matin lay,
And tall trees had flung their shadows grey
On the green-sward, freshly springing.

Discourse had they, as their work went on,
While the rising sun in its brightness shone;
Till one to his fellow turning anon,
He found that his place was vacant.

He looked around, o'er the rustling grain,
To the green hill's side, on the bordering plain:
He shouted aloud; but no answer came
To his startling and wild hollo.

That day did pass through his prison gate
A suffering man, whom a stern one's hate
Had caused for years to weep and wait,
Who yet did suffer wrongly.

The keepers thought that they saw him go
From that lonesome cell of desperate woe;
But they looked again, and said, "O no,
We surely have been dreaming."

And some did rise from the bed of pain,
Where their weary limbs for years had lain;
And some did pass from the courtly train,
And some from the village-green.

A few uprose from the crowded street,
Where jostling thousands daily meet;
And some from the hour of converse sweet,
When the heart hath its trusting-time.

But where they went no tongue might say;
Though a strange old book of the bygone-day
Foretold that thus should pass away
Blessed ones, at the Lord's high bidding.

Some few, who gazed upward in the air,
Believed that they saw those changed ones there,
Who had passed from this world of haunting care;
When they heard the words, "Come hither."

Still the river flashed on, with its ancient pride,
And parties were made on the green hill's side;
And rolled, as ever, the stunning tide
Of human crime and sorrow.

Some even scorned, when they heard the tale;
But many did tremble, and their cheeks grew pale.
Ah, soon shall be heard the withering wail
Of those who are left below!

Miscellaneous.

MARTIGNY AT NIGHT.—The evening at Martigny was transcendently beautiful; the weather being fine, the atmosphere wildly, spiritually bright, and the moon within one night of her fulness—"the moon above the tops of the snow-shining mountains." We ascended the hill near Martigny, to the picturesque old feudal tower, by this moon-light; and rarely, in my wanderings, have I witnessed a scene to be compared with this. Looking down the valley, the outline is bounded by a snowy ridge of great beauty; but, in the direction of the Grand St. Bernard, mountains of dark verdure rise into the air like pyramidal black wedges cleaving the heavens. We are high above the village, and on one side can look down sheer into the roaring torrent, many hundred feet: it makes you dizzy to look. The ruins of the castle, the verdure around it, the village below, the silence of night, the summer softness of the air, combined with an almost autumnal brightness; the mountains in their grandeur, sleeping in such awful, such solemn repose; the distant landscape, so indistinctly beautiful; the white rays of the moon, falling in such sheets of misty transparence over it; and the glittering snowy peaks, which lift themselves before you like grey prophets of a thousand years, yea, like messengers from eternity—is there anything needed to make this one of the most magnificent scenes, and most impressive too, that we shall be likely to find in all Switzerland?—*Dr. Cheever.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 626.—JANUARY 30, 1847.



(*Coriandrum Sativum.*)

FLOWERS.

No. XIV.

THE CORIANDER.

In scripture the name *gad* is given to this plant, from its penetrating qualities.

According to the Linnæan system, the coriander is ranked under *pentandria digynia*. The corolla is difform, and radiated: the flowers grow in an umbel, and are individually small and white. The

stamina are five simple filaments; the fruit a roundish berry, containing two seeds, each half round, of a pleasant fragrance and agreeable taste. There are two species, both herbaceous annuals; and both these species have small divided leaves, in some degree resembling parsley. The leaves are useful for the kitchen, and the seeds in medicine, and also in culinary purposes. In umbelliferous plants generally, the fruit separates into two similar halves, which are the seeds; but in the coriander these continue united after they are ripe.

In this respect there is a remarkable difference between this plant and parsley.

The only species of the coriander generally cultivated is the *sativum*. Its root is small, fibrous, and white. The stalk, which is upright and round, is about two feet high. It is propagated by seed, and should be sown in the month of March; and, when the plants are about an inch or two high, they should be hoed to six or eight inches' distance.

We find in scripture (Exod. xvi. 31) that the manna resembled coriander-seed; and, as this plant is found in all the regions of the old world, the simile is very intelligible to the largest number of mankind. It is probable, however, that the resemblance was in shape and size, rather than in colour; for the manna is said to have been white, whereas the coriander-seed is of a greyish cast.

THE SEVENTY WEEKS OF DANIEL*.

"SEVENTY weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." And, in Dan. ix. 27, Gabriel stated: "And he" (that is, Messiah) "shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease."

Now, it is very interesting and important for all concerned in truth, but especially for the believer in Christ Jesus, to ascertain when these seventy weeks (weeks of years) commenced. It is definitely stated in Dan. ix. 25, that they were to begin "from the going forth of the commandment to restore and to build Jerusalem." Now, while it is a fact that two several commandments were given (Ezra i. and vii.) in reference to the house of God, or the temple, in Jerusalem, only one was given for the restoration or building of the city, which, by a reference to Neh. ii., we find was given in the twentieth year of the reign of Artaxerxes, king of Persia. "It came to pass," says Nehemiah, "in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now, I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad,

seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."

Now, we learn from historians, that Artaxerxes began his reign in the year of the world 3531 (see Calmet's "Chronological Table"). If, therefore, we add to this date twenty years, since Artaxerxes gave commandment to restore and to build Jerusalem in the twentieth year of his reign (see Neh. ii. 1-8), we arrive at the year of the world 3551, when the seventy weeks of Daniel were to commence. During the first seven weeks of the seventy, or during the first forty-nine years, Jerusalem was to be restored. At the end of threescore and two weeks, after the seven weeks were terminated, Messiah the Prince was to come; that is, to enter on his ministry; and after he came he was to be cut off, but not for himself. These two periods of seven weeks, and sixty-two weeks, containing as they do sixty-nine weeks out of the seventy, and being, as I have said before, weeks of years, make 483 years, which, added to 3551, bring us to the year of the world 4034, the year when Messiah the Prince was to come; that is, to commence his ministry. Thus one week is left during which he was to confirm the covenant with many. And, let it be borne in mind, it is not said, that he was to confirm the covenant during this week with *all*, but only with *many*. Now, it is a fact that our Lord's ministry lasted a half-week, or three years and a half, during which he preached the gospel to the Jews, and to the Jews alone; when, or after which, he was cut off, but not for himself. And when he was cut off, or was crucified, he caused the sacrifice and oblation virtually to cease. And in unison, too, with this fact was his exclamation on Calvary, "It is finished;" there being from that moment but one sacrifice through and by which the sinner could come with acceptance before God. But while Messiah was to be cut off in the midst of the week, or at the end of three years and a half from the commencement of his ministry, it is yet stated that he was to confirm the covenant with many for one week, that is, for seven years. Now, it is an interesting and

* From "Apostolical Loosing and Binding." By the rev. W. Blackley, B.A. London: Hatchards. 1846. We hardly know how to concur in all Mr. Blackley says in this tract; but we have pleasure in acknowledging that we were much interested by the perusal of it.—Ed.

important fact, that, after our Lord's crucifixion, the apostles continued to preach the gospel to the Jews alone for the next three years and a half, or during the second half-week of the last of the seventy. Thus Messiah confirmed the covenant with many for one week; for the first half-week by preaching the gospel to the Jews in his own person conjointly with the apostles; for the second half-week in preaching to the Jews by the apostles: thus causing the gospel to be preached to, or the covenant to be confirmed with, many; namely, the Jews, for one week, or for seven years.

Now, what happened at the expiration of the second half-week of the last of the seventy weeks? A most interesting and important circumstance. At the termination of the last of these seventy weeks St. Peter was lodging in the house of one Simon, a tanner, at Joppa (Acts x). While there, about noon one day, he went up to the house-top to pray. While there, alone before God, he fell into a trance. On having come to himself, and while pondering in his mind what the vision which he had seen should mean, two household servants and a devout soldier, sent from Cesarea by Cornelius, a Gentile, stood before the gate of the house, inquiring for Peter; and, before Peter had done thinking about the vision which he had had, the Holy Spirit said to him, "Behold, three men seek for thee: arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them." On going down to them, Peter learnt whence they came, and the extraordinary and miraculous circumstances under which they had been sent to him: a Gentile soldier had been warned of God by an angel to send for him to his house in Cesarea to hear words of him. Having lodged them for the night, on the morrow Peter went with them to their master in company with certain brethren (Jews) from Joppa, and met a large company in Cornelius's house. Peter having said to him and his friends, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?" Cornelius then rehearsed the miraculous circumstances under which he had been led to send for Peter, concluding his statement by saying, "Immediately, therefore (under these circumstances) I sent for thee; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God." Then Peter opened his mouth, and preached unto them Jesus and him crucified, pointing out to them faith in Christ as the only condition of salvation; asserting, among other things, "To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." "And, while he spake, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man for-

bid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts x.).

Now, here we have an illustration of the words of Christ to Peter, already referred to (Matt. xvi. 19): "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." In Peter preaching to the Gentiles as he did, he freed them or loosed them from all Jewish rites and ordinances, and bound them to simple faith in Christ Jesus, as the alone requisite to salvation: "Whosoever believeth in him shall receive remission of sins." Here was the opening of the kingdom of God. Till this moment it had been shut to all but Jews; but like as when a person, who has keys given him to open apartments, has executed his commission, and thrown open the entrance so as to enable other persons to find a way into them, so Peter, as it were, unlocked the gate of the kingdom of God, and threw open the door of entrance to all the world, freeing all who would enter it from every thing but faith in the Redeemer of the world. Thus, independently of the apostles, and without their consent or knowledge, Peter exercised his power of loosing and binding*, and also used the keys which had been committed to him by his Lord. I say the keys also, for the keys were given to Peter, and to Peter alone, and not to the other apostles. As when persons who pass through a door, which has been opened by a person who has a key given him for that purpose, cannot be said to open the door because they pass through it, nor yet to possess the key, which the appointed person possessed and used, because also they pass through the door when it is opened; so was it in the case of the apostles and Peter. Peter opened the kingdom of God, or the gospel-dispensation, authoritatively to all the world on the condition of faith in Christ; and, when it was thus opened, or the gospel had been offered to all, Gentile as well as Jew, who exercised faith in a crucified Redeemer, the apostles had only to follow through the entrance which he had opened, or rather follow his example in preaching the gospel to all on the same terms on which he had offered it, and which had been so eminently ratified by heaven, the Holy Ghost being poured out upon the Gentiles in his miraculous influences, sealing Peter's assertion, that, "Whosoever believeth in Christ shall receive remission of sins." And as the apostles had no keys to use, so no ministers since the apostles have had any. As the apostles had to follow Peter's example, when, through the power given to him, he had authoritatively preached the gospel to all, so have ministers now to do the same. No keys have they. The kingdom of heaven having been opened to all, what they have to do is to preach salvation to all who exercise simple faith in Christ Jesus and him crucified, ever to cry to guilty sinners, "Whosoever believeth in him shall receive remission of sins."

* Binding and loosing were terms in frequent use among the Jews, and meant bidding and forbidding, granting and refusing, declaring lawful and unlawful, &c. See Dr. Lightfoot, who speaks of his meeting with a frequent and infinite use of the phrases bound and loosed—meeting with them thousands of times over.

PHARISAICAL FORMALISM, AND CHRISTIAN OBEDIENCE, CONTRASTED :

A Sermon,

BY THE RIGHT REV. GEORGE DAVYS, D.D.,

Lord Bishop of Peterborough.

MATT. V. 20.

"For I say unto you, That, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

WHEN our blessed Saviour preached the glad tidings of salvation to mankind, there were some, whose hearts were by divine grace opened to receive the word. The minds of these were enlightened to see the perishable nature of all earthly things, and to look beyond this world for a happiness which was to endure for ever. Such is the nature of man, in his fallen state, that he is perpetually inclined to fix his thoughts and his affections on those things which are immediately before him, and affect his present pleasure; and he turns unwillingly to the contemplation even of eternal happiness, if the way to it must be through some difficulties, some forbearance, and some present privations. Thus will those who desire to profit by the word which they hear be those who, having made a due estimate between temporal and eternal things, have discovered of how little value are those things which endure but for a time, when compared with those which shall continue for ever; whilst those who reject the word of life will be those who are too careless and thoughtless to bring this important consideration to a fair calculation, and who therefore follow their present inclinations at the expense of all future consequences. When, therefore, this inconsiderate levity of character is so natural and so common, we cannot be surprised that such a fearful proportion of mankind refuse to embrace in earnest the religion of Christ.

When our blessed Saviour himself preached the words of eternal life to the Jews, the greater part of them rejected him; and his followers are described as a "little flock." Few were willing to forsake their sins, and give themselves in earnest to the work of their salvation; and therefore, few were willing to become followers of Christ. The same causes, which deter men from embracing so holy a religion now, deterred them then. Their minds were fixed on things present: they knew not the things that belonged to their everlasting peace. This want of thought and reflexion is what (considering the state of man by nature) we might have expected from the greater part of the people to whom Christ addressed himself.

Here is a great lesson for ourselves; for, when this natural carelessness about spiritual things ever did keep the mass of mankind from becoming true Christians, we may learn our own danger, and see how deeply it concerns us to guard against a state of mind so opposed to our everlasting interest. But, when we consider further, and observe that not only the careless and thoughtless, but that the scribes and Pharisees likewise rejected the gospel of Christ, we shall see that we have to guard against that state of mind which rendered them so averse to the reception of true religion. These were men who were considered religious. The scribes, as their name imports, were those whose office it was to write out the copies of the law, of which they afterwards became expounders. They were the instructors of the people in the law of Moses. It was plain, from the books of the law, that a Messiah, a deliverer, was to be sent to the Jews; and a general expectation of this great Saviour prevailed at the time when our Lord appeared. But it was a temporal prince whom the greater part of the people expected; one who should save them from the power of their earthly enemies, and restore their nation to its ancient grandeur. They would not humble themselves to receive the meek and lowly Jesus; and it was this desire of worldly greatness which kept the scribes from embracing the spiritual religion of Christ.

The Pharisees were, in their habits and opinions, much like the scribes. They were strict observers of the outward forms and ceremonies of religion, and anxious to gain a character of devotion among their fellow-men. The Pharisees, as well as the scribes, received the traditions of the elders, and considered them as of equal authority with the written law; and this accounts for many of the errors in their faith and practice. These were the teachers of religion: it was to these that others were to look for instruction and example. Such was the estimation in which they were held, that the miracles which our Lord performed before the eyes of the people appeared less worthy of their regard, than the opinion and authority of these rulers of the Jews: "Have any of the rulers and Pharisees believed on him?" Indeed, when we look at all the profession and all the appearance of religion which was found in the scribes and Pharisees, we cannot be surprised at the respect in which they were held, and at the profound regard which was paid to their opinions. And we might naturally be inclined to suppose that, when our Lord was calling a careless world to think of their everlasting interests, he would have held up these "mas-

ters of Israel" to their imitation; that he would have pointed at their zeal for religious observances, and their strictness in ceremonial duties, as examples for others to follow. But our Lord knew their hearts: he knew that this outward religion was all that they possessed; and he pointed out in the strongest manner the danger of a profession which consisted only in outward appearance and outward observances. The error of the scribes and Pharisees was not in observing strictly the ceremonies of their religion: it was not in acknowledging before men the God whom they served; but it was in doing these things *only*: it was in observing the forms, and putting on the appearance, of religion, whilst their hearts were far from that God whom they professed to worship. They were exact in observing the prescribed rules of their religion; and for this our Saviour does not blame them, but commends them: "These things," he says, "ought ye to have done, and not have left the other undone," not have left undone "the weightier matters of the law, judgment, mercy, and truth."

And what, my brethren, may we learn from this? Surely, to examine ourselves, that we may know what profit we derive from meeting together in the house of prayer, and from joining in the appointed ordinances of our church. We know the danger of neglecting these. Every one, who would experience the blessings of Christ's religion, and who would wish to serve God, will join in those religious services and ordinances which God has appointed. But, if we know that we are required to assemble among the worshippers of God, and *do* comply with this duty, let us next ask ourselves what effect is produced on our hearts by our thus meeting together? Do we think it sufficient merely to be able to say that we have joined in the public worship of our Lord? or do we, in the true spirit of devotion, offer up our prayers in his house, that we may receive all the benefit that is to be derived from such means of grace? We know that, with all their show of religion, the Pharisees did not receive Christ: they set themselves wholly in opposition to him. Let us, then, ask ourselves whether we receive Christ, and whether we receive him aright. Throughout all the services of our church we with our lips acknowledge him. Every prayer is offered in his name, or immediately to him. We call him our Lord, and our God, our Atonement, the great Mediator, the propitiation for our sins. Do we, then, in truth so receive him? and do we rest our hopes and confidence wholly on him? There is no other name by which we can be saved. Let us, then, beware, lest we

offer up useless prayers—mere forms of address to our great Creator—uttering them without devotion, or offering them without a full sense of the power of Christ, the great Mediator, and of his willingness to present our petitions to the throne of grace. Let us consider well what we are saying, when we confess that "we believe in Christ," and when we profess to offer up our prayers through him. In our services we say, as our church teaches us, that "we rest only on the merits of our Saviour," and that we "lean only on his support." Now, do we really commit our cause to him? Do we rest all our hopes of salvation on him? This alone can give consolation to any one who understands his true condition upon earth. Our best works are full of defects: we must lay aside all confidence in them on the score of merit, whilst we must still be seeking to serve God in dutiful obedience. We must seek to obey him, from gratitude for all that he has done for us; and, moreover, by the practice of holy obedience, and by the exercise of such Christian works as God's Spirit dictates and inspires, we must seek to become prepared for that kingdom which none but the holy can enter, and which, if the unholy could enter, they could not enjoy.

It was the pride of human merit which kept the Pharisees from Christ, and which has since kept from a true dependence on him, numbers who are called Christians, but who cannot humble themselves to confess their own unworthiness, and to see that they can only be saved by the pardon wrought for them by the sufferings of Christ, and that they can only be fitted to enter into the kingdom of heaven by the regenerating and renewing power of the Spirit of God.

And did this pride of works make the Pharisees anxious to perform good works? No: they talked of their works, and they prided themselves in their observances, and they thanked God that they were not as other men are; but still we find that they showed no anxiety to perform good works. They were uncharitable, and unkind, and oppressive to others; and they showed no compassion to them in their hour of need: they devoured widows' houses, and thus proved themselves to be without that love to their fellow-creatures which must ever mark the character of them that love God. And all this they attempted to gloss over, and to atone for, by their observance of the ceremonies of their religion. They offered long prayers; but a prayer long in words, without the spirit of prayer, is not that devotion which God approves or accepts. Theirs was not the prayer which expresses sorrow for sin, and

an earnest desire to forsake it. It was a mere vain repetition of words, by which they seemed desirous of upholding their character of devotion before men: "For a pretence," says our Lord, "they make long prayers." But, as the Pharisees saw not and felt not their own sinful state, they could not understand why they had need of pardon; they therefore refused to listen to that Saviour, the very message of whose gospel was pardon to the penitent, pardon to those who knew their own corrupt state by nature and by practice, and who humbly desired forgiveness for their past sins, and the continued aid of God's Spirit to sanctify them to his service, and to prepare them for heaven. The Pharisees had a self-confidence, a self-dependence: they considered that they were "sufficient of themselves to help themselves," and to procure their own salvation. They therefore, as we have seen, rejected Christ: they refused to receive him, and to embrace the gospel which he preached to them. They did not become his disciples. Neither shall we ever consent to become his disciples and followers, if our dispositions be such as those of the Pharisees: "Unless your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of heaven."

Let us earnestly pray, and watchfully guard, against that Pharisaical spirit which would effectually keep us from coming with our whole hearts to Christ for pardon and salvation. We are not to be ashamed of our profession; but, with the profession, we are to seek to have the practice also; and not, like the Pharisees, to have only the outside pure, whilst the inside remains foul and corrupted. We are to be watchful unto prayer, and to look to God for his help during our whole spiritual course; but we are not, like the Pharisees, to be content with the prayers and forms of religion, whilst we are indifferent to the true spirit of religion, and negligent of the duties to which we are called. The Christian prays for pardon through his Saviour's merits: the Pharisee feels no need of pardon, and thinks that he needs no Saviour. The Christian prays that he may have strength to perform his duty: the Pharisee repeats the words of prayer, and thinks that this will do instead of duty. The Pharisee does not indeed profess to despise duties, but he performs just such as suit him, and neglects others, vainly imagining that the performance of one duty will atone for the neglect of another; thus tearing up the very foundation of the gospel—the atonement by Christ, and so destroying all religion; at the same time leaving every man to indulge

in his own favourite sins, and thus destroying all morality. The Pharisees were strict in their observance of the days set apart for the service of religion, but felt not the need of cultivating that spirit of love to God and to their fellow-creatures which the devout exercise of the public duties was intended to produce. They kept the sabbath as to its forms, whilst they were so far from any inward devotion, any real sense of duty, that they were full of deadly rancour against Jesus Christ when he performed works of love and charity on the sabbath-day. The true Christian is quite as observant of the outward duties of the sabbath as the Pharisees; but he considers why the sabbath was ordained, and he rejoices in such an opportunity for the exercise of devotion to God, and of good to his fellow-creatures. The Christian, in short, is ever "zealous of good works;" but, taking the rules of the gospel and the spirit of the gospel for his guide, he feels how far short he comes; and thus he is humbled: he feels that he has need of a better righteousness than his own; and he earnestly embraces the offers of that Saviour, who says, "Come unto me, all ye that labour and are heavy-laden; and I will give you rest." The Pharisee is not zealous of good works, but he is vain of such works as he does perform; his standard of duty being low, he thinks that he does as much as is needful; and thus, whilst the Christian is making progress in religion, the man of a Pharisaical spirit is making none. The Christian is clothed with humility, a state in which a servant of God should ever be found, as leading him to see his constant need of a Saviour, as well as to aim at a constant progress in holiness: the Pharisee is filled with the spirit of self-approbation, a state which not only unfits him for the kingdom of heaven, but which keeps him from embracing that faith which is to lead him to heaven.

Let us, my brethren, earnestly seek for that teaching of the Spirit, which shall enable us to receive the gospel of Christ as it is presented to us in the scriptures. Let us, through the same Spirit, seek for that repentance and faith which shall bring us, for pardon, to him who died to "take away the sins of the world." Let our watchfulness against sin, and our supplication for the enlightening influence of God's Spirit, and our conscientious striving after holiness and godly living, prove that we are the servants of that Master who hath purchased us with his own blood, and who in all holy obedience hath given us "an ensample that we should follow his steps."

IMPOSITION OF THE SOLEMN LEAGUE AND COVENANT ON THE CLERGY*.

THE class on whom the imposition of the covenant pressed, as it was designed to press, more heavily than on any other, was the clergy. The second article runs thus: "We shall, without respect of persons, endeavour the extirpation of popery and prelacy (that is, church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy)." "It grieved them" observed Fuller, "to see prelacy so unequally yoked; superstition, heresy, schism, profaneness," (such is in fact the order of enumeration) "following after." But a worse evil than insult was inflicted, when all who refused to engage for the destruction of that form of church government, which they believed to be of divine institution, and had already bound themselves by oaths and subscriptions to maintain, were thrust out with their families to beggary, or shut up in dungeons. Such was already the fate of numbers of their brethren. The parliamentary committee for the removal of scandalous ministers, and the subordinate committees in correspondence with them, had all this time been prosecuting their objects with earnest zeal. Some of the deprived clergymen were ejected on charges of immorality and incompetence; but the greater part for superstition or malignancy, that is, for attachment to the ordinances of the church, or for loyalty to the king. It is surprising that, with so many facilities and inducements, the work proceeded no faster; since the doors of the committees were never closed against the representations of faction or mistake, and since the desire of providing "godly" ministers with livings, and neglected congregations with such approved pastors from their own party, must be supposed to have naturally stimulated their zeal. But the covenant supplied a test which it was impossible for the clergy to evade; even the puritans among them—those individuals who were dissatisfied only with the rites and doctrines, but not disposed to quarrel with the constitution of the church, and whose vehement outcries against the popish tendency of the former had so largely assisted in its destruction—were now, in many cases, involved in the same ruin with their brethren, and vainly regretted the course they had pursued. In fact, the more strict and conscientious of puritan churchmen must have largely shared in the general amount of suffering; for, as almost every enormity, on which part soever begun, was quickly answered by some corresponding abuse on the other, we have no reason to question the truth of those statements that remain, of the oppressions to which the stricter ministers were exposed when they chanced to be found within the king's quarters. The clergy were indeed on all sides in a condition so deplorable, being, as Mr. Hallam allows, "utterly ruined," that the phrase *persecutio undecima* (the eleventh persecution) applied to that melancholy period, seems to imply no exaggeration.

* From "The Great Civil War of the Times of Charles I. and Cromwell;" by the rev. R. Cattermole. London: Fisher, Son & Co. This is really a magnificent volume, illustrated with a profusion of good engravings, and comprising an interesting history of the disastrous period it records. We have much pleasure in introducing it to the notice of our readers.—Ed.

The Cabinet.

THE LORD'S DAY.—The great duties of the Lord's day are the honouring of him whose day it is. The feeling which we should cultivate is one of joy and consolation in its spiritual benefits and privileges. "That man," says bishop Taylor, "keeps the Lord's day best, who keeps it with most religion and most charity." We should make it a delight to us, by enjoying its duties as privileges which are altogether spiritual, and not by groaning under them as burdens. It should be a day of prayer, of reading, of meditation, of self-examination, of thanksgiving, and of praise. It should be a day of spiritual benefit and edification, of active and charitable occupation. The world should be quite shut out—its business, its employments, and all its gilded follies; and, if so, then it is clear it can be no day for writing letters, or for balancing accounts, or for talking of our worldly affairs, or for journeying, or for making visits to our friends. Still less can it be a day for buying and selling; for on that day the cares of the farmer and of the labourer should be suspended, and the shop of the tradesman should be shut. Neither is any more care of animals then permitted than is needful; nor may more persons be employed in tending them than is necessary, or for a longer time. In a word, every secular employment which is not absolutely requisite—and every amusement and recreation, which on other days, if moderately engaged in, may be lawfully pursued, must on this day be suspended, lest it should, as it must, draw away the heart from God, and interfere with the religious state of mind and sacred occupation which ought to mark the day of rest.—*Sermon, by Rev. C. Badham.*

TRUE REPENTANCE.—That is not real repentance which simply desists from accustomed sinning: a man must not only turn from one sin, but from all sin, and for the future adhere steadfastly to every duty which he owes to God and his neighbour. He must "eschew evil, and do good." It is not enough that a maimed person draw the arrow from his wound: he must use appliances to heal it. The repentant sinner cannot offer more worthy praise to a reconciled God than by avoiding those offences which put him at enmity with God in times past, and bidding entire farewell to the adversary of his soul. For in his rich mercy the Lord is well pleased if we cease to sin. And, if this be the desire of our hearts, we shall soon be constrained to follow in the way of holiness. He who departs from wickedness becomes ashamed of it; and he who forsakes sin must hold it in abhorrence, and turn unto Christ and his good Spirit, that he may thenceforth live in uprightness, be justified by his faith, and in all things submit his own will to the will of God.—*G. Arnold, 17th Century.*

BLESSED EFFECTS OF HOPE.—The apostle speaks of this hope, that is, the blessing of which it is the subject, being laid up in heaven, deposited, reserved, put by in store out of the reach of all enemies and sorrows. He uses this expression because the first converts were generally persecuted and assaulted from without; and those at Colosse were now beginning to be distracted and divided by the false teachers

from within. But the hope laid up safely for them, and out of all danger, in heaven, was to be the motive to them not to let go their hold of Christ, nor to listen to seducing doctrines which would separate them from him. So now, in India, let the hope laid up for us in heaven sustain us, not only under the lassitude of an unfriendly climate, the depression of natural spirits, the distance from friends, and the decline of health; but, also, if occasion arise, against the plausible fancies of a superstitious religion, which would root up the very foundations on which a scriptural hope is built. On earth, indeed, after all, we have only a few foretastes of the heavenly Canaan, a few grapes, as it were, from Eschol; all is so mixed with sorrow, that the grand, and abiding, and copious fruits of salvation are laid up in the Canaan above, whither, across the Jordan of death, we shall soon pass, that we may there "inherit the promises."
—*Bishop Wilson (of Calcutta).*

Poetry.

LAYS OF A PILGRIM.

No. XIX.

BY MRS. H. W. RICHTER.

(*For the Church of England Magazine.*)

"For I know their sorrows."—EXOD. iii. 7.

THINE eye beheld sad Israel's tear,
His bitter hours of misery,
When, far from all beloved and dear,
In galling, long captivity,
He deem'd the chosen race forgotten were by thee.

When, by the stranger shores of Nile,
His daily task was still renew'd,
Pining for native plains the while,
His very spirit crush'd, subdued,
Judah's green olive-bowers no more by him were view'd.

Temples were there, without Jehovah's name;
And on their altars burn forbidden fire:
By stealth, they cherish still the heavenly flame
That bids them to a hollower faith aspire.
To God, the Jew attunes his melancholy lyre.

"I know their sorrows," said the Lord of might—
Words every mourner's heart with hope to fill.
A star still glimmers in the darkest night;
A promise, that will every bond fulfil;
A voice, that bids rebellious souls, "Be still."

To thee are known the wounds of every heart:
The bitter throes, that press the throbbing brain;
The long regrets, that still from memory start—
That will not sleep, but ever come again,
And bring, at each return, but added pain.

The broken ties, that wring the weary spirit;
The orphan's and the widow's plaintive cry;
"The oppressor's wrong," that helpless ones inherit;
All seen, and open to thy searching eye.
Lord, to our many griefs be still thy comforts nigh.

Miscellaneous.

NEWFOUNDLAND DOGS.—Extraordinary as the following anecdote may appear to some persons, it is strictly true, and strongly shows the sense, and, I am almost inclined to add, reason of the Newfoundland dog. A friend of mine, while shooting wild-fowl with his brother, was attended by a sagacious dog of this breed. In getting near some reeds, by the side of a river, they threw down their hats, and crept to the edge of the water, when they fired at some birds. They soon afterwards sent their dog to bring their hats, one of which was smaller than the other. After several attempts to bring them both together in his mouth, the dog at last placed the smaller hat in the larger one, pressed it down with his foot, and thus was able to bring them both at the same time. A gentleman had a pointer and Newfoundland dog, which were great friends. The former broke his leg, and was confined to a kennel. During that time the Newfoundland never failed bringing bones and other food to the pointer, and would sit for hours together by the side of his suffering friend. During a period of very hot weather, the mayor of Plymouth gave orders that all dogs found wandering in the public streets should be secured by the police, and removed to the prison-yard. Among them was a Newfoundland dog, belonging to a shipowner of the port, who, with several others, was tied up in the yard. The Newfoundland soon gnawed the rope which confined him; and then, hearing the cries of his companions to be released, he set to work to gnaw the ropes which confined them, and had succeeded in three or four instances, when he was interrupted by the entrance of the gaoler.—*Jesse.*

HINTS TO FEMALE SERVANTS.—A love of finery has been the ruin of hundreds of young women, who but for this folly might have filled a respectable situation for years, and become happy and useful as wives and mothers. If you should be in ill health, or out of place, what would you then give could you possess the money that you have spent in smart clothes and useless finery! And, if you have an opportunity of marrying a respectable young man, think how useful a few pounds would be in furnishing your house, or in making provision for a rising family. Besides, no steady, thoughtful young man would think of marrying a young woman who evidently thinks only of adorning her person and attracting admiration. Remember, that character, not dress, is real respectability.

CHARITY OF JUDGMENT.—It behoves us always to bear in mind that, while *actions* are always to be judged by the immutable standard of right and wrong, the judgments which we pass upon *men* must be qualified by consideration of age, country, situation, and other accidental circumstances; and it will then be found that he who is most charitable in his judgment is generally the least unjust.—*Southey.*

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ST. MICHAEL COVENTRY.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 627.—FEBRUARY 6, 1847.

ST. MICHAEL'S CHURCH, COVENTRY.

THE city of Coventry is situated in a pleasant part of Warwickshire, at a distance of about ninety miles from the metropolis, ten from Warwick, and eighteen from Birmingham. According to some authorities, it derives its name from "covent," a convent, and "tre," a British word, signifying a town; but others ascribe the appellation to "Cune," or "Cuentford," a little brook so called, which, now denominated Shirburn, flows here. Coventry is now a populous place, containing at the last census upwards of 30,000 inhabitants.

King Canute founded (or as some say destroyed) a priory here for nuns, which Leofric earl of Mercia afterwards restored and enlarged, "with so great show and bravery" (says William of Malmesbury) "of gold and silver, that the walls seemed too narrow to receive the treasure of the church; and the cost bestowed there was wonderful to as many as beheld it; for out of one beam were scraped fifty marks of silver." It was in consequence of this rich endowment that Robert de Limsey, bishop of Lichfield, translated his see hither, that, as Malmesbury declares, "out of the very treasure of the church he might by stealth convey wherewith to fill the king's hand, wherewith to avoid the pope's business, and wherewith to satisfy the greediness of the Romanists." In a few years, however, the see was translated back to Lichfield, and the bishops bore the titles of the two cities, till by a late alteration Coventry was placed under the ecclesiastical jurisdiction of the bishop of Worcester.

It is of the Leofric mentioned above that the remarkable story is told that, having laid some heavy imposts upon the citizens, he was persuaded by his wife Godiva to remit them, on condition of her undertaking to ride through the streets without her garments. The memory of this event was ever afterwards preserved by a procession and rejoicings.

Coventry is of note in history. Parliaments have been held here, especially that one called the

unlearned parliament, because lawyers were excluded, in the reign of Henry VI. It was here that in 1397 the lists were pitched for the combat between the dukes of Hereford and Norfolk, which was stopped by Richard II., who sent the rival peers into banishment. In the wars of the roses, this city appears to have been attached to the Lancastrian party; in consequence of which, Edward IV. took the sword from the mayor, and disfranchised the city; which redeemed its charter, however, at the price of 500 marks; and the king was afterwards so well reconciled to it, that in four years' time he kept St. George's feast there, and stood godfather to the mayor's child. It was once a strongly-fortified place; but king Charles II. ordered it, after the restoration, to be dismantled. This order was executed with extreme rigour by the earl of Northampton, so that the walls, three miles in compass, with twenty-six towers, were demolished, and only the gates, twelve in number, left standing. Remains of these still exist, of which the Bastille, Swanswell, and Cook-street, are most perfect. Here, it may be added, several protestants suffered in the Marian persecution, among them Laurence Saunders (of whom an account was given in a former No.), and Robert Glover, a gentleman of fortune, whose manor-house, nearly in its original state, at Mancetter, a few miles distant, the writer of this notice had lately the opportunity of examining.

Coventry is pleasantly situated on a rising ground; the small river Shirburn and Radford brook uniting within it. Its appearance is very imposing; three noble spires, belonging to as many churches, rising high above the houses. Till of late years it retained a very antique aspect; the streets being narrow, and the houses exhibiting the quaint gables of a former age. Improvements have, however, been made; and, though much may have been lost in picturesque character, yet doubtless as much has been gained by the inhabitants on the score of comfort and cleanliness.

Of the cathedral, once the Benedictine monas-

tery founded by Leofric, but few vestiges remain. But more than one of the present churches might well, for size and magnificence of architecture, challenge the dignity of a cathedral.

The church of St. Michael, represented in the annexed view, was begun in the twelfth century. Only the present chancel, however, is of that early date; the nave, aisles, and steeple, being erected afterwards. It is principally in the later style of English architecture, with a lofty tower of four stages, pannelled and ornamented with niches, in which were sculptured figures, and surmounted by a finely-proportioned octagonal spire.

The dates of the different portions of this structure are chronicled in the list of mayors of the city (see Dugdale's "Warwickshire"). Thus, in the mayoralty of Henry Clarke, we find: "In this year St. Michael's steeple began to be built by William Butnor, and Adam his brother, at their own charges: it was twenty-one years a building, and it cost every year an hundred pounds. It was reported there was a brass table found in St. Michael's church, with this inscription:

"William and Adam built the tower;
Ann and Mary built the spire:
William and Adam built the church;
Ann and Mary built the quire."

Of John Crosse, mayor 1394, we are told: "This man built the font in St. Michael's." Then follows—

R. Richefeld, 1395: "This year St. Michael's steeple was finished."

Tho. Paynell, or Panell, 1429: "In this year the bells were hung up in St. Michael's steeple."

Richard Sharpe, 1432: "Then began the new work in St. Michael's steeple, from the battlements to the top of the spire."

Joseph Chambers, 1675: "This year the six bells of St. Michael's were cast into eight: the six weighed more than the eight by 756 lb." The great bell weighs 2,812 lb.

The following description of this noble edifice is extracted from Dugdale: "This church was founded about the time of Henry I., anno 1133, and given to the monks of Coventry, by Ranulph, earl of Chester, in king Stephen's time, by the name of 'the chapel of St. Michael.' The steeple as it now stands was begun anno 1373, 14 Edw. II., Henry Clark being then mayor, and finished anno 1395, 18 Rich. II., in the mayoralty of Richard Lichfield, by William and Adam Botoner, several times mayors of Coventry, who expended in the building one hundred pounds per annum for more than 22 years; and, as it appeared from an inscription in brass, found in this church, Anna and Mary Botoner, sisters, finished the tall and beautiful spire, and, anno 1434, built the middle aisle, a lofty structure, 60 feet high. The whole length of the church is 293 feet 9 inches, and the breadth, consisting of five aisles, 127 feet. The tower and spire, 300 feet high, are justly admired as the most exquisite piece of gothic architecture. The tower is 136 feet, 3 inches; the windows well-proportioned; the buttresses fine, with a just quantity of embossed carved work and embroidery; the niches graceful, and about the upper part furnished with 36 figures of the Roman saints, of good statuary. Upon it stands an octagonal prism, 32 feet 6 inches high, supported by eight springing arches

from the pinnacles, so curiously proportioned and easy as may challenge any in Europe. Within the embattlements of the octagon is issuing a spire, eight square, each eight feet at the base, of 130 feet 9 inches high, adorned with curious fluting, and embossed pilaster-wise; the walls of which are 17 inches thick at the bottom, and so finely tapered as to recline but 4½ degrees from a perpendicular. The architect has displayed art and symmetry in a geometric mean between sprightliness and grandeur, so that 'tis hard to find where to add or diminish, to make it more graceful, beautiful, and surprising to the curious."

The interior of this church is fine; the loftiness of its elevation, and the delicacy of the piers which support the roof, contributing to its beauty. The clerestory windows of the nave form a noble range of large dimensions, and are ornamented with some fragments of ancient stained glass. There is a gallery, erected, it is said, in the reign of queen Elizabeth. It is intended, however, greatly to improve the arrangement of the pews. The whole building is not in a straight line, the chancel forming an angle with the line of the nave. A superstitious reason for this deformity, which is found in other churches, is given by some of the Romish canonists. It indicates, they say, the Saviour's bowing his head upon the cross before he expired. There were anciently several chantries founded in this and the other churches of the city, by different persons, and endowed for the maintenance of one or more priests.

The church of the Holy Trinity will appear in a future number of the present series. But notice may properly here be taken of one or two other ancient buildings in the city of Coventry.

"St. Mary's Hall (says Lewis) is a beautiful and magnificent structure, in the later style of English architecture: it was originally built by the master and wardens of the Trinity Guild in the fourteenth century, and subsequently enlarged and beautified for the use of the corporation. The exterior, with its richly-decorated windows, and elaborately-groined archway, has an imposing grandeur of effect: the interior, which is replete with the richest ornaments of the decorated style, comprises a splendid banquet-hall, adorned with well-painted portraits of several of the sovereigns, who have been entertained within its walls: the windows, of which the tracery is gracefully elegant, are ornamented with painted glass: at the upper end is a fine piece of tapestry, elegantly worked in compartments; and in the north side is a small recess, with a beautiful oriel window, of which the original carved roof is still entire. The council-chamber is fitted up in the ancient style, and retains among its ornaments many relics of feudal grandeur." This noble building is situated very near to St. Michael's church.

There was another fine structure in Coventry, which now no longer exists: this was the cross, said to be the stateliest in the kingdom, sixty feet high; which had in its niches statues of several of the English kings, larger than life. This cross was built in the time of Henry VIII., by sir William Holles, mayor of London, and was repaired and beautified in the year 1667. From that time, till 1770, it was neglected; and, its beauty being destroyed, the remains of this once noble edifice were taken down.

ON PROSPECTIVE CONTRIVANCES IN THE
ANIMAL KINGDOM.

No. II.

"In some are found
Such teachable and apprehensive parts
That man's attainments in his own concerns,
Matched with the expertness of the brutes in theirs,
Are oftentimes vanquished and thrown far behind."

COWPER.

THE instances adduced in a former paper, from one of the lowest classes of animated beings, of "that contemplation of the future" which, as Paley says, "belongs only to intelligence," were few out of many that might be mentioned." I will notice two or three more, from the same class, before proceeding further with our subject.

It is the peculiarity of the larvæ of a singular genus of moth, to which Mr. MacLeay has given the name of "*nycterobius*," that they obtain their provision by night only. The great desideratum, therefore, during the first stage of the existence of this genus, is a secure habitation wherein to enjoy, unmolested by day, whatever nocturnal booty they may have been able to procure. They, accordingly, soon set about the contrivance of a snug and suitable retreat for that purpose. Cylindrical tubes are first bored in the trees which supply their food; and then the entrance to them is carefully defended from the intrusion of all carnivorous insects, by a sort of trap-door, composed of silk interwoven with leaves securely fastened at the upper end, but left loose at the lower. This abode they regularly quit at sunset, in order to lay in a store of the leaves, or portions of leaves, on which they feed, and which are dragged into it, one by one at a time, till the approach of daylight. Then they make a precipitate retreat, and, having shut to the door, regale themselves without apprehension of alarm. One species lifts up the loose end of the door by its tail, and enters backward, drawing after it a leaf, which it holds by the footstalk.

The larva of the moth which commits such depredation in woollen materials, does not, it is true, construct a habitation; but it very curiously provides itself with a covering which will best suit its wants up to the period of its first transformation. Our celebrated natural theologian asserts that man is the only animal born into the world naked, and the only one which can clothe itself. In this, however, he is mistaken. This little creature, like us, is born naked; but, not helpless as we, it can clothe itself from the earliest period of its existence. This is done by incorporating the wool or hair, artfully cut from our clothes or furniture, with silk drawn from its own mouth, into a warm and thick covering. And, what is not a little curious, as its suit fits accurately at an early age, it frequently requires enlargement. It therefore slits it down, as often as may be requisite, on each side, and accurately inserts two pieces more, of necessary dimensions. No tailor could accomplish his work more dexterously. It does not cut the whole garment down from one end to the other at once, which might cause it to separate too far asunder, as well as leave itself exposed; but it first cuts each side half-way down, and then, having filled that up, proceeds to cut the remaining half: thus four enlargements are in fact made, and four separate pieces inserted.

Some larvæ form themselves into societies, and, by mutual assistance, construct silken habitations, either of a temporary kind, or, if destined to live through the winter, fitted up with all due attention to that important circumstance. The proceedings of those of the gold-tailed moth (*auctia chrysorrhæa*), are directed to this end, and are not a little curious. As soon as one of these caterpillars is disclosed from the egg, it begins to feed: another quickly takes its place by its side: they thus proceed, in succession, till a file is formed across the leaf. A second is then begun; and, after this is completed, a third; and so on, till the whole leaf is covered, when the remainder proceed to occupy the adjoining leaves. No sooner have they satisfied the cravings of hunger, than they begin to think of erecting a common habitation. At first they content themselves with a vaulted web, which covers the leaf they inhabit; but they are to live not merely through the summer on which they have entered, but during the whole of the subsequent winter. They, therefore, make provision accordingly; and in a little time, by their united labour, their web grows into a magnificent tent of silk, containing various apartments, sufficient to defend them alike from the attacks of enemies and the inclemency of the seasons. Too delicate to set their feet upon the rough bark of the tree on which they feed, they lay a silken carpet, in the true oriental style, upon every road and passage leading to their palace, which extends as far as they have occasion to go for food. To this habitation they retreat when the sun is hot, and during heavy rains, and when they cast their skins: they likewise pass part of the night in them; and some may at all times be found at home. Upon any sudden alarm, they all resort to it for safety; and in winter they are wholly confined to it. In May or June they emerge; and, having now no farther occasion either for their habitation or the advantages of society, they abandon it, and live in solitude till transformed into pupæ.

But the most remarkable instance of apparent forethought and prospective contrivance, exhibited by this class of animals in the first stage of their existence, is the careful provision they make for their security during that second stage on which they are about to enter. The pupa or chrysalis state of most insects is one not only of inactivity, but of utter helplessness, and in which they are a ready prey to birds and other animals, who feed with avidity upon the soft and creamy substance they then afford. Against such a prospect the larva usually provides with the greatest care and ingenuity. Some form for themselves a partial or entire covering of silk. Some conceal themselves under leaves, moss, and other like matters, merely taking the precaution to fasten the substance, under which they are hidden, with a glutinous secretion. Others adopt many curious manœuvres to suspend themselves by the tail to a twig or leaf, or place themselves horizontally in some selected situation, attaching themselves to it by a single skein of silk. And a few actually entomb themselves several inches under ground, where they await in the utmost security the eventful hour when they are to burst their prison-house, no longer grovelling worms of earth, but adorned with the most splendid hues, and free tenants of the air. How beautiful and exact an emblem of what their

Creator and ours will one day effect, when "this corruptible," which has long said to the worm "Thou art my mother and my sister," shall arise again "to meet the Lord in the air," resplendent with holiness; with a body no longer vile and earthy, but spiritual and incorruptible, and glorious and free!

The arrangements which these little animals make are always, I may remark, in accordance with the period of the continuance of their next state, and other attendant circumstances. The following is a curious example: The *bombyx prometheus*, a species of the same genus as the common silkworm (*bombyx mori*), passes the whole winter in the chrysalis state. It is, therefore, requisite that it should have a durable and permanent, as well as secure attachment, during this period. The caterpillar accordingly first selects a perfect leaf, the upper surface of which it covers with a fine light yellowish brown silk. This coating it then carefully extends over the footstalk of the leaf; forming, by this means, an attachment to the branch, so that the leaf may not be separated by any accident. This operation being accomplished, it then draws the edges of the leaf together, and thus forms a perfect external covering, or mantle, under the defence of which it spins a strong and durable cocoon of fine silk. The leaf soon changes its colour, becomes brittle, and is carried away by the storms of winter, till nothing remains but the cocoon itself; but this is so firmly suspended by the silk which once covered the footstalk of the leaf, that the little architect rides out every wintry blast, and is safe in its envelope from birds, and other enemies; for the cocoons have nothing more than the appearance of withered leaves, which they are doubtless designed to represent. They are seen in abundance in the branches of the sassafras and spice-wood of North America. Another small caterpillar, whose chrysalis is destined to survive the winter, is that of the *microsetia ruficapitella*. It forms those curious lines of a brown colour, often to be noticed on rose leaves, by eating away the internal fleshy part of the leaf, leaving the two surfaces entire. When full grown, it eats its way out of the leaf, crawls down the branches and stem, and seeks out a suitable place to fix its cocoon. This it forms by stretching out its body, and attaching a thread to the branch: it then crosses its body to the other side, and there fastens it. By proceeding thus on all sides, while it keeps the hinder part of the body fixed, it forms the upper part of the cocoon, or that exposed to the weather, which is convex, and generally circular: the under part is oblong-shaped, to hold the pupa; and, being much smaller than the upper, the latter projects over it on all sides, so as to form a defence against the rain, somewhat after the manner of a parasol. At one end the threads are not interwoven, in order to form a space through which the pupa may form a passage. The moth, which is an elegant little creature, with gold and purple wings, does not make its appearance till the middle of May. But the larva of the *chironomus plumosus*, a species of insects which are often seen hovering, in a summer's evening, over moist situations, is an inhabitant of the water. How is it to place itself in such a situation that, when it reaches its perfect state, it may make its

escape into the atmosphere? For this purpose it is at least necessary that it should remain flat on the surface, that it should remain quietly suspended there, and likewise that the thorax, in which the opening for its exit is to be made should be on a level with, if not above it. Now, the pupa is specifically heavier than water; nevertheless, it is able to effect all this, and in the most complete manner. It changes into the pupa state in cylindric tubes near the bank, and so places itself as to force the thorax a little above the water. This part of the body would seem to have the power of repelling water, which is seen to retreat from it on all sides, leaving an oval space in the disk, which is quite dry. Hence the attraction of the air to the dry part of the thorax is sufficient to overbalance the specific gravity of the pupa. If, when thus suspended, a drop of water be let fall upon the dry portion, it instantly sinks to the bottom; but, if the pupa be again brought to the surface, so that the fluid is repelled from the disk, it remains suspended there as before. When the fly is about to be excluded, the thorax splits in the middle; and, by pushing forth its head and fore legs, and resting the latter upon the water, it is able to extricate itself in a few seconds.

But no sooner is the final transformation of these animals effected, than we meet with a new series of entirely prospective arrangements. The winged insect has now to make especial provision, not at all for itself, but for its future progeny; and it must be admitted that intelligence guided by experience could not act with a wiser adaptation of means to end than do many of these without the guidance of either. The eggs, from which the future larvæ are to be produced, are, in most instances, to be exposed to the injurious influences of a long winter: they must be preserved in situations which would have proved fatal to the animal: at the same time, they must not be hatched till the cold season is past, and those vegetable substances have begun to appear on which it is to subsist: they will be necessarily exposed to various injuries, and to many enemies; and care must be taken that the larva, when animated, shall find ready access to that kind of food which it will immediately require. All these particulars are carefully attended to; and, when any unusual difficulty arises, we do but see an especial manifestation of skill and wisdom to meet the exigency of the case. In many instances, as we shall see, a suited store of provision is specially laid up by the provident parent, for the young which it is never to behold. The common white butterfly, which we see flying from herb to herb, is not in pursuit of food. This she has already obtained from the nectary of a flower. Her object is to discover the plant appointed by her Creator for the sustenance of her future young. She is not in the least guided in her selection, as might have been imagined, by that which has contributed to her own support, or by anything in her condition, as a butterfly, which could lead to the preference. No sooner does she meet with a cabbage-plant than she recognizes it at once as the desired spot to deposit her burden, although not without the precaution of first seeing that it is unoccupied by the eggs of any other butterfly. The eggs of the gypsy moth are designed to produce caterpillars,

whose peculiar food is to be found on the oak or elm; they must therefore be deposited on the outside of those trees, and they must endure throughout the barren season all the cold and pelting storms of winter. The moth emerges from her pupa-case in August, and enjoys life but a few days; but, during that time, she is actively engaged in providing against all this danger. Being thickly covered with soft down of a hair-brown colour, she first avails herself of it, to make a nest in which to deposit her eggs. Each egg she then covers over with adhesive gluten, so that it attaches round it all the hairs of the down with which it comes in contact, and also sticks to the bark of the tree when pushed home. Proceeding in this manner, with occasional rests, she continues adding to the mass, and forms the whole into a conical shape. Every now and then she stops to protect the eggs thus arranged with an exterior coping of the same down; and it is especially worthy of remark that, in the external coping, which is designed to keep out the winter rains, the hairs are carefully placed in a sloping direction, like the tiles of a house, pointing downwards towards the base of the cone. Now, it is a curious fact that the glutinous matter by which all insect-eggs are united, and which is so necessary for preserving them in a mass, and fixing them to the spot where they are deposited, is found, contrary to the nature of many similar substances, to be insoluble in water, therefore not capable of injury from the copious rains to which they are exposed. But this covering of down, from the manner in which it is tiled and brushed smooth by the mother-moth, is an additional protection from wet, and, being one of the best non-conductors, keeps them safe from the injury which they might sustain from severe cold, or from sudden alternations of temperature.

The cochineal-insects (*coccidæ*) contrive to render their dead bodies useful to their future progeny. A layer of white gummy matter is first secreted, in which the eggs are deposited. The female then dies, and her body, being glued down over them, forms a scaly covering, from under which the young, when hatched, make their way. The mother is seldom larger than a peppercorn; yet the number of eggs which she lays, and thus secretes, amounts to several thousands. The manner in which the gad-fly (*gasterophilus equi*) contrives to deposit her eggs in an appropriate situation is singularly curious. Its larva is destined to live, and obtain its nutriment, in the inside of a horse's stomach. But how shall a winged insect introduce them into this receptacle? It is accomplished thus: Flying round the animal, she curiously poises her body for an instant, while she glues a single egg to one of the hairs of the skin, and repeats this process till she has fixed in a similar manner many hundred eggs. These in a few days, on the application of the slightest moisture, attended by warmth, hatch into little grubs. Whenever, therefore, the horse happens to lick any part of his body to which they are attached, the moisture of the tongue discloses one or more grubs, which, adhering to it by means of the saliva, are conveyed into the mouth, and then find their way into the stomach. But it is only a small portion of his body that the horse can reach with his tongue. What becomes of those

eggs which are deposited in other parts? The gad-fly is fully aware of this, or at least acts as if she were. Most carefully does she place her eggs only in those parts of his skin which the horse is able to reach; nay, she confines them almost exclusively to his knee and shoulder, which he is sure to lick.

But in some other genera of winged insects we meet with more elaborate contrivances still. These, however, must be the subject of another paper.

ON THE EXTERNAL AND INTERNAL AUTHORITY OF THE JEWISH APOCRYPHA.

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NO. II.

THE apocryphal books are partly historical, partly ethical, and partly poetical; and all that we have in our translation are declared canonical by the council of Trent, except the third and fourth books of Esdras, and the prayer of Manasseh. These the papists reject, as they do the addition at the end of Job in the septuagint, and psalm cli. found in the same.

Of the apocrypha I will now give a summary of each book in order. The first book of Esdras, or Ezra, is what is called "the third book of Esdras," in the sixth article of religion, Ezra and Nehemiah being called the first and second. The author of this first book is supposed to have been a Hellenistic Jew, i. e. one who spoke the Greek language; but his name is unknown. This work is, in general, nothing but an ill-executed abstract of the two last chapters of the second of Chronicles, and of Ezra and Nehemiah. The particulars here narrated are mentioned by Josephus; and it was probably written before his death, which took place A.D. 98. The narration in the third and fourth chapters is a traditionary story, which is not noticed by the canonical Ezra. Three men of the guard of Darius strove who could utter the wisest speech, for which they themselves proposed such a reward (iii. 6, 7) as is usually allotted to valiant exploits. Zerubbabel obtained the prize; but, unfortunately for this story, he was not one of the king's guard at Babylon, for he was at this time at Jerusalem (Ezra v. 2). In iv. 44, Zerubbabel intreats Darius to send the holy vessels to Jerusalem; as if Cyrus had not done it, which is contrary to vi. 18, 19, and to Ezra i. 7, 1. In iv. 46, this writer represents Darius as engaged by a solemn vow before he was king, to rebuild the temple. But what need was there, then, to search in the archives for the decree of Cyrus for that end? (vi. 21, 22; Ezra vi. 1, 2). In iv. 45, he charges the Edomites with burning the temple, when Judea was at the same time made desolate by the Chaldees. In iv. 47, he represents Darius writing letters to his governors and officers beyond the Euphrates, in favour of the temple being built by the Jews; but this is inconsistent with the treatment they afterwards experienced, and one thinks Zerubbabel would have rather referred to these letters than to the decree

of Cyrus (Ezra v. 13). In v. 2, he makes Darius allow the Jews a thousand horsemen; as if they were sufficient to protect fifty thousand people. Zerubbabel is falsely made a young man in the days of Darius Hystaspes (iii. 4); and in v. 5, Joacim is called the son of Zerubbabel; whereas he was the son of Jeshua, the high priest (Neh. xii. 10). In v. 48, 49, he places the re-consecration of the altar, and the renewing of sacrifices, after the departure of Zerubbabel and the second year of Darius (see ver. 6); whereas these things took place in the reign of Cyrus, in the seventh month (Ezra iii. 1-3), and before Artaxerxes hindered, by letter, the rebuilding of the temple (Ezra iv. 13). He speaks of Darius as king of Assyria long after that kingdom was utterly destroyed. In ii. 15, Sanabassar was the governor of the Jews when they returned to Jerusalem by the permission of Cyrus; whereas, according to the canonical Ezra, Zerubbabel was (Ezra ii. 2). In v. 73, the time the Jews were hindered is said to be "the space of two years," which is probably correct amongst so much that is fabulous. He distinguishes Nehemiah from the Tirshatha, making two separate persons of them; whereas Tirshatha means governor (Neh. viii. 9). Now, though the first book of Esdras was read in the Greek church, yet we see the truth is not here narrated: the time and order of events are confounded; so that it is not deemed fit to be read now in the church, although it is free from doctrinal misstatements. Zerubbabel's moral maxim is assigned as the reason for the final return of the Jews to Jerusalem, which is contrary to the sacred scripture.

The second book of Esdras never appeared in Greek, but only in Latin and Arabic. It is more valuable than the first, and was not written before the time of Domitian, to whom allusion is made. The object of its author was to console his countrymen under their afflictions. This pseudo-Esdras, as described in 2 Esdras i. 1-3, is different from that of 1 Esdras viii. 1, 2, and from that of the true Esdras vii. 1, 2. In the true scriptures there is no confirmation of the dispersion of the people of Tyrus and Sidon by the Lord (i. 11). Two events are confounded in i. 22, 23, where Moses is made to sweeten the water at Arnon (Num. xxi. 16), which was done only at Marah (Exod. xv. 25). He enumerates the twelve minor prophets (i. 39, 40), according to the order of the septuagint, of whom the three last, Haggai, Zechariah, and Malachi, do not agree with the assumed time of this writer, for they were after the captivity. In ii. 33, he abruptly receives a charge from the Lord, which is meant to favour his inspiration. In iii. 6, there is a rabbinical conceit that the earthly paradise of Eden was made "before ever the earth came forward." Chambers for the souls of the righteous are mentioned in iv. 35, 41, agreeably to Rev. vi. 9, 10, which the papists have wrested in favour of purgatory. In vi. 49, we have an account of the creation of the animals, Enoch and Leviathan; which is a fanatical conceit, borrowed from the Talmudists, who have abused Gen. i. 21. Jesus Christ is so plainly mentioned in ii. 34-37, and in vii. 28, 29, that the Jews, who may have received this book, could not remain unbelievers. In xiii. 41-47 is an account of the ten tribes going miraculously through

the river Euphrates to Arsareth. Now it is unknown where the ten tribes are. This writer has the national prejudice that miracles will never cease in behalf of the Jews. In chap. xiv. Esdras is made to re-write all the books of the scriptures, which had been lost in the Babylonish captivity. According to xiv. 11, 12, the world would have been at an end about two thousand years ago; for from the creation to the time of Esdras were about 3470 years. The writer of this book was probably a converted Jew, who was anxious for the conversion of his brethren, as he refers not only to the old but also to the new testament.

Tobit and Tobias were commanded by the angel Raphael to write the transactions of their lives in a book (xii. 20). They probably did so, and some writer afterwards added the two last verses of the last chapter. The leading particulars of Tobit's history are to be considered true, who was carried away captive to Nineveh, after the kingdom of Israel was destroyed, about A.M. 3283. Many circumstances are justly considered strange, as, for instance, the introduction of angels under disguise, on very unimportant errands, and therefore in an unscriptural manner; the improbability that the father should live 158 years and the son 127, in the time of Sennacherib and Esarhaddon; and the description of a demon being in love with Sarah, which doubtless is a pure fabrication. Asmodeus is derived from *schamed*, to ruin, to destroy; or, it may be, from *esch-Madai*, the fire of Media, the demon of impure lust in that country. The Hebrew copy—which, from the Græcisms that are observed in it, is probably a version from the Greek—calls him "king of devils;" but Beelzebub, in Matt. ix. 34, is "prince of devils." Chrysostom calls him Sathael, the estranged one. Raphael means "the medicine of God"; but surely no angel of God could falsely say, "I am Azarias, the son of Ananias the Great, and of thy brethren" (v. 12; compare xii. 15). How fabulous is the account of Sarah's seven husbands being successively killed by an evil spirit on the night of their marriage! How incredible is it that the spirit should be banished by the smell and smoke of the roasted heart and liver of a fish, and be bound in the farthest parts of Egypt! How strange that Tobias and the angel should eat the roasted fish! How wonderful the cure of Tobit's blindness by the stroke of its gall! Raphael describes himself as "one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One" (xii. 15). Now neither St. Jerome's translation, nor Fagius' ancient Hebrew copy, which was probably taken from the Chaldee, as Jerome's was, has anything about the presentation of prayers. Christ is the one only Mediator between God and man; and his mediatorship is not to be invaded. Christ says of his little ones, They "do always behold the face of my Father which is in heaven" (Mat. xviii. 10). And St. Paul asks, "Are they not all ministering spirits?" They act historically and favourably, but not in the way of mediation. Of the seven hierarchical angels we have Gabriel (Dan. ix. 21; Luke i. 19), Michael (Dan. x. 13), Uriel, or Jeremiel (2 Esd. iv. 36). See Zech. ii. 3; Rev. v. 6. viii. 2.

In iv. 10, Tobit says to Tobias, "Alms doth deliver from death, and suffereth not to come into darkness;" and in xii. 9, Raphael says, "Alms doth deliver from death, and shall purge away all sin." "Water will quench a flaming fire; and alms maketh an atonement for sin" (Ecclus. iii. 30). "To forsake unrighteousness is a propitiation" (Ecclus. xxxv. 3; see Tobit xiv. 10). These apocryphal passages are dangerous and antisciptural; for they exalt man, and depreciate God's mercy in Christ: they convert works into the cause of salvation, which are but an evidence of justification by the blood of Jesus. Solomon says: "By mercy and truth iniquity is purged" (Prov. xvi. 8), i. e., by the mercy and truth of Jehovah. Daniel says: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor" (Dan. iv. 27), i. e., repent and bring forth the fruit of good works. "Give alms of such things as ye have; and, behold, all things are clean unto you" (Luke xi. 41), i. e., restore what has been unjustly required, and God will bless the remainder (see James v. 20; 1 Pet. iv. 8). The Greek in viii. 6 is like that of the septuagint in Gen. ii. 18. This is a proof that Tobit was written after that translation. Compare vi. 12 with Num. xxvii. 8; but the penalty of death here spoken of is no where denounced in the law. Raphael disclaims all worshipping of angels; for, when Tobit and Tobias fell down, he said, "Praise God:" "Praise him for ever:" "Give God thanks:" "Then they confessed the great and wonderful works of God" (xii.). This direction accords with Rev. xxii. 8, 9. The call of the Gentiles is proclaimed in xiii. 11.

Judith is a most unaccountable production. There are insuperable objections against placing it either before, during, or after the captivity: hence Luther accounts it an artful tragedy; Grotius a parable, a fanciful enigma; but Arnald conceives it to be a real history: Josephus is absolutely silent respecting it. This noted deliverance is said to have happened after the captivity (iv. 3), and after the temple was rebuilt (v. 18, 19); and yet about the eighteenth year of Nebuchadnezzar, and after it there was no trouble to the Jews for eighty years (xvi. 20-25). In Judith were united great heroism and insidiousness; and her treatment of Holofernes has been justified by many from Deut. xiii. 6-12. From ii. 7, we see that the kings of Persia required "earth and water," in token of their being lords of land and sea. However Judith may excite our wonder, she cannot command our praise; for she was guilty of lying, deceit, profane swearing, and murder; and she spake in praise of Simeon (chaps. ix. xi. xiii.), who is condemned in Gen. xlviii. 7.

The rest of the chapters of the book of Esther consists of fictitious additions, which impart no more information than the canonical Esther. The author of this contradicts inspired scripture in affirming that it was in the second year of the reign of Ahasuerus when the eunuchs conspired against his life (comp. xi. 2, and xii. 1, with Esth. i. 3, and ii. 19-21). He describes Mordecai as at once rewarded for his discovery (comp. xi. 3, and xii. 5, with Esth. vi. 3); he tells us that Haman was promoted before this matter took place, who had ill will towards Mordecai for making known the

eunuchs (comp. xii. 6 with Esth. iii. 1-5); he calls Haman a Macedonian (xvi. 10), and says he thought "to have translated the kingdom of the Persians to the Macedonians" (xvi. 14); whereas he was an Agagite (Esth. iii. 1). The canonical Esther is a perfect book in itself; and the additions are easily discerned to be apocryphal. Is not xi. 2 quite redundant (see Esth. ii. 5, 6)? The twelfth chapter, with certain additions, is the same as Esth. ii. 21-23. The letter of Artaxerxes in chap. xiii. is a dissembled invention (see Esth. iii. 11-15); as is also the prayer of Mordecai. The prayer of queen Esther in chap. xiv. is a counterfeit rhetorical ornament. The xv. chap. is borrowed from Esth. v., but contains extraneous particulars. When chap. xvi. is compared with Esth. viii. 7-14, it is perceived to be fictitious finery. Some parts of Esther are recorded in Josephus.

"The Wisdom of Solomon" bears an untruth on its forehead, for it was certainly never written by that monarch. After the sacred scriptures of the Old Testament, the next place is due to this book and Ecclesiasticus. Philo was probably the author or compiler of the Book of Wisdom, or some fraudulent Christian. It appears the author had read Plato and the Greek poets; for he makes use of their expressions: as "Ambrosia," "the river of oblivion," "the kingdom of Pluto." He condemns the marriage-bed as sinful (iii. 13). He excludes illegitimate persons from the kingdom of God (iii. 18, 19); speaks of the Pythagorean and Platonic metempsychosis, as if souls lodged in certain bodies according to their merits (viii. 20; see Isa. ix. 2). He accounts the murder of Abel to have been the cause of the flood (x. 4), and uses language that has a resemblance to Col. i. 15, Heb. i. 3. The peace of the righteous (iii.), and the translation of Enoch, and the detention of the wicked in punishment (v.), refute the doctrine of purgatory. The papists maintain that St. Paul quotes ix. 13 in Rom. xi. 34; whereas he quotes Isa. xl. 13, 14. Here are similarity of sentiment and sameness of language it is true, in a certain particular; but the probability is, the apocryphal writer imitated the evangelical prophet. In x. 14, Joseph is said to have had "the sceptre of the kingdom;" but in Genesis we are only told, "he was made governor over all the land of Egypt." In x. 15, the Israelites are called righteous when in Egypt; which is contrary to Ezekiel xx. 8, xxiii. 3. In x. 5, the confusion of Babel and the tenderness of Abraham for his son, are brought together by an anachronism. We have no proof from the canonical scriptures that the Canaanites were "devourers of man's flesh" (xii. 5), eaters of their victims. In chap. xiii. is exposed the folly of worshipping idols. It is said: "Blessed is the wood (i. e., the ark) whereby righteousness cometh" (xiv. 7). Some have understood this of the cross of Christ, others of the gallows for offenders: the first part of the homily against the perils of idolatry says it means the gibbet. Is not xvi. 19 contrary to Gen. i. 31? Comp. i. 14-16. In xvi. 17-19, and in xvii. 3-6, are found fictitious additions. The author speaks in the person of Solomon (ix. 7, 8), and represents Israel under oppression (xv. 14), which was not the case in the days of Solomon (1 Kings x. 17). 1 Kings xi. 14, 25, is urged as supporting the case.

CONTENDING FOR THE FAITH :

A Sermon,

BY THE REV. HENRY RAIKES, M.A.,

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JUDE 3.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

THIS exhortation, my brethren, may seem to be at variance with what we read in other parts of the New Testament, and to contradict in some degree what we are apt to consider as the character of the true Christian. "The servant of the Lord," we are told by the apostle (2 Tim. ii. 24), "must not strive, but be gentle unto all men :—" "The wisdom that is from above," says St. James, "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "I say unto you," says our blessed Lord, "that ye resist not evil." "Charity," we are told, "beareth all things, believeth all things, hopeth all things, endureth all things." All these texts, texts which it might be easy to multiply, seem to describe meekness, gentleness, patience, as the peculiar qualities of the Christian. And the very example of him, "who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him who judgeth righteously;" "who was led as a lamb to the slaughter, and who as a sheep before her shearers is dumb, so he opened not his mouth;" this, the recorded example of our beloved Master, seems to speak more strongly than any written declaration or command, and to hold up patient submission and quiet resignation as the frame of mind which the Christian will desire to realize in the world.

Here, however, in the text before us, we find a very different line of action prescribed; and I dare not deny that these apparent contradictions in scripture do form trials for the Christian's mind, and sometimes fill his road with perplexities which do not seem properly to belong to it. I speak, however, only of apparent contradictions; for real contradictions there are not; and real variation there cannot be, where all is truth, and all alike proceeds from the one source of truth—the mind of God, as revealed to us by the Spirit. It is obvious, therefore, that scripture, which proceeded from one mind only, and that the mind of God; which proceeded from him, who is "the same yesterday, to-day, and for ever;" whose character it is that he changes not, and in whom is "no variableness, neither shadow of turning;" scripture must always be the same,

though we may not be able to perceive its identity; and, if differences appear to exist in the statements of facts which are made there; or if contradictions are suspected in the doctrines revealed there; it is natural to infer that those differences only exist in the minds with which the scriptures are viewed; and that those contradictions arise from our want of power to see the agreement and consistency of the truths that are revealed. In fact, throughout scripture these forms of difficulty occur; and, if we consider what scripture really is—the revelation of that which is in its nature infinite, made to that which in its nature is finite; the exhibition of the mind of God to the mind of man—we cannot be surprised, if things occasionally present themselves, which are hard to be understood, and which can with difficulty be reconciled with each other. We are thus continually obliged to recollect that "his ways are not as our ways: neither are his thoughts as our thoughts," and that it is our duty to wait in faith for the unravelling of a mystery which at present exceeds our comprehension. And this, which is obviously the case in matters of doctrine, is not less the case in matters of practice. The Christian character is as much a mystery to the world as the Christian dispensation; and man, unassisted man, is no more able to conceive how qualities so opposed to each other as meekness and firmness, as energy and patience, as humility and assurance, can exist together in one and the same mind; than he is able to understand, how mercy and justice, holiness and love, can be united in the ways of God; while, at the same time, we know that such an union does exist, and is exhibited; while God is seen to be just, and yet the justifier of him that believeth in Jesus. Let us not be surprised, then, if the servant of the Lord, who must not strive, but be gentle unto all men, is here exhorted to contend earnestly for the faith once delivered to the saints. Let us not be surprised if the charity which "beareth all things, hopeth all things, believeth all things, endureth all things," is found intolerant of error, firm in rebuking evil, hating even the garment spotted by the flesh—as decided in resisting falsehood, and as vigorous in opposing it, as if it had been the very spirit of contention and controversy; or if the Christian shows himself as tenacious of truth in things essential, as determined not to yield a point where his faith is concerned, as he is indulgent and forbearing and yielding in non-essential matters, and in the gains and pleasures and distinctions of the world.

But, in this case, even the appearance of contradiction, if contradiction be suspected,

will be removed on reflection and inquiry. The apostle, when he exhorts us to "contend earnestly for the faith once delivered to the saints," does not exhort us to any thing which compromises our Christian character in other respects, or which endangers the integrity of that charity which is its peculiar and distinguishing quality. The earnestness which he recommends is in its very nature defensive, rather than offensive: it is compatible with meekness, with gentleness, and with love. Like charity, it "hopeth all things, beareth all things, believeth all things," and finds the proof of its sincerity, the proof which it desires and delights to exhibit, in the patience and perseverance with which it bears trials that overcome the patience or endurance of others. Unlike the spirit of contention which we meet with in the world, it loves those whom it opposes; it seeks the good of those whom it resists. It only strives to overcome, in order that it may do good, and finds its own victory in the preservation of its antagonist. And thus it not only may exist in combination with a spirit of love, but, in fact, it never can exist where that spirit does not prevail; and it burns brightest, and works most powerfully, where love is most decidedly developed. It was thus that we find the name of Boanerges, or The son of thunder, bestowed on that apostle who seems to have caught most of his blessed Master's character, and to have been the chief expositor of his will in this respect. The man whose zeal once led him to call for fire from heaven, when he saw his blessed Lord rejected with contumely, was the same man who, in after life, summed up all his teaching in these words—"Love one another;" and who gave the best view of his own religious feelings on the subject, when he said, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." In truth, that very love which seeks the good of others leads us to correct their errors, when there are errors which need correction. There are times when a Christian is as much bound to reprove and rebuke with all long-suffering and doctrine, as he is at others to be tender and kind and gentle; and, to go no farther for examples than the chapter from which the text is taken, we there see at once the several ways in which the same spirit may be exercised, while we find the apostle saying, "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

But there are two expressions in the text,

which only need to be kept in mind, in order to save us from mistake as to its character and meaning:

I. We are called to "contend earnestly;" and,

II. We are called to "contend for the faith once delivered to the saints."

I. We are called to contend earnestly. But to contend earnestly does not mean that we are to contend bitterly, fiercely, unkindly, with language that wounds and gives pain to an adversary, or that provokes and aggravates the opposition we have to meet. It merely means, that we view the question as we ought to view it; that we are serious, where we should be serious; firm where we should be firm; and that, as we know the value of truth, we should be as decided in maintaining it as we have been diligent in seeking it. This diligence, this firmness, this decision seems due to the subject in question. "The faith once delivered to the saints" is, in truth, the charter of our salvation, the gift of God, the inheritance of those whom he has called to the adoption of his children; and in it are "hid all the riches both of the wisdom and goodness of God." To receive such a gift, and not to be earnest in its preservation; to have in our hands what kings and prophets waited for, and to be careless as to its possession; to have a crown set before us, and to hold it so as to let another take it from us—this would be the height of folly or of madness; and it seems nothing more than what the soundest reason would dictate, that we should be earnest in contending for the security of that, on which our present and ultimate happiness is depending. If, indeed, it were any lesser thing; if it were a mere question of form or discipline, a thing in its nature non-essential; there might be room for doubt as to the spirit with which the Christian should contend. But, when the contest is not about things of a temporary nature, or of a questionable value, but about those which are immortal, eternal, invisible—the will of God and the destiny of man—the case is wholly altered. Indifference would be madness where so much was at stake; and the forbearance, which a Christian at other times delights to shew, is treachery and disloyalty where the integrity of Christ's kingdom is endangered, and the salvation of eternal souls is at issue.

If this, then, is the way in which we are to contend, let us also bear in mind,

II. The object for which we are directed to contend. We are to contend earnestly; but it is "for the faith once delivered to the saints." In other words, we are to contend, not for any notions of our own, not for any private

views, personal feelings, imaginary distinctions, but for that which God has revealed in the bible, and which, as recorded, forms the substance of our common faith.

It is not easy to say how much the character of contention is affected by that, which is regarded as its object. If the object is personal, the contention becomes personal. Self-love, in that case, mixes itself with the feelings of the moment; and pride and vanity, and a hundred other evil tempers, are enlisted in the cause, and add bitterness and warmth to the dispute. On the other hand, he who wishes to defend nothing but "the faith once delivered to the saints," who is anxious for the truth, but for the truth alone; who cares little what is thought of himself, if his Master be but honoured; and who seeks not his own glory, but the glory of Christ alone—this man can contend, and earnestly too, without allowing his earnestness to exceed its proper limits, or become violent and intemperate. The cause in which he is engaged sanctifies the spirit with which it is advocated. The consciousness that he has truth on his side makes him calm. The assurance of God's word gives certainty and steadiness to his reasoning. He is not afraid of being meek, for he knows that his Defender is mighty; and, after he has said all, he knows and feels that the effect of what he says depends upon the grace which has accompanied it. It was thus, you will remember, that our Lord prepared his disciples for the trials to which they were to be called, and armed them for the contest they would have to bear "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. x. 19, 20). In truth, we seem to forget what spirit we are of, to forget that we are merely maintaining that which has the word of God for its authority, when we contend for the faith in any other manner. The potsherds of the earth may strive violently with one another. Men, who are contending for the prizes of the world—for wealth, for honour, for power—will naturally use all the arts that they can devise, and will endeavour to carry, by devices or by violence, a point which is undecided by reason. But the servant of the Lord must not strive as they do; for he feels that he need not strive. He knows in whom he has believed, and knows that he will keep that which has been committed unto him until the day of Christ; and, knowing this, and feeling this, he can afford to be calm even while he is earnest, for he knows that the work he is doing is

God's work, and that the wrath of man worketh not the righteousness of God.

Thus, then, it is, my brethren, that things which seem irreconcilable are reconciled in the Christian character, and wisdom is justified of all her children. Thus it is that you may contend, and contend earnestly too, without forfeiting your character for gentleness, and without any breach of charity; and thus it is that "the faith once delivered to the saints" may be maintained, without endangering the meekness and humility and kindness of those who defend it. But, as we see that the thing *may* be done, and done without inconsistency or compromise, so let me say now, that the thing *must* be done, and done without evasion or reserve; and let not any mistaken notion of what is due to Christian charity blind you to the sense of what is due to Christian truth, and Christian holiness. That you must be meek, that you must be gentle, that you must be clothed with humility, subject one to another, in honour preferring one another, is, no doubt, a certain and a necessary truth. But it is equally certain, equally necessary, that you must be "sound in the faith," "able also to admonish one another," "rooted and built up in Christ Jesus, and stablished in the faith, as we have been taught, and abounding therein with thanksgiving" (Col. ii. 7). This is at least as certain as the other; and that religion would soon lose all its purity, and become like salt which had lost its savour, which sacrificed firmness to charity, or imagined that there could be any security for our faith where the one foundation was not laid in Jesus Christ, and him crucified.

We must be prepared then, my brethren, for every trial that may come; and the character of the times does require, that we should be able, not only to give a reason of the hope that is in us, but also that we should be ready and willing to "contend earnestly for the faith once delivered to the saints;" and, without challenging attack, we must be prepared to meet it, and to meet it without scruple or hesitation. Remember, then, that charity does not preclude contention, though it regulates its manner and restrains its tone. Remember, that love must require earnestness, when the welfare of others is at stake; and that the very same spirit which leads you to yield to others for the sake of peace in the things of this world; will make you firm and decided and unbending in the things which belong to their eternal peace. There is a charity, I know, which the world commends; a charity which the world admires; a charity which aims at nothing but present peace, and which seeks and preserves it by silence on every disputed

point, by agreeing with every thing that is said, and by winking at every thing that is done amiss. But this is not Christian charity; and you have not so learned Christ as to imagine that it can be. This charity then—the base and paltry counterfeit of a Christian grace, the world's idol, and the world's delusion—let the Christian renounce and abhor. Let him ever remember, in his dealings with others, that truth is the best evidence of love; and that to cry, Peace, when there is no peace, to sanction the errors of those whom he pretends to love, by the way in which he speaks of them; or to conceal the danger which he ought to be discovering and denouncing, is treachery, not kindness—the act of one who wilfully destroys his friend, not of one who wishes to save him.

Real Christian love never shines so brightly, never has so noble a field for its exercise, as when it is combined with truth, and acts the part of the reprover. Then, when it disarms rebuke of its bitterness, softens the pain of correction, turns the judge into the friend, and superiority into sympathy, then it does what no human power could do, and reconciles qualities and feelings which seem to be incompatible with each other.

In this spirit of love, my brethren, be you prepared to “contend earnestly for the faith once delivered to the saints.” Show your love for the world that hates you, by the manner in which you point out its errors and detect its faults. Let not your good be evil spoken of; but shew that the same spirit which has guided you to truth, and made you feel its value, leads you to seek the good of others also, and to desire that they may be made partakers of the same blessed hope with yourselves.

MISSIONARY RECORDS.

No. XIX.

“ Shall we, whose souls are lighted
By wisdom from on high,
Shall we to man benighted
The lamp of life deny ?

“ Salvation, O salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.”

THE DRUSES.—“ We yesterday passed [one of the most noisy days that can be imagined. We were at Beyrout. About the middle of the night our slumbers were suddenly interrupted by dreadful shrieks and cries about our house. We soon learned that all this to do was occasioned by the death of a Druse, whose family occupied the ground-floor. As soon as the breath had departed from his body, there commenced a deafening, incessant, and almost insupportable din, in which the chaunt of a funeral hymn was scarcely au-

dible for groans and lamentations. Weeping women filled the apartment where the corpse was lying, and sang a species of interminable requiem; now beating their breasts, then tearing their hair, and ever and anon throwing their arms round the body, pressing it passionately to their bosom, and calling upon him by name. As you saw these hired females approaching the house at first, it was curious to observe them at once putting on every outward mark of poignant anguish. Many of them had stepped up, with a gay and easy step, to the very threshold of our door: these very mockers, in a twinkling, and before setting foot across it, became the image of despair personified; pulled out their handkerchiefs, threw about their arms and hands in perfect frenzy, and rushed into the room where the dead body was deposited, with the air of mourners who would not be comforted. When the new-comers entered, their companions already on the spot redoubled their sobs and shrieks, until they rose to full diapason pitch. The male mourners assembled outside of the house, and lent their assistance in aggravating the noise and vociferations: they squatted on the ground, and, whenever a fresh visitor drew nigh, rose to accompany him to the scene of death. After silently contemplating the deceased for a few moments, they returned to their post outside, and set up a fresh chorus of cries and groanings: then, beating their breasts, they continued for several minutes, almost without taking breath, ‘O my brother, my brother, my brother! How I grieve, how I grieve! O my Father! O God!’ and so forth. When they had exhausted themselves, and a calm ensued, they began talking on common topics, and gossiping about their own affairs. About noon the corpse was laid upon some planks in front of the house, amidst sighs and tears. A quantity of boiling water was then poured over it, and they began rubbing it with the rough leaves of palm. This operation having been performed, it was wrapped in white cloth, and remained exposed to the inspection of every looker-on. A new salute of howlings was now set up: every one present embraced the corpse with increased demonstrations of grief, crying out without cessation, ‘O my brother, my brother! O my friend, my friend!’ and this lasted until two of the male assistants laid somewhat violent hands on the dead man, placed him on a kind of bier, and set off with him to the hole or grave into which he was to be laid. The noisy crowd followed at a running pace; and their despair manifested itself by groans and shrieks by the side of the grave for nearly two hours afterwards: then the whole throng returned to the deceased’s abode, and began a new series of howling and noise. The men at first repeated a long litany, which an old man read out of one of their religious books, in a singing tone: then followed the women, singing short sentences to a somewhat plaintive air, the effect of which cannot be understood by those who have not heard it. I give such of the sentences as I recollect: ‘Son of my uncle! my brother! my friend! O, son of my uncle, thou hast left us! Return amongst us! Mayest thou not be unhappy! O my father—my friend—my brother! I bemoan you! Return to me; we wait for you! Return, son of my uncle! My eyes weep—my two eyes!

Return, thy mate is desolate: she has put on her mourning garments: she has put on cloth of blue. O beloved, we were living days of joy, and now we are plunged in the abyss of grief. Why hast thou left us to live so far away? Son of my uncle! my friend! my two eyes bewail thee!" (L'Orient).

ROUEN.—The Society for Promoting Christian Knowledge has granted £50, in aid of the church in this city, of which the rev. G. Stokes is minister. He has purchased, with assistance from his flock, an old church, that of "St. Mary the Less," supplied it with temporary fittings, and has at present a congregation of between 160 and 200 persons. We commend this church to the liberality of the pious, as it affords considerable numbers of English workmen, and the crews of numerous English vessels, as well as British residents, a means of worshipping God in spirit and in truth, on a spot where they are peculiarly exposed to the seductions of a rich, proselytizing, and most corrupt church. At times, as many as twenty captains of English ships have been seen among the congregation.

JEWS IN HOLLAND.—"The state of the Jews in Holland is most deplorable: the poor creatures can neither read nor write. Their poverty is beyond all description. There are some very rich Jews here too; but, alas! they worship the god of this world, and have no feeling beyond getting money. The political liberty which the Jews in this country enjoy has brought them, if possible, further from the Christians than they stood before to them. They remain aliens in a country which has opened its arms to embrace them as citizens; and yet they are looked upon as foreigners. The student of the oracles of God can understand this strange anomaly. Abraham's children have but one native soil, that given them by God—"the land of promise." Jewish Hollanders remain, in the midst of Holland, the inhabitants of Palestine, in their language, in their habits and customs, and in their association of ideas. It is true, you may see a Jewess here and there in the dress of a Friesland woman; but, in spite of all the trouble she is at to hide the Jewess, you can see a daughter of Jerusalem. When a Jew or Jewess comes out of their 'Jewish quarters' into the streets in which Christians live, the first thing done is to endeavour to appear as a Christian; whilst he or she, when in the 'Jewish quarter' re-echoes, 'We are the children of Abraham!' When I contemplate the state of the Jews here in Holland, and throughout Europe, and consider how every word of the Lord finds its minutest accomplishment in the signs of the times, which speak in a language loud and intelligible to every one that hath ears to hear, surely it is no extravagant notion that Israel's deliverance is nearer than people generally are inclined to believe. . . . Among the 30,000 Jews in Amsterdam is the spirit of reform stepped over from the French and German synagogues, casting down the strongholds of human inventions and traditions; and I see, with unspeakable delight, the walls of the dungeons of Talmudical darkness tottering to their very foundations. Division is making rapid progress here, and in the Rotterdam synagogues; and numerous families separate from them: they drift about like a vessel that has lost her rudder,

upon the uncertain waves of a self-invented natural religion" (Rev. C. W. H. Pauli to the Society for Promoting Christianity among the Jews).

CHRISTIAN KNOWLEDGE SOCIETY.—The income for the year ending April 1846 was £97,568: of which, £20,077 consisted of donations and benefactions, and £68,217 of the produce of books sold. The expenditure amounted to £84,167; of which, for books printed, paper, and charges thereon, &c., £68,217; for grants of various descriptions, £4,234; and for stock purchased, £4,005. The number of publications issued during the year was 4,451,620; of which, in bibles, 115,841; testaments, 88,609; common prayer-books, 285,044; bound books, 665,543; and unbound tracts, 3,295,483. The total number of books and tracts circulated exhibits an addition of 565,698 over the issue of the preceding year.

THE MEDITERRANEAN.—Leghorn, 8th June: "On Tuesday last I consecrated the new English church at Florence; and on Friday last the chapel at the baths of Lucca, and the burial-ground at the same place. I also confirmed a small number of candidates at each of those places: I also held an ordination, for one deacon only, here yesterday; and I have preached six times within the last eight days, in our Tuscan congregations. The society will, I am sure, feel interested in the progress which we have been making, not only on account of the pecuniary contributions which have been made towards the building of churches in this country, but on account of the advantages which have been gained by each successive step for the great object which the society has at heart—the promotion of Christian knowledge according to the principles of the church of England. We are gradually establishing pastoral visitations and catechetical instruction, as at home, in the various congregations or English parishes, as I may call them; and I am endeavouring, in the seaports, to afford as much instruction as possible to our merchant seamen, through the medium of the chaplains. We had yesterday a special evening service here, on board a merchant-ship in the harbour, when the rev. Frederic Hume, who is temporarily doing the duties of the chaplaincy, preached to between thirty and forty, being nearly all the English seamen in port. One of the captains performed the duty of clerk; and the men expressed themselves very grateful for the service. I mention this, that our friends at home may not suppose that these things are neglected" (Bp. of Gibraltar to the Society for Promoting Christian Knowledge).

IRELAND.—"To counterbalance the power of priestly domination, and at all events to obviate one of its most probable consequences, the ignorance or neglect of the scriptures, the committee (of the King's Court district) 'have devised the system detailed in the following vote: 'That in every period premiums be given to the amount of one shilling to such readers among our people as shall with accuracy repeat fifty verses from the bible.' It is hoped, from this measure, that some persons who may now be vacillating, and tempted by the terrors of persecution to shrink from the performance of such an overt act of disobedience to their spiritual lords as the daily perusal of God's word, may have their inclinations towards the society strengthened; and it is certain that,

through its means, many a rich doctrine connected with salvation may be stamped on the memory, and perhaps form a secure lodgment in the heart. An interesting circumstance occurred on the visit of Dr. Monck Mason to the periodical examination of the people in this district. The opportunity was taken by the individuals assembled, to testify their kind and grateful feeling towards him, by presenting him with a copy of Bagster's Polyglot Bible in eight languages, the Octoglot British Liturgy, and Irish Book of Common Prayer, splendidly bound in purple morocco. This present was accompanied with an address signed by eight masters, who presented it at the head of 178 converts from the church of Rome. We extract one remarkable passage: 'We are now convinced that Romanism is a heresy; and that by our secession from the church of Rome, and adhesion to the Irish catholic church, we have merely thrown off the unscriptural excrescences of the Trent modern church, and returned to the pure, ancient, and scriptural church of our forefathers' (Irish Society report, 1846).

BRITISH N. W. AMERICA.—The (Grand) Rapids' congregation consists of above 130 families, stretching over a line of at least eleven square miles. For some time the church has been too small for the congregation. * * Under these circumstances, it was determined that efforts should be made to erect a church sufficiently large to meet the increasing wants of the settlement. In reference to this, the following account is given in Mr. Cochrane's journal: "I held a meeting for the purpose of ascertaining what means we could raise for building a stone church. Almost all the males attended. I addressed them on the zeal and liberality of the children of Israel when it was proposed to build the tabernacle. If Moses found a willing people, the present assembly were equally so. 'Silver and gold' they had none; but stones, lime, shingle, boards, timber, and labour were cheerfully contributed, and to such an amount as perfectly astonished me. Never, since the day of Pentecost, was self so completely conquered. The shingle-makers proposed to give 10,000 shingles each, and the lime-burners 400 bushels of lime each. The mason proposed to dress the stones for one corner, and lay them, gratis. Boards and timber were promised in the same liberal manner. One black curly-head, descended from the line of Ham by his father's side, stood up in his leather coat, and said: 'I shall give ten pounds.' The eyes of all were turned towards him, and a smile played upon every countenance. I said: 'I believe our brethren think you are too poor to raise such a sum.' He said, raising his arm: 'Here is my body: it is at your service. It is true I can neither square a stone nor lay one; but there will be the floor and the roof: turn me to them, and then you will see, if God give me life and health, that the value of the sum shall be raised.' In materials and labour above 700*l.* were promised" (Church Missionary Society report, 1846).

KRISHNAGUR (in Bengal).—"With regard to the general state of the missions, nothing can be more encouraging. At every station it did my soul good to see what was going on. Earnestly do I wish that those half-hearted, worldly-minded men who tell us that nothing is doing in our mission,

could be transported for a little while to these districts. It would, I am sure, silence their objections, and put to shame their doubts and suspicions. * * In one of the churches, where the archdeacon was preaching, after describing the former heathen state of the people as one of misery and death, he asked from the pulpit whether they were not thankful to God their Saviour for having brought them out of such a state. He says: 'To have heard the burst of feeling which resounded from every quarter of the church—'Yes, indeed we are! indeed we are!'—O, it would have done any one good to have heard it. My own heart, and those of several of my reverend brethren present, were full to overflowing. Surely, I said to myself, 'The Lord is with this people,' and his glory is here most distinctly manifest' (archdeacon Dealtry). All the districts, but especially the Sadder district, have been afflicted with a fearful moral evil in the introduction of Romish errors, by the arrival of a Spanish jesuit priest, having large charitable funds at his disposal, who has been using his endeavours to seduce to popery the recent converts from heathenism. He has secured a large piece of ground in the centre of the chief station, on which he purposes to erect, at a large cost, a church, dwelling-house, schools, &c. Thus, with one hundred and thirty millions of heathens in India, lying in 'gross darkness,' does the church of Rome turn aside to address its labours to a few recent Christian converts, who have been taught and fostered by the care of others, endeavouring to enlarge its borders, according to its ancient character (foreshown by the word of God), through the apostacy of Christians, rather than through the conversion of the heathen" (rev. J. J. Weitbrecht; Church Missionary Society report, 1846).

H. S.

Biography.

TOBIAS MATTHEW, ARCHBISHOP OF YORK*.

No. III.

AFTER Easter he goes up to London, spending six Sundays as he used to do in London, and in travelling to and fro; notwithstanding the caresses and ceremonies the whole kingdom was saluting the new king with; he had one turn at Greenwich before him. But by Whitsunday he was got back to York, to meet the queen, the prince, and princess Elizabeth, who were now coming after the king, where he preacheth to them; as likewise at Worksop, on Trinity Sunday; on Midsummer-day, at Leicester; at Althorp, on the first Sunday after Trinity; at Sheffield, on the 2nd; at Hampstead, on the 3rd, &c.; on the 5th of August at Hampton Court, before the king, being the first time the thanksgiving was celebrated in England for the king's deliverance from the Gowry conspiracy. After this he returns home, still preaching by the way. He finds an additional work on the fast-days, now commanded weekly for the pestilence raging in England. He was not content to hear one sermon, but preached a second himself; yea, when two preceded, he would be a third man himself: as, "Sept. 28, at St. Helen's, preached Mr. Tomlinson, Mr. Tonstall, and myself; Oct. 12, Mr. Cradock, Dr. Barnes, and my-

self;" and on divers other weeks till Christmas, when the pestilence and fast ended; which puts me in mind of some of our clergy of a contrary temper, who, in the monthly fast of the years 1692-93, thought it a mighty burden imposed upon them to preach once a month upon so needful an occasion, viz., the long, expensive, and bloody wars with France.

On the 24th of October, 1603, came to him a proclamation for quietness in religion; upon occasion whereof, at the fast at Guynsford, when himself and Mr. Cradock preached, his text was in Ephes. v.—Of walking circumspectly. He mentioned puritans and papists as the delinquents against whom the proclamation was levelled. Not long after, he preached another sermon, against the Brownists; and these are all the reflections he makes against protestant dissenters, and both times against the same sort of men; for he must be supposed to mean the same sort of puritans as king James doth in the preface to his second edition—"Basilicon Doron," which are the Brownists.

He was summoned to the conference at Hampton Court, where he was *καθὼν πρόσωπον*—said nothing all the while: at the end of it the king appoints him to preach, which he did on the third Sunday after Epiphany, upon part of the epistle for the day. On the 19th March, at the opening of the Parliament on Palm Sunday, before the king at Royston; on Easter Monday at the Spital; not long after at Whitehall gallery, privately, before the king, queen, prince, and privy council, because the king's leg was hurt, who could not go to the chapel; on all other Sundays, while he stayed in the south, in some other churches, except peradventure when, by reason of the plague broken out in his Durham-house in the Strand, he was necessitated to retire into the country, and keep a kind of quarantine.

He returns to his diocese, wherein he meets the king's second son, Charles duke of Albany, whom he receives in his castle.

When his great guest was gone, he returns to visit his diocese, not so much with a book of lessons (though he neglected not them, nor to keep order), but with the everlasting gospel. At Darnston he earnestly presses the renewal of the exercises, and on the next Sunday at Barnspath.

In the years 1603 and 1604, and according to his custom, he preached all the way coming and going, and during his stay there, upon divers occasions before the king, parliament, &c. Once, upon the account of the union designed betwixt England and Scotland—a project the king so mightily affected and pursued, and now required the bishop's endeavours, which he gave upon the text, Rom. xii. 9-13, where he found a decalogue of precepts fit to be propounded in order to the union of the kingdoms. If he had pleased to have lengthened his text to the end of the chapter, he might have found a second decalogue as suitable and necessary for the union as the former; but he had enough to say that had to preach of ten commandments in one sermon.

And thus he shuts up his diary, while he was bishop of Durham, with this memorandum: "That in the space of somewhat less than twelve years, whilst he enjoyed that dignity, he preached five hundred and fifty sermons." He often

excuses himself why he preached no more, and tells the obstacles he met with to prevent him.

We come now to the last and highest stage of his life, wherein he was archbishop of York, in which see he was confirmed Aug. 18, 1606, being aged somewhat above sixty years. He continued in it twenty-one years and a half. Doth he now grow weary of preaching? Hath he not a fair excuse to leave it off, while the care and government of a whole province lie upon him? May he not now set up his staff, and hold his peace? No: he continues to be as diligent as ever in preaching, even while he goes down to be enthronized in his see; and, in his return to London that very year, he preaches before the king at Whitehall, and at the beginning of the long parliament. This was his constant usage as long as he was able—every time after he was called up to parliament, never to be idle, neither on the roads, nor at London, nor thereabouts.

Towards the latter end of his age, catarrhs, pain of the stone, gout, &c., made him not only uneasy, but useless as to his preaching; so that the index of his sermons reaches but to the middle of the year 1622, though he lived above six years after that, yet it was the time of his labour and sorrow. 'Tis probable he was then quite taken off from preaching, for which he fetches many a sigh. On the winter before he ended his task, he writes: "Eheu! sore afflicted with the rheum and cough divers months together, so that I could never preach till Easter-day, the Lord forgive me wherein I neglected! and afterwards my left thigh pitifully broken—great and long pain thereby." The last place he notes he preached at was Coppinthorp (Dom. 23 post Trin. 1622): However, in the sixteen years of his archiepiscopacy, he accounts for seven hundred and twenty-two sermons.

Here was much preaching; but, if any demand what manner of preaching it was, I cannot satisfy him; but his executors, and those that had his notes and papers, might have done it; and doubtless they had done a grateful work to have published some of his sermons; for, being so passionately desired to preach, his sermons so acceptable and so much crowded after, they would have been a very good present to the understanding and religious part of the world. He had not such a humour of printing as is fallen upon this age. I know nothing of his in print except "Apologetica contra Campianum" in Deut. xxxii. 7, printed 1581, and again at Oxford, 1638, 8vo; and an excellent letter from the convocation about archbishop Grindall's suspension, which Dr. Fuller exhibits and saith it is of his penning, Anno 1580.

THOUGHTS ON JOB V. 7.

MAN is born to sorrow, as the sparks fly upwards. To very young minds, this is almost impossible of belief. The heart, as yet untried either altogether, rejects the idea conveyed, or bringing the term "sorrow" down to its own experience, understands the text in a very limited sense. It is not till the delight of our eyes or the desire of our hearts has been taken from us, or till, coming into collision with a cold and callous world, we find that smiling faces may adorn hollow hearts, and

that appearance and reality have often no connexion, that we awake from our happy dream, and find that life is indeed one struggle, ending only at death.

That fearful awakening may be compared to the sensations of a man, who has been well-nigh destroyed by the waters, when he first becomes conscious of life. Yet we ought not to lament, but to act, thankful that with severer duties we may rise to higher privileges. Happy those who, taking in at a glance their real situation, arm themselves for the contest, looking unto Jesus, the author and finisher of their faith. Happy those who, with a firm faith in God as their refuge, in Christ as their Redeemer, can look with a chastened joy to the fatality of those who overcome, having respect unto the recompence of the reward. Such hearts can, amid the every-day trials of life, and in the midst of every tribulation, enter into the apostle's feeling, as expressed in the command, "Rejoice always; and again I say, Rejoice." But, to attain to this state of mind, our self-renunciation must be complete, entire. Every thing must be laid at Christ's footstool: we must present ourselves a living sacrifice to him, which is our reasonable service. And is it not a reasonable service? Is it not reasonable that we should give ourselves to him, who gave himself for us? Even if it entailed on us certain misery through life, it would still be but a reasonable service, seeing he hath redeemed us from death eternal. How much more when it is the only way to know happiness, or even peace, whilst we continue on earth! For should true be it, "godliness hath promise of the life which now is, and of that which is to come;" as Christ says (Mark x. 29, 30), "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Did we but throw ourselves on Christ, determined to know no will but his, how peaceful might we be! He would be engaged to provide for us, and to make every circumstance through life conduce to our welfare. All we should have to do would be to consult him in all things, by studying his word with earnest prayer, and then go and do his will. Let none say this is to inculcate indolence; for what is God's will, which we are thus implicitly to follow? Not to be slothful in business, but fervent in spirit, serving him. Suppose such a Christian as I have endeavoured to describe, overwhelmed with difficulties, threatened with poverty, bonds, imprisonment, or death. His peace remains undisturbed; for not only does he know whatever is, is right, but he knows God has promised to lead him in the very path best suited to him. Are any tempted to think this is overdrawing the picture, let me remind them of the experience of St. Paul, who says (2 Cor. iv. 8): "We are troubled on every side, yet not distressed: we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (The whole of this chapter should be studied by all who desire to count the cost before enlisting into Christ's service). To come nearer our own times, how many of our own countrymen have been found among the blessed

martyrs, being able to declare, "We faint not; but, though our outward man perish, yet the inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory!"

E. M. C. R.

Blackheath Park.

The Cabinet.

THE BELIEVER'S COMPLETENESS.—"Ye are complete in him;" not, indeed, in the sense of superseding means, order, discipline, the ministry of the word, the devout use of the sacraments, prayer, watchfulness, effort, study of the scriptures, and general obedience; for the apostle insists on all these and the like topics in his other epistles, and alludes to them in this; but in the sense of seeking any part of our salvation out of Christ, in the sense of leaning on any or all these means, however lawful and necessary in their place; of bringing in additions to the methods of acquiring pardon or holiness as down in the gospel, of turning aside to Judaism and heathen philosophy to supply something wanting in Christ, or of inventing any modes of "will-worship" and "voluntary humility" beyond and beside his commandments.—*Bishop Wilson (of Calcutta).*

GIVE US THIS DAY OUR DAILY BREAD.—The expressions employed in this petition are calculated to supply us with checks against many errors—or we should call them vices—into which we are apt to fall, in connection with our mode of living and with our domestic concerns. There is a check to a spirit of presumption in the word "give:" there is a check to a spirit of selfishness in the word "us:" there is a check to a spirit of distrust in the words "this day:" there is a check to a spirit of covetousness in the word "our:" there is a check to the spirit of extravagance in the word rendered "daily:" there is a check to a spirit of luxury in the word "bread:" and the entire petition contains within it a check against a spirit of ingratitude; for, after we have offered it up at a throne of grace, and have received the blessings to which it refers, it would be inconsistent, indeed, that we should refuse to acknowledge with thankful hearts that our Father in heaven is the author and giver of all the mercies that we enjoy.—*Rev. D. Bagot.*

CHRISTIAN PATIENCE*.—To the intent that the feebleness of our nature, which quaketh at death as at a thing terrible, may shew Christian patience, we must cleave unto Jesus Christ with true faith, which shall warm our hearts to have a love and desire after the heavenly glory and everlasting salvation, yea, rather to lose a hundred bodies, if it were possible, than to be destitute of the holy gospel, whereby we are assured of deliverance from sin, death, and hell, by means of the blood-shedding of Jesus Christ.

* From "Bishop Coverdale's Remains," just published by the Parker Society. We are glad to observe that another portion of Jewel, containing his valuable commentary on the Thessalonians, and the works of Bradford, are among the volumes promised for the current year. These are of most inviting promise, and will well repay the subscribers. Our friends will allow us to say that subscriptions are now due, and no time should be lost in paying them.—*Ed.*

Poetry.

SONNETS.

No. I.

(For the Church of England Magazine.)

TO A GROVE OF TREES.

YE kindly trees, that round my cottage form
 Your phalanx close, like stalwart grenadiers,
 Defending it, throughout the circling years,
 From summer's fiery strength and winter's storm,
 Well may I view you with affection warm,
 And e'en regard you as my faithful friends.
 Far distant be the bolt or blast that reads
 Your genial boughs, or aught that would you harm.
 Ye my instructors are, as well as guards,
 Teaching me ever upward to aspire
 Tow'rd the sweet clime that sends you nourishment.
 O, may ye emblems be of him who wards
 Evil from those to please him who desire—
 By day and night their fence omnipotent.

J. D. H.

Miscellaneous.

MARRIAGES.—Some interesting Parliamentary returns have recently been made. The first branch has reference to the number of places of religious worship in England registered for marriages under the act 6th and 7th William IV. c. 85, since the 30th of June, 1842. The total number of places registered in the counties of England and Wales was 2,467, divided into eight classes: Presbyterians, 196 places; independent congregationalists, 970; baptists, 599; methodists (Arminian), 267; methodists (Calvinistic), 78; Roman catholics, 310; foreign churches, 5; and miscellaneous, 52; making 2,467 places. In the second department returns are given of the number of yearly marriages celebrated from the 1st of January, 1841, to the 31st of December, 1844, inclusive. In the year ending the 31st of December, 1841, there were 122,496 marriages in England; 5,362 men and 16,285 women were not of full age; 39,954 men and 59,680 women signed with "marks." In the year 1842—the marriages were 118,825. There were 5,387 men and 16,003 women under age; 38,031 men and 56,965 women signed with "marks." In the next year the marriages were 123,816; of which 5,511 men, and 16,403 women were under age: 40,520 men and 60,715 women signed with "marks." The marriages in the year 1844 were 132,249: 5,494 men and 17,362 women were under age; 42,769 men and 64,816 women signed with "marks." The third part of the document states the marriages celebrated in the same years in each superintendent registrar's district. In 1841 the marriages so celebrated number 18,093, of which 272 men and 1,240 women were under age: 2,061 men and 4,594 women signed with their "marks." In 1842 the marriages were 18,493 in the superintendent registrar's district; of which 292 men and 1,390 women were under age; 2,035 men and 4,067 women signed with "marks." In 1843 the marriages celebrated in the same manner numbered

18,493; of which 319 men and 1,399 women were under age; 2,206 men and 4,417 women made their "marks." And in 1844 there were 20,126 marriages in the same manner: 294 men and 1,569 women were under age; 2,438 men and 4,991 women made their "marks."

THE DURATION OF LIFE.—An important consideration in reflecting on the duration of life is, that the enjoyments granted to us in this world seem to be adapted to man's duration in it, and to be fit for no longer period; so that, if his duration were much extended, it would be far less interesting than it is at present. Observe, as we advance in life, and exactly in proportion as we have been active or inquiring, how our interest ceases in all the objects before us; not because the senses decay, but because we have so often witnessed the same scenes before—those exertions of talent, those beauties of nature, those revolutions in human opinion, which to the young and inexperienced are so replete with wonder. This is the world now, it was the world ages past, it will be the world for ages to come: it is all well for the little time we remain in it, hastening, as we know, to something greater and better; but it is a circle, it is not a line: if you were to live on, you must go round, you could not advance; and the truth and certainty of this may fairly be said to lessen the terror of death, and reconcile us to quitting life—that the term of years conceded to us is exactly proportioned to the real interest and satisfaction the world can afford; that the world is only planned for a short-lived perishable being; that we are so far from giving up any new system and scheme of pleasure which this world can supply, that we feel conscious it has required all our skill to keep off weariness for the three-score and ten years we are permitted to live.—*Rev. S. Smith.*

THE COAL TRADE IN ENGLAND.—England possesses the richest veins of coal, both as regards quantity and quality: they form a line from south-west to north-east. In Northumberland and Durham, from the Tweed to the Tees, coal abounds; at Whitehaven, in the hills of Cumberland, in Yorkshire, and in Lancashire. The most abundant mines are in Wales. The consumption of coal in England and in exportation is so great, that it has been asked, if the mines will not be exhausted? But, according to the calculations made in proportion to the present consumption, they could not be exhausted under 1,500 years. The yearly consumption in Great Britain is 20,000,000 to 21,000,000 of tons. The exportations increase in the following proportions:—in 1830, 505,421 tons; in 1832, 488,450 tons; in 1834, 621,256 tons; in 1836, 1,101,000 tons; in 1838, 1,413,800 tons; in 1840, 1,621,300 tons; in 1842, 2,120,000 tons; and in 1844, 2,410,000 tons. The number of miners exceed 500,000. English coal is to be had in every part of the civilized world: there are deposits at Rio Janeiro, at Odessa, at Archangel, and at Constantinople.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 628.—FEBRUARY 13, 1847.



(Children and Robin.)

THE ROBIN.

THE brute creation, besides the more particular use which our gracious Maker has permitted us to make of them, furnish us with many instructive admonitions. We are taught from them charity, patience, watchfulness, industry, and a multitude of other valuable lessons. The scripture has not disdained to employ them for this purpose. Thus, for example, when slothfulness is censured, it is in these terms: "Go to the ant, thou sluggard: consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the har-

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vest" (Prov. vi. 6-8). Or, if the return of affection which we are bound to make to God for his abundant mercies is insisted on, it is by such an illustration as this: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. i. 3). Our Lord himself in his ordinary addresses used a similar mode of instruction. Thus he charged his disciples to be "wise as serpents, and harmless as doves" (Matt. x. 16).

It is desirable to have these illustrations as deeply as possible impressed upon the memory, that, when the particular animal is seen which

has been thus referred to, the lesson taken from it may recur to the mind, and wholesome instruction may be thence derived.

It is important that children should be early taught to use animals well, and to become acquainted with their respective habits, that they may carefully observe the wisdom and goodness of God in all parts of his creation. A very useful lesson is taught by the resort which many birds or other creatures make to man, when pressed by cold or hunger. And it would be well if in childhood all were taught to relieve these little petitioners. Habits of kind concern for those in need might thus be formed and strengthened, to the great advantage of the future character.

One of the best-known of these dependents is the bird commonly called the robin-redbreast—so general a favourite, so rarely refused a crumb, when the severity of the wintry frost drives him for succour to the haunts of man. The kindly feeling which relieves him might, by judicious training, be extended to other birds, which are now so frequently sufferers by cruel hands.

The invitation to the redbreast by Cowper (translated from Vincent Bourne) is well known; but it may not be unacceptable in this place:

"Sweet bird, whom the winter constrains—
And seldom another it can—
To seek a retreat, while he reigns,
In the well-sheltered dwellings of man;
Who never can seem to intrude,
Though in all places equally free,
Come, oft as the season is rude,
Thou art sure to be welcome to me.

"At sight of the first feeble ray
That pierces the clouds of the east,
To inveigle thee every day,
My windows shall show thee a feast.
For, taught by experience, I know
Thou art mindful of benefit long,
And that, thankful for all I bestow,
Thou wilt pay me with many a song.

"Then, soon as the swell of the buds
Bespeaks the renewal of spring,
Fly hence, if thou wilt, to the woods,
Or where it shall please thee to sing.
And, should'st thou, compelled by a frost,
Come again to my window or door,
Doubt not an affectionate host;
Only pay as thou paid'st me before.

"Thus music must needs be confessed
To flow from a fountain above;
Else how should it work in the breast
Unchangeable friendship and love?
And who on the globe can be found,
Save your generation and ours,
That can be delighted by sound,
Or boasts any musical powers?"

The author of the "Journal of a Naturalist" is not so partial as the poet to the redbreast:

"The robin (*motacilla rubecula*), associated with malignants," says he, "is not perhaps in the place where it generally would be sought. But sad truths might be told of it, too. It might be called pugnacious, jealous, selfish, quarrelsome, did I not respect ancient feelings and long-established sentiments. A favourite by commiseration, it seeks an asylum with us: by supplications and importunity it becomes a partaker of our bounty in a season of severity and want; and its seeming humbleness and necessities obtain our pity; but it slights and forgets our kindnesses the moment it can provide for itself, and is away to its woods and its shades. Yet it has some little coaxing ways, and such fearless confidence, that it wins our

regard; and its late autumnal song, in evening's dusky hour, as a monologue, is pleasing, and redeems much of its character. The universality of this bird in all places, and almost at all hours, is very remarkable; and perhaps there are few spots so lonely in which it would not appear, did we commence digging up the ground. I have often been surprised in the midst of woods, where no suspicion of its presence existed, when watching some other creature, to see the robin inquisitively perched upon some naked spray near me; or, when digging up a plant, in some very retired place, to observe its immediate descent upon some poor worm that I had moved. The robin loses nearly all the characteristic colour from its breast in the summer, when it moults, and only recovers it on the approach of autumn; which, in some measure, accounts for the extraordinary assertion of Pliny, that the redbreast is only so in winter, but becomes a firetail in summer."

If in some cases the robin, as here asserted, is afterwards unmindful of the kindness it has received, there are not wanting well-authenticated instances of extreme affection that it has shown to its benefactors. And, indeed, there are but few of the brute creation which are not susceptible of such kindly feelings. In this respect they who have but instinct to guide them will often shame those who should be led by higher motives to nobler and more constant affections.

JESUS CHRIST OUR EXAMPLE*.

No. II.

IN pursuance of our delightful subject—the consideration of the blessed Redeemer as man, our all perfect pattern—I have selected for the following paper our Saviour's conduct on the occasion of his appointing and sending forth the twelve apostles, blending, as before, the narratives of St. Matthew, St. Mark, and St. Luke.

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But, when he saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. And he went out into a mountain to pray, and continued all night in prayer to God. And, when it was day, he calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Our Saviour was performing his appointed work, he was going about doing good, when the feeling of tender pity arose in his bosom at the sight of the spiritually destitute multitude; and he pursued the conduct described by the evangelists. We have all work given us to do; and, being marked out for us by an unerring Judge, it must be such as will best educate us for dwelling with him in holiness and happiness, best promote in us those feelings he would have us possess. To discover this work, and to fulfil it humbly, prayer-

* See No. DCXVI., p. 356.

fully, earnestly, would seem our great business in this life. In some cases the path of duty appears more clearly marked out than in others; yet I cannot but think, where less distinct to our own perceptions, the difficulty often arises either from some false step previously taken, or from some self-will in ourselves, some failure in that devotedness with which we should be ready to give up our spirit, soul, and body to the Lord's service. The great bulk of mankind have to labour in some way or other for the support of their bodily wants: all such work, being appointed, as I have before said, by God, must be good for us, and, if pursued in a proper spirit, will tend to draw our hearts to him, not lead them from him. It has been well remarked that our employments, if scripturally lawful both in their nature and intention, instead of being excuses for our not serving God, are ordained as instruments by which we may serve him. They are among our means of grace, if we will but so use them, sanctifying them by prayer, and performing them with cheerful obedience. Those who are blessed with leisure have still their task given to them: they are permitted more immediately to walk in the steps of their holy Lord and Master—to go about and do good. With them, as with others, their household has the first claim on them; then, their more immediate relatives; and, extending their sphere, those who are placed near them, whether rich or poor, those over whom God has given them influence. And according to their power so should their charity extend itself—to the church, to the world. Acts of kindness, benevolence, and love are their appointed task. To Christ's ordained ministers especially is given this holy, happy work: they are the stewards of the Lord's household, the chosen dispensers of his blessings. In endeavouring then humbly, through God's grace, to do our duty in that state of life to which he has called us, we may be sure of receiving further supplies of his Holy Spirit, and of having those feelings bestowed which will enable us to glorify him more and more.

Our merciful Saviour, while performing thus his appointed work, "was moved with compassion" at the sight of the multitudes fainting from want of spiritual sustenance, and having no shepherds to feed them in the green pastures, or to lead them forth beside the waters of comfort. On a former occasion we found our Lord deeply affected on beholding bodily suffering: the cause of his present emotion is the still more grievous spectacle of spiritual destitution. He beheld the multitudes, and his heart was filled with tender pity. He, who was about to shed his precious blood to redeem them, knew the unspeakable value of immortal souls, the inconceivable weight of that sin and misery from which he sought to release them. Do spiritual ignorance and destitution excite in us the same feelings as they did in him? Are we deeply affected by them? Let us cultivate these feelings, if we already possess them; and, if not, let us pray earnestly that we may be made like unto him in this and in all things. But feelings will not avail without action. The compassion of our blessed Redeemer made him prompt to relieve. "Then saith he to his disciples, The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will

send forth labourers into his harvest." Here we may remark, as in a former place, how constantly and often immediately our Saviour illustrated his precepts by example. No sooner had he spoken thus to his disciples than it is recorded, "He went out into a mountain to pray, and continued all night in prayer to God." He had been occupied with his Father's work during the day; yet, wearied and exhausted as he must have felt, his intense anxiety for the welfare of never-dying souls supported him in prayer for them through the night, and these, be it observed, not his own relatives or friends, endeared by ties of blood or offices of kindness, but the multitude who were to him, as a man, personally unknown. What wondrous love was here! Our fainting spirits droop under long-continued supplication for our most beloved friends; but his pity and compassion sustained him in prayer for an unknown multitude through the tedious, chilling night. Other instances of recorded prayer of our Divine Master would lead us to suppose, that then also he prayed for these wandering sheep without a shepherd. Once it is mentioned that, after having healed many that were sick, and cast out many devils, "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. And, when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth." And again, after feeding the multitude it is said, "He went up into a mountain apart, to pray."

This is not an age for quiet meditation and prayer. The bustling spirit of the world has crept into the church; and, in our difficulties and distresses, we too often have recourse to those expedients, which, while they seem to meet the temper of the times, are yet in themselves opposed to, or at least inconsistent with, the meek, unostentatious, enduring spirit of Christianity. Let us, instead of this, each individual for himself, follow the example of our gracious Saviour, and seek, in earnest, persevering, believing prayer, the blessings we so greatly need for ourselves and others. Every prayer, uttered according to God's will, is treasured in God's book of life. If for a time we ask and receive not, this is but to lead us on to seek as we should for hidden treasure; and if the door of mercy is still shut, or appears to be so, it is only that our knocking may be the means of procuring a more abundant blessing. Our Lord's prayer for his murderers seems immediately to have been answered in the conviction of the heathen centurion—"Certainly this was a righteous man;" and yet the answer to that all-prevailing prayer was not immediate in the case of St. Peter, whose faith, for a short time, was permitted so to fail that he denied the Master he truly and ardently loved. This exalted example should teach us not to faint, even should our prayers appear, for a time, to have an effect directly contrary to that we had hoped for: let us remember the erring, penitent disciple, and the richly abundant, though delayed, answer of our Saviour's prayer for him.

Though we have reason to suppose our Lord's prayer, on the occasion of which we are treating, to

have been chiefly intercessory, yet we have two most affecting instances recorded of prayer for himself—that in which, his soul being troubled, he said: "And what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name;" and, again, his repeated and agonized prayer in the garden of Gethsemane.

His habit of prayer must have been so well known and observed, even by those who were not his immediate followers, that, we read, the little children were brought to him "that he should put his hands on them, and pray." On the occasion of his transfiguration he had taken the three favoured apostles up into a mountain to pray; and it was as he prayed the wonderful change in his appearance took place. So, also, it was after he had been praying, one of his disciples—struck, probably, by his deep and ardent devotion—addressed him in those memorable words: "Lord, teach us to pray." We read of his praying for his disciples; and how numerous are his exhortations to them on this point! "Pray that ye enter not into temptation;" "pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." They were even directed to implore a particular temporal blessing, that their flight from the devoted city of Jerusalem might not be in the winter. And well did his faithful followers understand and obey their beloved Master's instructions, showing an intensity and perseverance in prayer such as we in our day can scarcely conceive. If, then, we would, like them, be true followers of our praying Redeemer, let us not take example by those around us, but continue, as the Holy Spirit, through St. Paul, exhorts us, "instant in prayer." Let us thankfully and eagerly embrace every opportunity afforded us of worship in God's house, which is, emphatically, "the house of prayer." The bustling and worldly-minded may deem it a waste of time thus to honour our Creator; but, while the benefit will be certain to our own souls, we shall likewise confer on them the greatest boon in our power, by addressing ourselves, in behalf of them and of all men, to him whose almighty hand moves the world. And, as our seasons of public prayer increase, so let us endeavour to increase our time of private prayer; following, as far as health and strength permit, the footsteps of that divine Saviour who "continued all night in prayer to God." We are not called to give up our period of needful repose: it would be contrary to duty to do so; but we can, and ought to abridge our selfish gratifications, husbanding our precious hours so as to leave time for cultivating communion with that God with whom we hope to live eternally. In public prayer, blessed and profitable as it is, we ask for general blessings; but, when we pray to our Father in secret, it is our privilege to confide to him our most private thoughts, to ask for the supply of our smallest wants: petty troubles and cares, which we should be ashamed or unwilling to impart to those nearest and dearest to us, may yet be poured into the ears of the God whose very being is love. We must remember there is nothing great or small to his all-comprehending mind; and there is not a pursuit, worthy of us as Christians to follow,

upon which we may not, and ought not, to implore his blessing. We should have fixed times for private prayer, because, though in one sense we are bound to be in prayer and meditation all the day, our more set and regular devotions act as impulses to this state of mind: "they put us," as has been strikingly observed, "in that posture in which we ought ever to be: they urge us forward in a heavenly direction; and then the stream carries us on." This stream is, in truth, the grace of God's Holy Spirit, vouchsafed in answer to our prayers, if we truly and earnestly endeavour to carry them out—that is, to act on them. But this consideration of acting on, or acting out, our prayers, leads us to the next branch of our subject: What was our Saviour's conduct after this long night of communion with his Father?

"And, when it was day, he calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." No time was lost. The morning light had no sooner appeared, than our benevolent Redeemer hastened to provide shepherds for these destitute sheep. Having, by his exhortation to prayer the preceding evening, put the minds of his disciples into a suitable posture—for they, in their measure, must, like himself, have been anxious to supply the spiritual wants of the fainting multitude for whom they had been petitioning—he proceeded to choose out of their number twelve, who were to be with him, having the peculiar benefit of his continual instruction and divine example, and then to be sent forth to preach. It is remarkable how our Lord still kept in view these lost sheep of the house of Israel, who had so engaged his compassion; for to them the apostles were commanded first to go, and not, at this time, to enter into the way of the Gentiles, or even into any city of the Samaritans. Blessed and honoured disciples, thus chosen to be the immediate attendants of their beloved Master, the great preachers of his gospel, the first and chief dispensers of his inestimable gifts! And yet, in a worldly point of view, what distresses did this choice bring on them? It was comparatively little that these poor, uneducated men were to be brought before governors and kings for the sake of their reviled Lord: they were to be scourged, to be persecuted from city to city, to be hated of all men, their very names cast out as evil, and to be at all times ready and willing to part from life itself: yet they hesitated not; nor did their tender, loving Lord for them. It is not to be supposed that he, who dropped tears of pity over guilty Jerusalem, and wept at the tomb of Lazarus, in sympathy, it would appear, with those whose sorrow he was about to turn into joy; it is not to be supposed that he could, without strong emotion, give up these devoted followers to a life of unexampled hardship and persecution, to be followed—except in the case of St. John—by a violent death. But he knew the bright crown that awaited them, and was willing, for the glory set before them, that they should bear the lighter burden of that heavy cross which he endured for their sins, and those of the whole world.

And may we not take example from our blessed Lord in this? Our loved ones are not now likely to be called to such sufferings as were appointed for these early disciples. But it is a hard trial,

far harder than to suffer ourselves, to see those we love enduring pain, cut off by death; or, more trying still, doomed to a life of toil and sorrow and disappointment, one hope fading after another. When such is our case, let us resign them, with undoubting confidence, into God's hand, praying that their affliction may work for them, and work them for, "a far more exceeding and eternal weight of glory." And, after praying for ourselves or others, let us, following our Saviour's example, diligently and earnestly endeavour to act on our prayers, whatever may be the self-sacrifice involved. We have prayed against sin, against our bosom sins: let us as carefully watch, as manfully fight against them. We have interceded for others: let us do our part in aiding them to the utmost of our power, by our money, our time, our influence, our example, or any other talent with which we have been entrusted: let us do this, each in his own sphere, in his own appointed course. There are, even in our favoured country, a multitude of souls scattered abroad, having no shepherd, and almost countless multitudes in the world at large: for all these Christ died; and all have a claim on us, his professed disciples. It is an awful thought, how far we shall be considered accountable for their loss; we, who by our supineness, our worldliness, our self-indulgence, are continually losing opportunities of glorifying our God and Saviour. And let us fix it in our minds, that there can be no true Christian charity—using that word now in its narrower sense, of doing good—which does not involve self-denial.

From the whole of this passage of our divine Lord's exemplary life we may learn the duty and blessedness of humbly treading in the Saviour's step. Again, we learn the feelings which spiritual ignorance and destitution should raise in our bosoms, and the conduct to be pursued in this and every other difficulty, namely, fervent prayer, and self-denying efforts to carry out our prayer. We learn, too, how we should be ready to submit to the Lord's infliction of suffering even on those we most love, being sure that he doeth all things well.

In conclusion, I would pray that we may all be taught to meditate more and more on Christ. "And what is meditating on Christ? It is to have him before our minds as one whom we may contemplate, worship, and address, when we rise up, when we lie down, when we eat and drink, when we are at home and abroad, when we are working, or walking, or at rest, when we are alone, and again when we are in company. By going on steadily and quietly with the thought of him in our mind's eye, surely, through God's blessing, we shall, by little and little, gain something of warmth, light, life, and love." Thus may we be taught to enter, in some measure, into the apostle's feeling: "To me to live is Christ; and to die is gain."

H.

ON THE EXTERNAL AND INTERNAL AUTHORITY OF THE JEWISH APOCRYPHA.

BY THE REV. E. STRICKLAND, M.A.,
Of Queens' College, Cambridge, and Curate of
Brixton Deverill, Wilts.

No. III.

THE author of Ecclesiasticus was Jesus, the son of Sirach, a Hebrew. He was in situations in which Solomon could not be (xxxiv. 11, 12, and li. 6). Ecclesiasticus is a Latin word, means a book that is ecclesiastical, and conveys almost the same signification as Ecclesiastes, a preacher. The text of this book is in many places corrupt, especially from chaps. xxxii. to xxxviii.; the cause of which is its recent admission into the canon by the council of Trent after it had contracted errors, and its ceaseless rejection by the universal church, which has occasioned it to be neglected. The first and second prologues are proofs of the non-inspiration of this work, which is a collection of wise and grave sayings, moral, political, and theological, were gleaned from the law, the prophets, and other instructive books. It is probable the grandson Jesus added many maxims to his grandfather's works (l. 27). The words, "Of the twelve prophets let the memorial be blessed" (xlix. 10), are a proof that the canon of scripture was completed when the author of Ecclesiasticus wrote; in fact, the words of Malachi are cited in xlvi. 10. The author says: "I awaked up last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes. Consider that I laboured not for myself only, but for all them that seek learning" (xxxiii. 17, 18). He does not here say that he was the last of the prophets, but the last of those who collected moral sayings. He was merely a gleaner, a collector, and styles himself "last of all," as St. Paul, in great humility, calls himself "the least of the apostles." This book was originally written in Hebrew or Chaldee, but was translated into Greek about 240 B.C., under the reign of Euergetes, king of Egypt, when the author was seventy years of age. With i. 14, comp. Wisdom viii. 19, 20; Job xxxi. 15; Ps. lvi. 3; Jer. i. 5). The honouring of parents and the giving of alms are unscripturally said to be an atonement for sin (iii. 3, 30). These acts must be accompanied with faith and repentance. In vi. 21, there is an allusion to the custom of lifting stones as high as possible for exercise, which was practised in Palestine in the days of St. Jerome (see Zech. xii. 3; Matt. xxi. 44). "A gift hath grace in the sight of every man living; and for the dead detain it not" (vii. 33), i. e., do not deny the dead decent burial (xxxviii. 16), and refuse not entertainment to the poor. Bellarmine and other papists have sadly perverted this to favour masses for the dead. The living only can give thanks unto God (xvii. 27), and therefore repentance is not to be deferred, for man's days are at the most one hundred years (xviii. 9). The difference of days, as also of offices and stations, is resolvable into the will of God; and there is a contrariety and opposition observable throughout the universe (xxxiii.). "The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices" (xxxiv.

19). The dead are in a fixed and unalterable state, "for there is no turning again;" and by grief we cannot do them good, but we hurt ourselves (xxxviii. 21). How impressive is the following monumental epitaph: "Remember my judgment; for thine also shall be so—yesterday for me, and to-day for thee" (xxxviii. 22). "There is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years" (xli. 10). No: the inquiry will be, How hast thou lived? Of the judges, it is said, "Let their bones flourish out of the earth" (xlvi. 12); i. e., let their virtues be revived, and had in remembrance (see xlix. 10). With regard to Samuel (xlvi. 20), tradition, the septuagint in 1 Chron. x. 12, Josephus, and some of the Christian fathers, say he appeared to the witch of Endor: the inference, then, is, that the Jews were acquainted with the intermediate state. Solomon is the only worthy whom the son of Sirach blames, probably for his non-repentance (xlvi. 12-22; see 1 Kings xi. 9, 10). Elias, contrary to sound doctrine, is ordered to "pacify the wrath of the Lord's judgment" (xlviii. 10): "After his death, his body prophesied" (xlviii. 13), i. e., did a miracle (see 2 Kings xiii. 21). This evidenced that he was a prophet: xlix. 9 is explained by Ezek. xiii. 11. Joseph was "a stay of the people, whose bones were regarded of the Lord" (xlix. 15), were carried to Canaan according to his command. How anxious was the author for the coming of the Messiah! (xxxvi. 1-17; see 1. 23, 24). To him he expressly refers, saying: "I called upon the Lord, the Father of my Lord" (1. 10). There can be no doubt Ecclesiasticus is the most important of the apocryphal records in a moral point of view.

The book of Baruch is doubtless a fabrication written by some Hellenistical Jew. Grotius esteems the whole of it a fiction; and the Trentine fathers had more difficulty in admitting it than any other apocryphal writing. If it is a religious romance, yet its description of customs and usages may be accurate and certain. Jerusalem's miseries are said to be here exaggerated, when Jehoiakim was taken prisoner. This work pretends to have been written by Baruch at Babylon (i. 1, 2), at the same time when Jeremiah tells us he was carried into Egypt (Jer. xliii. 6); and to have been read to Jeconiah by the river Sud (i. 4), which river is nowhere else mentioned, when he was in prison. The captives are said to have made a collection, and sent it to Joachim, the high priest at Jerusalem, to buy offerings, and to prepare the mincha (i. 6, 7, 10). Now, it is not likely that slaves should make collections; and it is certain they could not send money to a man who did not exist. There can be no truth in this; for, at the last taking of Jerusalem by the Chaldeans, the city and temple were destroyed: there was no high priest, and no temple-service till the end of their seventy years' captivity. How could the silver vessels be returned from Babylon (i. 8), which Zedekiah had made, when it does not appear he had made any? Or how could they be returned before they had been carried away with himself? That these events happened under king Jeconiah, is contrary to sacred scripture. The times of the gospel are spoken of in iii. 37. In iii. 4, we have this

prayer: "O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee, their God." Bellarmine quotes this to countenance the notion of dead saints praying for the living. But it will bear an orthodox sense, for the Israelites were dead in sins (comp. verses 10, 11; Eph. ii. 1; Ezek. xxxvii. 1-16). The Greek has it: "Hear the prayer of the dead Israelites, even the children who sin before thee." What an absurdity it is that the interceded for should intercede for the intercessors! (2 Macc. xv. 13, 14). Forlorn places are described as being inhabited by devils (iv. 35; see Tobit viii. 3; Matt. iv. 1; xii. 43; Luke viii. 29). The author borrows a variety of expressions from Daniel, and must therefore have lived after Baruch was dead.

In the epistle of Jeremy, seventy years are strangely called seven generations (ver. 2).

The Song of the three holy children, or young men, is an imitation of Ps. cxlviii. There seems to be some inconsistency between Dan. iii. 24, 25, and the 26th and 27th verses of this narration. This song is appointed to be read after the first lesson in the morning-service of our church at the discretion of the minister.

"The history of Susanna," St. Jerome says, "is a fable; and both it and the other apocryphal appendages to the book of Daniel are not mentioned by Josephus, but are rejected by the Jews as improbable fables. Some have supposed Jeremiah to allude to this history in xxix. 22, 23; but this is mere conjecture; and the words, "Such as the Lord spake of," in verse 5, may mean simply that the two elders were of like character with those mentioned by Jeremiah. According to Grotius, the annual appointment of two judges amongst the Jews was a thing not known; and, therefore, the two persons in verse 5 could only have been assessors to the president of the captivity. Hebraisms are found in this history, which was probably written by a Hebrew in the Greek tongue, as verses 54, 55, 58, and 59 would lead us to decide. For in the Greek names of the mastick and holm trees there is a similarity to the verbs, which are translated "to cut in two:" this is an analogy which does not hold good in any other language. How could magistrates have the power of life and death in the time of the captivity?

The history of the destruction of Bel and the dragon seems to be a parabolical story founded on Jer. li. 44. Is it not improbable that Cyrus, a Persian, a man of good understanding, should worship Bel, an idol of the Babylonians? that he should believe that Bel eat and drank? Is it not strange that the men of the newly-conquered Babylon should compel the king to deliver Daniel unto them? What a glaring anachronism it is that the prophet Habakkuk should then be alive to bring him food! How could Daniel live in the time of Cyrus and the prophet Habakkuk? Eusebius supposes the Habakkuk here mentioned to be the author of this history, as well as that of Susanna. "Idols made with hands," are not to be worshipped; "but the living God" (verse 5).

"The prayer of Manasses" is feigned to have been made by him at Babylon (2 Chron. xxxiii. 11-13). It is a humble and pious composition,

though it contains what is evidently unsound respecting Abraham, Isaac, and Jacob. It has never been understood to be an authentic production, and has never been accounted canonical.

The first book of Maccabees, taken in connexion with Josephus, forms a most important link in civil and ecclesiastical history. The Maccabees were those who fought under the standard of Judas Maccabeus, who took for his motto the Hebrew words, in Exod. xv. 11: "Who is like to thee, O Lord, among the gods?" The initial letters of the Hebrew form the artificial word *Maccabi*: hence Judas was called Judas Maccabeus. The first book of Maccabees contains the history of Mattathias and his family. Some have thought that John Hyrcanus, prince and high priest, was the author; others, Josephus, Philo, or the Maccabees. When this history begins, Judea was a province tributary to Syria, under Antiochus Epiphanes. Josephus narrates the particulars of this book, which serves as a key in explaining the eighth and eleventh chapters of Daniel respecting the Jewish antichrist, Antiochus Epiphanes, who is figured by the horn.

The second book of Maccabees is an abridgment of the five books written by Jason, of Cyrene (2 Mac. ii. 23, 32), and ends with the seventh chapter of the first of Maccabees. Here we have the history of the persecutions of Epiphanes and Eupator against the Jews. The style of this book is different from that of the first, and there is a variation in dates. In the first, the chronology is according to the Hebrew: here it is Alexandrian, or according to the years of the Seleucidæ, which is six months later.

The third and fourth books of Maccabees were never received by any church. They are not found in the vulgate, and therefore they are not in our translation, which follows the vulgate as to the number of books. What is related in the third book according to the septuagint took place about fifty years before what is related in the first and second books, and therefore it should have been placed before them; but it is not, because it is of less authority. The third book contains the history of the persecution of the Jews in Egypt by Ptolemy Philopater, and their sufferings under it. The fourth book is little known, and is wanting in internal credibility. It is supposed to be the same as the book "Concerning the government or empire of reason," ascribed to Josephus by Philostratus and Jerome. Dr. Lardner thinks it to be the work of some unknown Christian writer. It contains the history of John Hyrcanus, and is probably referred to in 1 Macc. xvi. 24.

What I have to do now is to treat of the first and second books. The first book is of considerable use, but evidently was not written by inspiration, for the writer tells us there was no prophet in his times (iv. 46, ix. 27, xiv. 41); and he has fallen into several mistakes. In 1 Macc. i. 6, 7, Alexander is said to have divided his kingdom among his servants during his life-time, which is contrary to the account furnished by history, to what is afterwards said, and to Dan. viii. 8. Antiochus the great is said to have been taken alive by the Romans, who gave India and Medea—parts of his kingdom—to Eumenes, king of Pergamus (viii. 6-8). Now, no Jew could be ignorant that neither India nor Media belonged

either to the Romans or Eumenes. Grotius solves the difficulty, by reading *Ionis* and *Mysia*. The number of the Roman senate was indefinite; yet in viii. 16, it is made 320. The Romans are said to have had one annual governor, in viii. 16; whereas they had two consuls, and had had for 300 years before. It is true that military affairs were committed to the management of one. Alexander Balas, who was an impostor, of Rhodes, is called the son of Antiochus Epiphanes (x. 1), whereas he was so only by pretence. By comparing 1 Macc. x. 88, 89, with the ninth chapter of Zechariah, we perceive that the apocrypha is sometimes of service in explaining the canonical scriptures. The writer evidently expected the coming of the Messiah (1 Macc. iv. 46, xiv. 41). The truth of 1 Macc. xv. 6, 7, has been confirmed by some coins of that era which have been found.

The second book of Maccabees is a history of fifteen years; but it is far inferior to the first. The author concludes his performance by offering for himself an excuse (xv. 38), of which we shall soon see he had great need. The epistles in the first and second chapters are considered by Dr. Prideaux to be fabulous; and certainly the turning of water into fire, and fire into water (2 Macc. i. 19-22), cannot but be accounted strange, as also the marching of the tabernacle and ark after Jeremiah (2 Macc. ii. 4, 8). The author of this book was, in all probability, an Egyptian Jew; for he speaks of "the great temple" at Jerusalem in ii. 19, xiv. 13; and it is well known there was a less temple built in Egypt, by Onias. The passage in 2 Macc. ii. 13 is not found in Nehemiah; but Nehemiah's work may be an abridgment of former writings and commentaries. In 2 Macc. ii. 4, the ark was hid by Jeremiah; but this could not be, for he was made prisoner before the taking of the temple; and, when it was taken, all was destroyed. The account of Heliodorus, in the third chapter, is improbable. Menelaus got the priesthood to himself (2 Macc. iv. 23, 24), who was the brother of Simon, of the tribe of Benjamin (2 Macc. iii. 4); but this could not be the case. Josephus says he was brother of Onias and Jason, and the son of Simon, the second of that name, who was high priest. Some have supposed that St. Paul, in Heb. xi. 35, 36, alludes to 2 Macc. vi. 19, 28, and vii. i. 7; but, allowing that he does approve of these examples, he certainly does not confirm the inspiration of this book of Maccabees, any more than he approves of the amatory strains of Menander, the trifles of Epimenides, or the phenomena of Aratus, when he quotes these poets. How glorious was the triumph of Solomon and her seven noble sons! Persepolis is mentioned as existing one hundred years after it had been burnt to ashes by Alexander (2 Macc. ix. 2). In 2 Macc. xii. 43-45, prayer for the dead is commended, which leads Bellarmine to adopt, and, as he thinks, to establish and confirm, the belief of purgatory, and the lawfulness of prayers for the dead (De Purg. b. ii. c. 3). But I need not say that such belief is contrary to the canonical scriptures; nor does this passage seem to establish that for which it is quoted. Judas' prayer seems to have been made not with the hope of relieving the dead, but that the guilt of the dead might not be imputed to the living. The money which Judas collected was for a sin-offering at Jerusalem, in order that the punishment of sin

might be averted from the people. This contribution was according to Lev. iv. 13. Under the coats of the slain were found the idols of the Samnites (ver. 40.), which shews they had been idolators. Now, idolatry is a mortal sin; and for mortal sin there is no purgatory, but hell, according to the popish religion: therefore this passage does not substantiate the novel notions of the church of Rome. Our version of this passage accords with the Greek; and the syntax of the Greek will not allow of a different rendering; and yet the vulgate here is very different, and therefore very faulty. What a dangerous and impious fiction is that in 2 Macc. xiv. 41, 42, where Razias is commended for laying violent hands on himself! a deed which is expressly prohibited in Exod. xx. 13.

The first and second books of Maccabees contradict one another. Antiochus died through grief (1 Macc. vi. 13, 16), which is favoured by Daniel viii. 25; but he was killed in the temple of Nanea by the throwing of stones (2 Macc. i. 15, 16). Nay, the second of Maccabees contradicts itself; for he died miserably, in the mountains, of a plague in his bowels (2 Macc. ix. 28), unless this Antiochus was some different person. In 1 Macc. ix. 3, 18, Judas Maccabeus was slain in battle in the year 152; but in 2 Macc. i. 10, we find he wrote a letter in the year 188, which was 36 years after his death. In 1 Macc. iv. 36, Judas purified the temple before the death of Antiochus; but in 2 Macc. x. 2, 3, he did this two years after the death of Antiochus. Nor will this matter be easier of solution by saying that these two years are to be reckoned from the profanation of the temple, and not from the death of Antiochus; for then the purifying of the sanctuary would be three years after its profanation; for it was profaned on the 15th of Casleu, in the year 145 (1 Macc. i. 54); and the purifying was on the 25th of the same ninth month Casleu, in the year 148 (1 Macc. iv. 52). In 2 Macc. i. 18, Nehemiah is said to have builded the temple and the altar; whereas they were built sixty years before his return from Persia. "Demetrius came up with a few men" (1 Macc. vii. 1); yet "Demetrius entered with a great power and navy" (2 Macc. xiv. 1). The former account is confirmed by Polybius. In 1 Macc. vii. 26, Nicanor hated Israel: in 2 Macc. xiv. 24, Nicanor loved Judas, from the heart. We see lively apprehensions of futurity in 2 Macc. vi. 26, and in 2 Macc. vii. 9, which would serve as an antidote to the prevalence of Sadducean principles. Thus have I gone through these fourteen apocryphal books.

"This writing, which is called the Maccabees, the Jews do not esteem as the law, the prophets, and the psalms, to which the Lord gives testimony, as to his own witnesses, saying, 'All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me;' but it has been received of the church not unprofitably, if it be soberly read or heard." (Augustine contra Gaudentium, lib. i. c. 88). This did Augustine write against the Donatists when they defended themselves as to the propriety of self-murder, by the example of Razias.

It has now been shewn, from the internal evidence of the Jewish apocryphal books, that they possess no authority, on account of their containing fables, and fictions, errors, and contradictory statements,

and even what is false and absurd, and what contradicts profane writers. History, reason, and common sense shew that the decision of the Trentine council was founded in ignorance or selfish policy, and is not entitled to the slightest respect; for it is quite clear, if we receive the apocrypha, we reject the word of Almighty God, which liveth and abideth for ever.

Our church allows us to hear in our public service the choicest parts of the apocrypha, simply for instruction of manners, but does not prescribe the public reading of any part of the third and fourth of Esdras, the book of Esther, the Song of the three children, the prayer of Manasses, and the first and second of Maccabees. A portion of the Song of the three children can be read after the first lesson at morning service, at the discretion of the minister. No apocryphal lesson is ever heard in the church on a Sunday. In the sixteenth century the Puritans made much opposition to the apocrypha being read in our churches; but our article so guards the matter, that evil cannot easily arise except from the carelessness and mismanagement of the clergy, who can easily warn their flocks, and point out what is objectionable. Erasmus' paraphrase, as well as Jewel's apology, was formerly read in our church; and it appears to me that the objections of the Puritans would do away with the reading of these, the reading of the book of homilies, and the constant exercise of preaching.

English churchmen seem to coincide with what the Westminster confession says of the apocrypha. "The books commonly called apocrypha, not being of divine inspiration, are no part of the canon of scripture, therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of than other human writings."

I have been at considerable pains and labour in composing this essay, and hope and pray that, with God's blessing, it may be the means of leading my readers to appreciate most highly the inspired word of truth. Should the reader wish for more information on this subject, I would refer him to Arnald's "Commentary," Prideaux' "Connections," Fulke's "Defence," Wells' "Scripture Geography," and Doddridge's "Lectures" vol. ii. p. 142. See also Dr. Lardner's "Credibility of the Gospel History."

THE DUTY AND PRIVILEGE OF PRAYER:

A Sermon,

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1 THESS. v. 17.

"Pray without ceasing."

THIS precept of the apostle to the Thessalonians is remarkable, and worthy of our best consideration and practice; it being, as it were, the key to unlock the heavenly doors, and without which we cannot expect a blessing on our humble endeavours. By prayer we make our conditions known to God, who, though he knows what we stand in need of before we pray to him, yet will not have this duty, this service neglected,

whereby we acknowledge his sovereignty and power over us, and in which he is pleased to hear and answer us. We are not to pray to stocks and stones, nor yet to saints or angels; for Abraham is ignorant of us, and Israel knows us not. They know not what we stand in need of, and are therefore unable to answer our petitions. But that God, whom we are taught by our Saviour to pray to, and by St. Paul in the text, "without ceasing," is One, whose ears are always open, whose power is almighty, and whose mercy and goodness are infinite. So that, if we call upon him for things needful and convenient for us, we need not fear but that our requests will be heard and granted; for he tells us by the mouth of the prophet David, in Ps. l. 15, that, "if we call upon him in the time of trouble, he will deliver us." And our Saviour tells us that "all things whatsoever we shall ask in prayer, believing, we shall receive." There are many, whilst praying, who are doubtful of God's bounty and goodness; and no wonder if such men's prayers return void, and become ineffectual. To the faithful only will God lend his ear. From the words of the text we will consider—

I. The time when we should pray.

II. For whom we should pray.

III. What prayers we are to use.

IV. How we are to pray.

V. The advantages of prayer, and some motives thereto.

Pray, brethren, that God's blessing may be with you and me, whilst we consider this important subject.

I. We will first consider the time when we should pray; and that is, "without ceasing," as often as any opportunities, whether public or private, offer themselves to us. We are told in Acts xii. 5, that, when Peter was kept in prison, "prayer was made without ceasing of the church unto God for him." It was the resolution of the apostles that they would give themselves continually to prayer. And in Luke ii. we read, that "there was one Anna, a prophetess, of a great age, who departed not from the temple, but served God with fastings and prayers night and day;" so zealous were the primitive Christians in the performance of this duty. And, if we look into the Old Testament, David tells us how he directs his prayers to heaven daily: "Seven times a day do I praise thee, because of thy righteous judgments." And the same thing did Daniel also, when he knew there was a plot for taking away his life, as we read Dan. vi. 10: "When he knew that the writing was signed, he went unto his house, and, his windows being open in his chamber

toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God." Many may say that they are unable, on account of their circumstances, to make their addresses to God so frequently, or that their lawful callings cannot be conveniently neglected. There are none so poor, none so engaged in worldly business, but that they may at least twice a day, morning and evening, pray unto God. There are few employments that engage the mind so much that a man may not, now and then, in the midst of his business think of his God, and offer up some short prayers to him for daily mercies.

Besides our morning and evening prayers, which ought on no account to be omitted, there is some other time which in an especial manner calls for the performance of this duty, viz., the Lord's day. Upon this holy day we can plead no worldly business as an excuse to distract our minds from the performance of it. We should not allow, if we can help it, any worldly affairs to disturb us; much less should we be actually employed about them. This sacred day ought by every individual to be dedicated to God's service; and therefore every one, blessed be God! enjoys the opportunity of holding communion with him, privately in our own houses, and publicly in God's house. As soon as we are up, which on the Lord's day ought to be early, it is our duty to render to the Almighty our humble and hearty thanks for sparing us to enjoy another sabbath, and beg that he would assist us in our devotions, and in the several duties which he requires us to perform. The master should set a good example to his household, bringing them up in the fear of the Lord. The children or servants should obey and practise what is taught them by their father or master. In this and the like duties, such as reading the holy scriptures, meditating upon God and heaven, we are to employ ourselves until the time arrives for offering up our public prayers. As soon as God's public service calls us, we are to repair to this place, which he has styled "an house of prayer" (Isa. lvi. 7); and where David says, "every one speaks of his honour." And he tells us again (Ps. xxvii. 4) that "one thing he has desired of the Lord; that he may dwell in his house all the days of his life, to behold his fair beauty, and to inquire in his temple."

II. We will consider for whom we should pray.

We should pray for as many as stand in need of our prayers, "all sorts and conditions of men." For thus St. Paul teaches: "I exhort that, first of all, supplications,

prayers, and intercessions be made for all men" (1 Tim. ii. 1). We must not pray for some particular persons only, but for all—for superiors and inferiors, for friends and enemies. Our very enemies we are bound to pray for; for thus our blessed Lord teaches us by his precept: "Pray for them that despitefully use you and persecute you" (Matt. v. 44); and by his example, praying for those who crucified him: "Father, forgive them." Yet there are some whom we are more particularly to pray for, such as relations, whether parents, husband, wife, children, and friends. We are to pray for public governors in church and state; that God would be pleased to direct them in the right management of those important affairs he has committed to their trust, whether they are magistrates or public ministers of justice, that he "would be pleased to give them grace to execute justice, and to maintain truth;" or whether they are church governors, and more particularly your appointed pastor, that he would be pleased to "illuminate them with true knowledge and understanding of his word, and that both by their preaching and living they may set it forth, and show it accordingly."

Again, we are to pray "for all those who are any ways afflicted or distressed in mind, body, or estate." To this duty, St. James exhorts us (v. 14): "Is any sick among you? let him call for the elders of the church, and let them pray over him;" and at verse 16: "Pray one for another, that ye may be healed." And, to encourage us to this duty, he tells us: "The effectual fervent prayer of a righteous man availeth much." And then, in the next verse, he instances Elias, at whose prayer the heaven gave rain again, and the earth brought forth fruit; and about whom we read in 1 Kings xvii. 21, 22, that through his prayer the widow's son was restored to life.

III. We will consider what prayer we are to use.

This our blessed Saviour hath taught us both negatively and positively. He hath taught us negatively not to use vain repetitions, nor, for a pretence of religion, to make long prayers. Our Lord teaches us positively how we are to pray; and tells us (Matt. vi. 9): "After this manner, therefore, pray ye: Our Father, which art in heaven," intimating to us that we should have a set form of petitioning heaven, of making our condition known to God. And where, brethren, can there be more appropriate prayers, or better adapted for a Christian congregation, than what our common service-book contains? It is, in fact, well stored with

excellent prayers suitable to our several states and conditions. With these we ought all to be conversant. We are far better able to join in these than in such as we are not accustomed to, such as are always differing one from the other. There is no one so ignorant but that, by frequenting this sacred house, he may be able to join with the assembled worshippers in offering up at the throne of grace his prayer and praises to Almighty God, to that God who has graciously promised to hear and grant our petitions. This form of public prayer being appointed to be used in the church, it is also convenient for all heads of families to use selections from it in their respective households, and if not this, yet, at least, some good family prayers. And should there be, unfortunately, a family where neither parents nor children have been taught to read, it would be advisable for such a man to use in his family some suitable prayers of our church, which, I doubt not, he would be able to learn by constantly attending the means of grace. Our private, or closet-prayers, must at the same time be by no means neglected; for our Lord commands us thus to pray in private to God: "But thou when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth thee in secret, will reward thee openly."

IV. We will consider how we are to pray. We are to pray reverently, duly considering the glorious majesty and omnipresence of the object we profess to worship. When we pray, we should always kneel; for David says: "O, come, let us worship, and fall down and kneel before the Lord our Maker" (Ps. xcvi. 6). When king Solomon was about consecrating the temple, he kneeled down upon his knees before all the congregation of Israel, and made a prayer unto the Lord. The prophet Daniel, also, as I before observed, kneeled upon his knees three times a day. We read that our Saviour, the only Son of God, "kneeled down and prayed" (Luke xxii. 41). Seeing that these holy men, even the Son of God himself, kneeled down and prayed, should we, brethren, presume not to do so, did we but seriously consider our duty aright? Can we suppose that God will hear, that he will answer the indifferent, the irreverent, the proud petitioner; that he will grant us any thing, when we ask after such a careless manner as too many use, appearing to be indifferent whether their petitions are answered or not? In addressing a prince or a nobleman, with what respect and reverence do we approach him, even as Joseph's brethren did to him?

Let us seek with holy hands and pure hearts, full of charity and love and entire submission to the divine will, and simple dependence on the Saviour's merits, to offer up our petitions at the throne of grace in faith: let us offer them up with fervency and perseverance: finally, my brethren, let us offer them up "without ceasing," without wavering, and without hypocrisy; that he, who heareth and answereth prayer, may return us an answer of peace, for the Redeemer's sake. Amen.

THE KINDNESSES OF LIFE.

THERE are many people in the world who are generally kind and benevolent, because they perceive it is for their interest and happiness to be so. There are many more who are generally kind and benevolent, because such conduct accords best with their natural disposition. But I am afraid there are, comparatively speaking, very few who are kind and benevolent on Christian principles.

To explain what I mean. Mr. A. is commonly spoken of as a very amiable and estimable man. When you meet him in the street, he is all smiles; if you tell him you are in good health, no one so glad; and, if you hint there is anything amiss, no one so sorry. Then he is so considerate. When that young boy was ill last spring, at the great house over the way, Mr. A. kept him constantly supplied with grapes, and Mrs. A. continually sent him jelly. When the old gentleman next door to the inn was laid up with the gout, the number of newspapers sent him "with Mr. A.'s compliments" was quite surprising. And only last Sunday, when the squire's wife fainted in church, it was Mr. A. who procured, in so short a time, that glass of water. In a word, you do not know a more obliging, civil-spoken, gentlemanly man than he is. But what is the motive from which all this urbanity of manners proceeds? Whence this absence of anything that can offend, and whence this study of every thing that can please? Allow us, Mr. A., to know something of what is passing within your heart. The fact is, you are a man of considerable shrewdness. What we admire in your conduct is nothing more than the result of calculation. You know that, in all probability, you will live for years to come, among your present neighbours. You know, too, that it is in their power either greatly to add to your comfort by being sociable, or considerably to detract from it by being disagreeable. Therefore you are polite, therefore you are pleasant, therefore you are attentive. And far be it from me to blame you for your determination: I only challenge the principle upon which it rests.

Again: old Mrs. B. is remarkable for what is commonly called "good-nature." She has been so from a child. When she was at school, if there was any little girl more scolded by her teacher, and more slighted by her companions than the others, such an one was nearly sure to be taken under her protection. And what she was then, such she has grown up; for she has adopted the orphan, consoled the widow, fed the hungry, clothed the naked, comforted the de-

spised. Ask at the huckster's shop, round the corner of the street, how many little notes, convertible by the magic of her signature into quarters of pounds of tea, or three-penny loaves, have been presented to poor people during the last month. Ask the rector of the parish which of his parishioners spends most in acts of charity. Ask any body. But, mark you, Mrs. B. would have been just as good-natured had she been a Jewess, or a Socinian, or (may-be) an infidel. She is influenced, in her benevolence, by no creed: she is guided, in her liberality, by no principle: she merely feels there is a luxury in doing good, and so does it. While other people seek pleasure in mirth, or 'pomp, or festivity, she seeks it in the sparkle of the orphan's eye, and the glow on the sick man's cheek—a nobler pursuit, no doubt, a purer happiness, without contradiction; but I would she had another and a better motive than her own gratification.

How weak and fragile the pegs are upon which such habits of kindness hang, can best be discovered by observing how frequently they give way, just when their stability is needed most.

For instance, our friend Mr. A. has some very poor relations. While with him every thing seems to have prospered, with them every thing seems to have gone wrong. And so it happens that his house is large and convenient, and theirs is small and ill-planned; his table plentifully supplied with delicacies, and theirs merely with necessaries; his children blooming and well-dressed, and theirs pale and thinly clad. Now, here is an ample channel for disinterested kindness. But, then, Mr. A.'s kindness is not disinterested, and so does not flow there. For what could he get by it, if it did? He and they move in quite distinct circles. True, one of these pale-faced children might come up to his house once or twice a-year, with a large cucumber grown by the sons, or a silk purse netted by the daughters, as some acknowledgment of his kindness; but that is the utmost he could expect. Well, he never eats cucumber, and never carries a purse; and, under these circumstances, why should he throw away smooth words and considerate actions in that quarter? Consequently, the two families are like parallel lines, which, though they may be very near to each other, never meet.

Or, take Mrs. B. She is different, it is true, from Mr. A.; for the poor share her favours equally with the rich; and she looks for no other reward for her kindnesses than the pleasure she has in doing them. But then, when she feels she shall have no pleasure in doing them, the kindnesses remain undone. Like most merely good-natured people, she is exceedingly capricious: she takes a fancy for one person, and conceives an aversion for another: with the Smiths she is on excellent terms; but with the Joneses on no terms at all: for this case of destitution she will do any thing; for that, nothing. And thus you are never certain of her. An uninteresting appearance, an unfortunate word, an unpleasant manner, a single article of clothing not quite in accordance with her preconceived ideas, will sometimes, at a first interview, give her such a prejudice against a person as nothing can afterwards overcome: on these occasions she seems to say to herself: "I'm sure I shall experience no gratification in being

kind in that quarter ; so I won't try." Not long ago, the daughter of a retired officer, living in the neighbourhood, was left an orphan : the girl had no near relations ; and her father's half-pay ceasing at his death, she was left unprovided for. As Mrs. B. had been exceedingly intimate with the captain's wife, it was generally supposed she would befriend the daughter ; but she did just nothing. Somehow or other, the child had displeased her ; no one knew how, no one knew when ; no one knew any thing about it, except that it was so. And thus, without a word from the benevolent Mrs. B., the poor girl was allowed to drop into a station of life considerably below that in which she was brought up.

Now, when I speak of being kind and benevolent on Christian principles, and thereby endeavour to point out the only mainspring of generous actions which can really at all times be depended upon, I allude to kindness and benevolence produced, it may be almost unconsciously, by some such train of thought as I shall here set down.

Eighteen hundred years ago there was a crowd on Mount Calvary. It was no common event which caused that crowd ; for it was the same that made the spirits of many dead men come back to their own tenements, and walk the world afresh. It was no common sight that crowd witnessed ; for it was the same that made the earth tremble, and the sun hide his face. Upon a cross was stretched the lifeless body of One who had no form nor comeliness ; neither, when men saw him, "was there any beauty, that they should desire him." And yet heaven was that One's home, and "earth was but that One's footstool," and more than twelve legions of angels were but that One's servants. But why was he there ? why wounded, why bruised, why put to a shameful death ? He was there, we will not now say for the sake of those who crucified him, nor yet for the sake of all mankind, but we will say for you, reader, and for me. The God of all the earth had become the despised and rejected of men : he, who once ruled in high heaven, had been content to be "a man of sorrows" beneath it : the "hallelujahs" of seraphs had been changed for the "crucify him" of mortals ; and there was not a blow which was smitten, nor an unkind word which was spoken, nor a single pang which was inflicted, which was not undergone for us.

What, then, shall we do ? Shall we allow love so great to go unrequited ? Nay, if a fellow-creature had done only a hundredth part as much for us, we should be wretched till we had shown him, in some way, that we appreciated his kindness. Let us, then, seek how we may prove our gratitude to Christ. Yet, when we come to think of it, we cannot do as he did : we have no heaven to leave, no glory to lay aside, no God-like nature to vex by a daily intercourse with a deceitful and adulterous generation : we may give our all, and do our all, and yet come far short. But let us give and do what we can. If God so loved us, we ought also to love another : if the blessed Saviour saw us in our low estate, and came to visit us in it, we ought also to see him in the poor, the afflicted, the despised, and the distressed, and go to visit him in the sick-room and the lowly hotel. And, lastly, if it was when we were yet

his enemies that Christ died for us, we ought not to keep our kindnesses till such time as we meet with people whom it will give us most pleasure to assist, and who, as we think, will thank us best ; but wherever pain can be alleviated, or sorrow assuaged, or good of any kind performed, there we ought, if possible, to be found. And all this we ought to do ; not, indeed, as though our doing it entitled us to any participation in the benefits of his passion—God forbid !—but to show that our faith in his mediation is no mockery, our love of his person no dissimulation, and our admiration of the godly life he led no transitory feeling, that comes with the reading of the New Testament, and disappears with the laying down of the book.

If we once allow our actions to be governed by the principle I have thus faintly shadowed forth, we shall be surprised to find how sweet even our self-denials will become to us ; for the thought that we are doing all for Christ's sake will be as a branch thrown in to make the bitter waters sweet ; and, as the noblest deed, performed with any other motive, will be unacceptable to God, so we are taught that the least, prompted by this, will be rewarded. A cup of cold water is a trifling thing ; and yet we all know what our Lord said of the man who should give it, in his name, to one of his disciples. Let us repeat the words over to ourselves the next time we have an opportunity of performing an act of kindness, however trifling, to a brother Christian.

And we must remember that our time is short, and the days in which we live evil. We are in a world of change : our friends were with us yesterday, and they are with us again to-day ; but of to-morrow knoweth no man. If we would behave well to them, we must begin now : to delay is, peradventure, to refuse : we *may* have other opportunities, but we may not : what we do, let us do quickly.

X.

Subenile Reading.

EARTHQUAKE IN CALABRIA, IN THE YEAR 1638*.

AN account of this dreadful earthquake is given by the celebrated father Kircher, who is considered by scholars as one of the greatest prodigies of learning. "Having hired," says he, "a boat in company with four more (two friars of the order of St. Francis, and two seculars), we launched from the harbour of Messina, in Sicily, and arrived the same day at the promontory of Pelorus. Our destination was for the city of Euphemia, in Calabria, where we had some business to transact, and where we designed to tarry for some time. However, Providence seemed willing to cross our design, for we were obliged to continue three days at Pelorus, on account of the weather ; and though we often put out to sea, yet we were as often driven back. At length, wearied with the delay, we resolved to prosecute our voyage ; and, although the sea seemed more than usually agi-

* From "Amusing Stories." Christian Knowledge Society, London.

tated, we ventured forward. The gulf of Charybdis, which we approached, seemed whirled round in such a manner as to form a vast hollow, like a funnel, verging to a point in the centre. Proceeding onward, and turning my eyes to Etna, I saw it cast forth large volumes of smoke, of mountainous size, which entirely covered the island, and blotted out the very shores from my view. This, together with the more dreadful noise and the sulphureous stench which was strongly perceived, filled me with apprehensions that some more dreadful calamity was impending. The sea itself seemed to wear a very unusual appearance: they who had seen a lake in a violent shower of rain, covered all over with bubbles, will conceive some idea of its agitations. My surprise was still increased by the calmness and serenity of the weather: there was not a breeze nor a cloud which might be supposed to cause these unusual and terrific appearances. I therefore warned my companions that an earthquake was approaching; and, after some time, making for the shore with all possible diligence, we landed at Tropæa, happy and thankful for having escaped the threatening dangers of the sea. But our triumph on land was of short duration; for we had scarcely arrived at the Jesuits' college in that city, when our ears were stunned with a horrid sound, resembling that of an infinite number of chariots driven fiercely forward, the wheels rattling and the thongs cracking. Soon after this a most dreadful earthquake ensued, so that the whole tract upon which we stood seemed to be tossed about as if we were in the scale of a balance that continued wavering. This motion, however, soon grew more violent; and, being no longer able to keep my legs, I was thrown prostrate upon the ground. In the meantime the universal ruin around me redoubled my amazement. The crash of falling houses, the tottering of towers, and the groans of the dying, all contributed to raise my terror and despair. On every side of me I saw nothing but a scene of ruin and danger threatening me. I recommended myself to God as my last refuge. At that hour, O how vain was every worldly help! wealth, honour, empire, wisdom, all were useless sounds, and as empty as the bubble of the deep! Just standing on the threshold of eternity, nothing but God was my pleasure; and the nearer I approached, I only loved him the more. After some time, however, finding that I remained unhurt amidst the general concussion, I resolved to quit the town; and, running as fast as I could, I reached the shore, almost terrified out of my reason. I did not search long here till I found the boat in which I had landed, and my companions also, whose terrors were even greater than mine.

Our meeting was not of that kind where every one is desirous of telling his own happy escape: it was all silence, and a gloomy dread of impending danger. Leaving this seat of desolation, we prosecuted our voyage along the coast, and the next day came to Rochetta, where we landed, although the earth continued in violent agitation. But we had scarcely arrived at our inn, when we were once more obliged to return to the boat; and, in about half an hour, we saw the greater part of the town, and the inn at which we had set up, dashed to the ground, and burying the inhabitants beneath the ruins. In this manner, proceeding on-

wards in our little vessel, finding no safety on land, and yet, from the smallness of our boat, having but little security at sea, we at length landed at Lopsium, a castle midway between Tropæa and Euphemia, the city to which, as I said before, we were bound. Here, wherever I turned my eyes, nothing but scenes of ruin and horror appeared; towns and castles levelled to the ground; Stromboli, though at sixty miles' distance, belching forth flames in an unusual manner, and with a noise that I could distinctly hear. But my attention was quickly turned from more remote to contiguous danger. The rumbling sound of an approaching earthquake, which we by this time were grown acquainted with, alarmed us for the consequences: it every moment seemed to grow louder and to approach nearer. The place on which we stood now began to shake most dreadfully; so that, being unable to stand, my companions and I caught hold of whatever shrubs grew next to us, and supported ourselves in that manner. After some time, this violent paroxysm ceasing, we again stood up in order to prosecute our voyage to Euphemia, which lay within sight. In the meantime, while we were preparing for this purpose, I turned my eyes towards the city, but could only see a frightful dark cloud, that seemed to rest upon the place. This the more surprised us, as the weather was so very serene. We waited, therefore, till the cloud had passed away, when, turning to look for the city, it was totally sunk: wonderful to tell, nothing but a putrid lake was seen where it had just before stood. We looked about to find some one that could tell us of its sad catastrophe, but could see no person. All was become a melancholy solitude—a scene of hideous desolation. Thus proceeding pensively along in quest of some human being that could give us a little information, we at length saw a boy sitting on the shore, and appearing stupified with terror. Of him, therefore, we inquired concerning the fate of the city; but he could not be prevailed on to give us an answer. We entreated him, with every expression of tenderness and pity, to tell us; but his thoughts were quite occupied with the danger he had escaped. We offered him some victuals, but he seemed to loathe the sight: we still persisted in our offices of kindness, but he only pointed to the place of the city, like one out of his senses, and then running up into the woods, was never heard of after. Such was the fate of the city of Euphemia! As we continued our melancholy course along the shore, the whole coast, for the space of two hundred miles, presented nothing but the remains of cities, and men scattered without a habitation over the fields. Proceeding thus along, we at length ended our distressful voyage by arriving at Naples, after having escaped a thousand dangers, both by sea and land.

The Cabinet.

DAILY BREAD.—God gives us day by day our daily bread. In natural as well as in spiritual sustenance we must have constantly repeated supplies. If God were to deal with us as the father of the prodigal son in the parable, and to give us, as it were, all at once, those things which are needful for the body, we should soon, like the prodigal, go away into a far country, and become forgetful of our constant dependence upon his providential care and bounty (Luke xv. 12, 13). If we could at any time feel independent of God, we should in the same proportion feel ungrateful towards him. To prevent this, God gives our bodily sustenance in the same way as he gave the manna to the children of Israel in the wilderness—from day to day. Thus, by divine grace, a provision is made for keeping a sense of thankfulness alive within our breasts; and we are led by our daily necessities to apply as frequently to the inexhaustible storehouse of all our mercies.—*Rev. D. Bagot.*

PRIVILEGE IMPLIES DUTY.—Privilege implies duty: there is an obligation laid upon the man who enters the family of heaven. The Lord says to such a one: "I will take care of you, I will feed you, I will be your shepherd; but recollect, I do not take you into my family to make you merely a spectacle to angels and to men, but that you should be a blessing, as well as blessed: while I make you a star, I will have you shine; and you will find it is your privilege to do so. You cannot go against the stream of this wicked world, without meeting with many dangers and temptations; but go forward: take my rule and my arm; and remember that your business is to strengthen your brethren."—*Rev. R. Cecil.*

THE SCRIPTURES.—Two things at least are evident, that each man has the right of making himself acquainted with the contents of the scriptures, and that he has the means of attaining to their true sense, that is, so far as it affects his own responsibility. It is clear, that, if a man have no right to acquaint himself with the contents of the bible, he has morally no power of using this communication of truth: there is a seal set upon it, which he cannot lawfully break.—*Rev. W. Williams.*

MEETNESS FOR HEAVEN.—Meetness is a very different thing from pardon and justification; and the attempt to confound it with them, and thus build up man's merits on the ruin of Christ's righteousness, is the fundamental error of too many of our modern divines, as well as of the Tridentine fathers. This meetness is an internal change, gradually produced by the Holy Spirit by the renewing of the soul, which fits and prepares the fallen and corrupt heart of man for holy pleasures, holy duties, and holy society in the heavenly world. By nature we have no meetness, no preparation, no qualification, no congruity, no capacity, for partaking of the inheritance of the saints in light. We have not only no right nor title, because we are sinners and have broken the law of God, and are under the curse; but, besides that, we are excluded by having no taste, no possibility of finding happiness in a holy heaven. We should be out of our element there—it would afford us no gratification—

it would be distasteful, incongruous, miserable to us: But God makes us meet by the interior operations of his Spirit, with which he is pleased to accompany the preaching of the gospel. "The Lord opened the heart of Lydia, that she attended to the things spoken of Paul." "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." "Then hath God unto the Gentiles also granted repentance unto life."—*Bishop Wilson (of Calcutta).*

THE REVENUES OF THE MIND.—The ear and the eye are the mind's receivers; but the tongue is only busied in expending the treasure received. If, therefore, the revenues of the mind be uttered as fast or faster than they are received, it cannot be but that the mind must needs be bare, and can never lay up for purchase. But, if the receivers take in still with no utterance, the mind may soon grow a burden to itself, and unprofitable to others. I will not lay up too much and utter nothing, lest I be covetous; nor spend much and store up little, lest I be prodigal and poor.—*Bishop Hall.*

Poetry.

MISSIONARY LAYS.

No. III.

By Miss M. A. S. BARBER.

(For the Church of England Magazine.)

SIERRA LEONE—THE FIRST MISSIONARIES.

THEY came—a small but faithful band:
Gladly they left their fatherland,
Ready to suffer, toil, and die,
That theirs might be the calling high
To plant amongst the heathen race
A Christian church—a seed of grace.
They came but to their graves: bereft
Of health and friends, some still are left—
A faint, sad few, who yet remain
To toil their hour of grief and pain,
To linger in their exile home,
Where ne'er again their loved may come.
Mother and child—each gentle eye
Is closed beneath that burning sky:
The daughters of a land more fair
Breathed but to die, that deadly air.
No English voice is left to share,
With kindred tones, the white man's prayer:
No English face, well known and dear,
Is left the white man's home to cheer.
But, ere the mourner's prayer for peace
Is hushed upon their lips—ere cease
The tears which faith hath almost dried,
Their place is by their loved ones' side.
And whose the names?—not theirs, not theirs,
That mingle in their parting prayers;
Nor on their parting accents hung
The sweet sounds of their mother-tongue:

The heathen speech, the negro name,
Their latest love and memory claim.

The church hath closed her humble door,
The pastor's voice is heard no more :
Within the long-deserted school
No Christian teacher now bears rule,
Nor hear the dusky tribes around
The gospel-trumpet's silver sound.
But soon another band hath met :
On comes the bark, its sails are set :
The red cross fluttering o'er its prow
Was ne'er more fitting flag than now ;
Nor have thy sons, fair England, won
A better conquest 'neath the sun ;
Nor have thy saints of old renown
More claim to wear the martyr's crown.

SACRED SONNETS.

NO. II.

(For the Church of England Magazine.)

"I am crucified with Christ."—GAL. II. 20.

BRIGHTLY and gloriously one hope will rise
When pain and sorrow bow the spirit down ;
With heavenly lustre glancing from the skies,
To soothe and calm the wounded heart 'twill come,
Albeit unworthy and unmeet to own
That sacred balm. O, may we feel its power !
Within our bosoms may its light be known,
To sanctify affliction's darkening hour
May the remembrance of a Saviour's love
With every thought, with every hope be wove !
May all th' o'erburdened Son of God has borne
For man's redemption fill the fainting breast,
Till, crucified with him, sin's bonds be torn,
And reverential faith with him is blest !

M. C. L.

Llangynwyd Vicarage.

Miscellaneous.

SOMETHING FOR ALL.—So various is the appetite of animals, that there is scarcely any plant which is not chosen by some and left untouched by others. The horse gives up the water-hemlock to the goat : the cow gives up the long-leaved water-hemlock to the sheep : the goat gives up the monk's-hood to the horse, &c. ; for that which certain animals grow fat upon, others abhor as poison. Hence no plant is absolutely poisonous, but only respectively. Thus the spurge, that is noxious to man, is a most wholesome nourishment to the caterpillar. That animals may not destroy themselves for the want of knowing this law, each of them is guarded by such a delicacy of taste and smell that they can easily distinguish what is pernicious from what is wholesome ; and, when it happens that different animals live upon the same plants, still one kind always leaves something for the other ; as the mouths of all are not equally adapted to lay hold of the grass, by which means there is suffi-

cient food for all. To this may be referred an economical experiment well known to the Dutch—that, when eight cows have been in a pasture, and can no longer get nourishment, two horses will do very well there for some days ; and, when nothing is left for the horses, four sheep will live upon it.—*Stillingfleet*.

ANECDOTE OF A TAME LEOPARD.—While on the subject of wild animals, I may mention a leopard that was kept by an English officer at Samarang, during our occupation of the Dutch colonies. This animal had its liberty, and used to run all over the house after its master. One morning, after breakfast, the officer was sitting smoking his hookah, with a book in his right hand and the hookah-snake in his left, when he felt a slight pain in his left hand, and, on attempting to raise it, was checked by a low angry growl from his pet leopard. On looking down he saw the animal had been licking the back of his hand, and had by degrees drawn a little blood. The leopard would not suffer the removal of the hand, but continued licking it with much apparent relish, which did not much please his master, who, with great presence of mind, called to his servant to bring him a pistol, with which he shot the animal dead on the spot. Such pets as snakes nineteen feet long, and full-grown leopards, are not to be trifled with.—*Davidson's Travels in the Far East*.

CHINESE GEOGRAPHY.—Among the Chinese articles exhibited in Paris at the hotel of the minister of commerce is one which offers a peculiar interest, as showing the state of science in the celestial empire. It is a map of the world, presented by the grand mandarin of Canton, who appeared to prize it highly. The Chinese geographer has arranged the earth after his fashion. For him there are no peninsulas nor isthmuses : the isthmus of Suez is replaced by a magnificent arm of the sea, which detaches itself from the Mediterranean, in order to throw itself into the Red Sea : the isthmus of Panama is likewise wanting ; and the two seas in this direction are joined together by the same process. There is also no question either of the Pyrenees or of the Alps ; and the great mountains of America are scarcely delineated. As a compensation, China occupies nearly three-fourths of the globe ; and the other parts of the world appear to be countries of no importance.

THE CHURCH OF THE HOLY SEPULCHRE.—Christian readers will perhaps inquire, what were my feelings on entering this awful place. I really cannot tell. So many reflections rushed at once upon my mind, that I was unable to dwell upon any particular idea. All I can say is, that, when I beheld this triumphant sepulchre, I felt nothing but my own weakness ; and that, when my guide exclaimed with St. Paul, "O death ! where is thy victory ? O grave ! where is thy sting ?" I listened as if death was about to reply that he was conquered and enchained in this monument.—*Chateaubriand*.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 629.—FEBRUARY 20, 1847.



(Celandine.)

FLOWERS.

No. XV.

CELANDINE.

Greek, *χελιδονιον* (Swallow-wort); Latin, *cheledonia* (the same); Italian, *chelidonia*, *favagello* (wild-bean, probably from the grain-like bulbs, which become roots); French, *chélidéne*, *éclairé* (brightness), *herb de Phérendelle* (swallow-flower).

By the term celandine, in England, is chiefly understood the small celandine, pilewort, or *ficaria verna* (vernal fig), so called because the grain-

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like bulbs appear to some persons like figs in miniature; others, however, think them like wheat; and, as they take shallow root, and are sometimes laid bare by heavy showers, they are supposed to have given rise to the stories told by country people, of miraculous falls of that grain. This is the celandine which is the subject of the illustration. It is a species of *ranunculus*, comes early and profusely in the spring, in places where there are trees or bushes, and is known by its glossy, golden flowers and heart-shaped leaves. At night, and in wet weather, the flowers close themselves up against the vernal cold.

There is another species, called the great or major celandine, which is a summer flower, and therefore thought by some to be the real swallow-wort, on the supposition that the Greeks named the flower after the bird, from the latter's coming at that time of the year. But the Greek swallow came in the spring. Besides, the Greek *chelidonium* has, from the epithet given it, been with reason supposed to be blue. Indeed, the same name is with us given to various plants. Thus there is a species of poppy, sometimes called the horned poppy, so denominated. The sea celandine, yellow-horned poppy, or bruise-wort, grows on the sea-sand; where also are red and violet celandines.

Celandine has been used in medicine; and, according to Boccone, it is a specific for the cure of consumption, when taken in infusion; but its virtues in this respect this author has too highly eulogized.

— This slight notice of a common plant, which most readers will recognize, and be glad to welcome as the harbinger of brighter days, may be fitly closed by the address to this flower, from the pen of the present laureate, Mr. Wordsworth:

“Thou hast now, go where I may,
Fifty greetings in a day,
Ere a leaf is on the bush,
In the time before the thrush
Has a thought about her nest,
Thou wilt come with half a call,
Spreading out thy glossy breast,
Like a careless prodigal,
Telling tales about the sun,
When we've little warmth or none.

Comfort have thou of thy merit,
Kindly, unassuming spirit.
Careless of thy neighbourhood,
Thou dost show thy pleasant face,
On the moor, and in the wood,
In the lane: there's not a place,
Howsoever mean it be,
But 'tis good enough for thee.”

CHURCH IN AUSTRALIA*.

THE years 1843 and 1844 afforded instances of the most complete exhaustion of the resources of the church within the colony, and of the total cessation of all efforts for the augmentation of the number of edifices dedicated to the service of religion. At the time of the publication of my charge to the clergy, after the visitation held in the last-mentioned of those years, there were not fewer than twenty churches incomplete; and the affairs of the colony, at the same time, such as to afford but slender hope of any resources to be raised by the inhabitants, which should bring those churches to a proper state for the celebration of public worship within them. At this season, which confessedly was one of much despondency, I felt the effect of the generous and energetic exertions made on our behalf in England, without any suggestion or application on my part, by the rev. Edward Coleridge.

By the signal blessing of Almighty God upon his representations and endeavours, a sum amounting to between 3,000*l.* and 4000*l.* was

raised among the members of the church. The collection thus gathered was placed, without condition or restriction, at my disposal; and the application of it to defray the debts which had been incurred in many places, and to supply funds for proceeding with those buildings which were in other parts standing in an incomplete state, has been the principal source of that improved condition of our affairs which it is now my office to represent to the society.

The first symptom of the resumption of active operations was afforded in the commencement of the church of St. Stephen the Martyr, at Camperdown; the foundation-stone of which was laid by me, on the 26th of December (St. Stephen's day), 1844. In succession to this followed, on the 1st of January, 1845, the foundation of a large and substantial school-house at Balmain, wherein it was also provided that divine service should be regularly performed, for the benefit of the numerous population in that suburb. It may not be improper to remark, that the school-house having been completed and opened, has been found so insufficient for the accommodation of the numerous attendants, that it is in the course of being transformed by enlargement into a church, which will be called St. Mary's.....

Thus terminates the history of one year's proceedings, the record of which has been kept principally for the information of the society. The aspect of affairs, through the benignant kindness of Divine Providence, has continued uniformly favourable, as will be made manifest by the following recapitulation of the events recorded in the foregoing pages.

During the year 1845 I laid the foundation, or otherwise provided for the commencement, of the following churches and chapels (18): St. Stephen's, Camperdown; St. Mary's, Balmain; All Saints', Bathurst; St. Thomas, Carcoar; St. Michael, Milverton (of wood); St. Luke's, Gunning; St. Thomas, Terrago (of wood); St. Philip's, Gundaroo; Christ church, Maneroo; Christ church, Bong Bong; St. Peter's, Armidale; All Saints', Singleton; St. Andrew's, Stockton: besides churches not yet named at Jerry's Plains, Black Creek, Harpur's Hill, Wollombi, and Hinton.

I consecrated the following (12): St. Mary's, Denham Court; St. Saviour's, Goulburn; Christ church, Queanbeyan; St. John's, Canberry Plains; St. John Baptist, Ashfield; St. Stephen's, Camperdown; Christ church, Sydney; St. Luke, Scone; St. Alban, Muswell Brook; St. Mary on Allyn; St. Paul, Paterson; Christ church, Bong Bong.

Of the churches which I referred to in 1842, as remaining in an unfinished state, two only are now unconsecrated—St. Mary's, at Wiseman's Ferry, Lower Hawkesbury, and St. Clement's, Fal Brook. The church of St. Thomas, on the north shore of Port Jackson, remains unconsecrated for a different reason; that is, my inability to provide a clergyman to discharge its ministry. The mention of this fact leads me to beg the society's consideration of the destitute condition to which I am reduced by the want of additional clergymen, and the deplorable consequences

* From the Journal of the Bishop of Australia, in 1846. London: Society for the Propagation of the Gospel.

which must arise unless that want can be by some means speedily removed. In December, 1844, I admitted to deacons' orders Mr. Thomas Horton and Mr. F. C. Adams; but since that time no suitable candidates for admission have been presented. During the same interval the diocese has lost the services of several; others are at this time completely or partially disabled by sickness; and, in the event of any other casualties diminishing our remaining numbers, it would not be in my power to provide for the ecclesiastical services of the diocese, or to keep open the several churches, much less to occupy the additional ones, of the actual erection of some of which, and of the still further proposed augmentation of their numbers, I have now transmitted a statement.

With respect to the details here presented of the erection of churches, it may be stated as a circumstance which ought not to be forgotten, that in every instance which has been here named, pecuniary assistance has been supplied from the special donation-fund, which was raised almost by the unassisted efforts of one individual, the rev. Edward Coleridge; and that assistance, let me add, has been of so substantial and so indispensable a character, that, without it, I am perfectly conscious not a single undertaking of those which have been here passed in review would have been brought to a successful termination. The same remark is applicable to the parsonage-houses, which, at Appin and Muswell Brook, have been completed, and occupied by the incumbents; while that at Singleton is now on the point of becoming fit for the residence of a family. It is my earnest hope that, if these details should ever be made public, the knowledge of the happy effects which have arisen from this exercise of Christian generosity may afford satisfaction to those humble, self-denying, unostentatious sons and daughters of the catholic church of England, the authors of this good work, whose names are fully known, I believe, to no human being except myself, but are inscribed, I trust, in that "book of remembrance which is written before him, for them that feared the Lord, and thought upon his name."

I would no less confidently trust that the churchmen of this colony, having throughout the last ten years, and during the latter three of them especially, partaken of the stream of kindness and brotherly love (which is shed forth so abundantly, that it reaches in its refreshing course the borders of the whole world, including this almost the remotest extremity of the visible church), will be led to reflect how deep and energetic must be that principle which impels on the part of so many, strangers to us, this habitual contraction of their own personal indulgence, that they may have to minister to our spiritual destitution. It is a holy and a lofty principle; too little regarded, attended to, and reduced to practice among ourselves. No other explanation can be given why it is acted upon by any, but that "the love of Christ constraineth them;" and the never-failing stream of brotherly kindness, of the sweetness of which we have had so much experience, is in them the "well of water springing up into everlasting life." Christianity, we all of us ought to know, acknowledges no such contracted scale of duty as that which limits the bounty of each indi-

vidual in providing for the extension of the church, to that particular locality to which his interests are attached by the ties of some worldly possession. Yet it is painful to find how many there are who, without shame or scruple, profess to confine themselves to this as the justifiable measure of exertion and liberality on behalf of the church of Christ. A sense of duty compels me to add that, in instances by far too numerous, instead of the thankful acknowledgment of the gift which I was made the agent of others in conveying, there has been a return of ingratitude and disrespect, because it was inferior in amount to what in the opinion of the receiver it ought to have been.

The very nature of the occupations, the course of which, extending over so many months, is here recorded, has rendered unavoidable a more constant personal allusion than is agreeable to my disposition. It is therefore not without reluctance that I again make mention of myself. But it would be an act of ingratitude were I to close this account without acknowledging the watchful care of that Providence which has protected me during the course of these travels, extending in one year over more than 3,000 miles. It may be recorded as a proof of such care, that throughout this entire distance I experienced no alarm nor danger, nor so much as the apprehension of any: neither have I suffered, for a single instant, pain or sickness. These are benefits which surely demand a return of gratitude and acknowledgment; and may justify me in adopting the psalmist's language: "In the shadow of thy wings will I rejoice." One other circumstance ought, for the credit of the country, to be recorded. Although continually travelling through the most lonely and unfrequented parts of it by day, and sleeping by night in the remotest stations, exposed to every outrage had there been the slightest disposition to commit acts of violence, being also perfectly unprotected, except on two or three occasions for a very short time by the attendance of a single mounted policeman, I never met with the slightest molestation, threat, or rudeness; but experienced in all places, and on the part of all persons, from the highest to the lowest, the most perfect attention, civility, kindness, hospitality, and respect. It is right that this should be mentioned, in order to correct any impression that may prevail to the disadvantage of the general character of the people of this colony; my sincere persuasion being that there can be no country in which an unprotected solitary traveller could have spent so much time, and passed over such an extended space, with a more perfect freedom from annoyance or injury. Some weight is due to this testimony, resting upon the experience of the sixteen years which I have now completed here, in journeyings often, in the care of all the churches; but, thanks be to God, without attendant perils of any kind.

W. G. AUSTRALIA.

Jan. 8, 1846,

SOME ACCOUNT OF DR. FAVELL*.

FROM a child he was of a thoughtful and devotional turn of mind; yet having no lovely view of God, as a Father reconciled in Christ. In his youth he was accustomed to attend divine service at the parish-church in this town; and, in after years, he used to speak with regret of his ill-behaviour there. He was like many youths—light and trifling, when he ought to have given heed to the things belonging to his peace. He was naturally of quick parts, of an amiable temper, of a cheerful and playful disposition, perhaps too much inclined to be satirical. He was a lover of truth, to which he rigidly adhered. His own mother could always depend on him; and his affection for her was unvarying. It is not, however, my intention to trace the earlier part of his career, but rather to point out to you the principles by which he was influenced, and the practices by which he was distinguished in later life, after he became a Christian indeed. Those principles appear to me to have been two.

1. He had a profound knowledge of the nature and evil of sin. He did not gloss it over or cover it up, but dragged it to light; his own sin first and most. He felt it as an offence against God, and he lamented that he did not feel it more deeply. He longed to loathe every sin; and he did loathe himself, on account of his own sin before God. It is true to say of him that he did not judge of himself by comparing himself with other men, but he compared himself with the requirements of God's holy law. By measuring himself by this perfect standard, he saw and felt, truly and really, his short-comings and misdoings. Grace was given him so to look in the glass of God's law as to see its unsullied purity, and his inexcusable sin. This led him to a true knowledge of himself; and this again led him not to rest till he attained a true knowledge of the Saviour.

2. The second principle was this: he had a lively faith in the atonement of Christ Jesus our Lord.

Perhaps few men ever felt more deeply the necessity of an atonement to take away sin. He constantly spoke of this as a work beyond the power of man, or of all men, to achieve. No man could, by any means, redeem his brother, or give to God a ransom for his soul. None but Christ, God and man, one Christ, could take away sin. In a few memoranda, which it has been my privilege to look over, I find him at one time saying, "I sincerely desire to glorify God in my body and my spirit; but I find it a difficult matter. If we were rewarded according to our deserts, and we had no better righteousness than our own to depend on, we should surely none of us see life." At another time, "What a privilege it is to have an interest in the sympathies and prayers of a Christian friend! But how much higher is the privilege of having an interest in the atonement of him who is emphatically the sinner's friend! O may I feel this more and more."

So far our dear friend appears to me to have

* From "Two Sermons preached at St. Paul's church, Sheffield, on occasion of the death of Charles Fox Favell, M.D., by the rev. W. Bruce, M.A., and the rev. James Knight, M.A." Sheffield: Ridge and Jackson, 1846. It is from the former discourse that we have extracted the above interesting account.—Ed.

been enabled, like one of old, to say, "My sin is ever before me;" for he beheld it as committed against his God, and as involving, if unrepented of and unforgiven, his own destruction. But this was not all: he could also say, with the Psalmist, "I have set the Lord always before me;" for he beheld Jesus, the taker away of his sin: he saw in his offering a full, perfect, sufficient satisfaction and oblation for the whole world; and this gave him peace, a peace the world could not give him, and, blessed be God, a peace which none could take away.

But I proceed to call your attention to the practices by which he was distinguished. I shall do this with as much simplicity as I can; and you may rely that I have verified to the utmost every statement I shall make. I think it right to say this, in order that we may more closely mark the steps of our beloved brother, and follow him as he followed Christ.

Mark, firstly, his constancy in the use of all private and public means of grace. At one time I find he was in the habit of praying to God four times a day; but latterly, as his practice increased and his engagements multiplied, five times a day he was closeted with his God. This was the secret of his strength, of his consistency. Here he filled his quiver with arrows, and nerved his arm with strength, to fight against the world, the flesh, and the devil.

His plan was to read the scriptures through in order, and to read them the first thing every day, in his own study. Thus did he come within the range of that precious promise, "Them that honour me, I will honour."

His attendance in this church was most constant. It was a real grief to him when duty called him away. He did not suffer trifles to hinder him, and often expressed his sorrow when "a fall of snow," or "heavy rain," kept others away, lamenting that such trifles were sufficient to keep many back from the privilege, to use his own words, of "hearing a gospel minister repeatedly, again and again, unfolding the blessings and wonders of the better covenant; but O," he adds, "what a fearful responsibility is connected with that privilege!"

Many of you, too, will remember him at the supper of the Lord. From the time of his establishment in the faith of Christ, he always looked upon that supper as a privilege to be highly valued. He considered it "an important means of grace, which no Christian can slight, or wilfully and habitually neglect;" and, after one such privilege, he records the prayer, "O that I may be finally admitted to drink new wine in the everlasting kingdom of my Redeemer." We may not doubt, brethren, but that at this moment he receives the answer to that prayer.

I must not here omit to notice, that he acted upon a fixed determination to honour the sabbath. And in his profession this was a difficulty. The thoughtlessness of patients and their friends is often strikingly exemplified in their conduct to medical men as to Sunday. Many, intentionally, postpone their application to them till that morning. Many more refuse to let the day pass without a visit from them, although there may be no real or imagined urgency in their case. Such conduct is exceedingly sinful. We have no right

to rob a medical man of his day of rest. If there is danger, a reasonably apprehended danger, then we may ask their help, but not else. My beloved friend has more than once said to me, "You know I shall not come on Sunday, even though I might go to church with you. I am no wanderer, and especially I do not wander on Sundays."

On one occasion he was applied to on Sunday, to state what fees were due for professional services; but he refused, and thus records: "I took the liberty to remind him that this was not the proper day for making such inquiries." And again: "I think the duties of the sabbath cannot be neglected with impunity. The sabbath is not a weariness, but a delight to me."

Allow me, my brethren, to ask of you to forbear all application to your medical men on Sundays, except in urgent necessity, and to decline their visits on that day.

Secondly, his careful discharge of the relative duties of life. Our brother was no out-door Christian, but an in-door Christian. He shone brightest at home. He yearned over his own family and immediate relatives with a truly parental solicitude. "O," he says, "how exceedingly I should rejoice to see them all brought to the knowledge of the truth as it is in Jesus."

Thirdly, his diligence in his own professional pursuits. "My desire is sedulously to cultivate my profession." "It is my anxious desire to be qualified in every sense for the discharge of my duties," are his words. He read much: he thought more. In the last year he was elected president of the Medical Association; and I believe he was the youngest man who had ever had that honour conferred upon him.

He was aware how fashionable it is become to suppose that a medical man can have no time to be religious; but he detected this falsehood, and loved to quote to himself and others the examples of such men as Dr. Hope, Dr. Abercrombie, and Mr. Hey, of Leeds, in proof of the fact that there is no incompatibility between the attainment of the very highest degree of medical science, and the exercise of Christian faith and practice.

But, fourthly, remark his personal interest in his patients. This appears to me one of the most remarkable features in his daily life; and I shall venture to enlarge a little upon it. This interest was shown by his exceeding watchfulness; again and again pondering their case, and reviewing his steps; and this in his own study, alone before God.

In one instance he writes thus: "On a careful review of the case from the period I was called in, I cannot blame myself with having left undone any thing which I wish had been done, and with having done any thing which I wish had not been done. I am perfectly satisfied that the most likely means to restore her were used; and, when employed in a spirit of dependence on the blessing of God, we ought to be perfectly satisfied with the result."

His prayers for his patients were very constant. In one instance he says, "I greatly doubt as to the result; but I know where alone we can look for power to raise him. I know in whose hands are the issues of life. I know who alone can bless the remedies which are employed for his re-

covery; and I do not cease to seek that blessing, and to intercede for him at the throne of grace. It came to his knowledge that Dr. Hope made a regular practice of praying for his patients. At this time he writes: "I have long been in the habit of specially interceding for those who appeared to be in the greatest danger; but, by God's grace, for the future I will regularly plead for all."

I am quite aware, brethren, that the natural man will be moved to anger at such statements as this. But I honour those who dare thus to avow their dependence on God; and I pity from my inmost heart the man, if such there be, who presumes to lift his hand to cure the bodily ailments of his fellow-men, before he has lifted his heart to God, to ask his guidance and his blessing. O, it is manly to confess our dependence upon God: it is most unmanly to conceal or to deny it. But the fidelity of our departed brother was strikingly shown in his conduct towards those whom he knew to be beyond the reach of human help. He spoke the truth to them. And, wherever he thought no one else would discharge that duty, he spoke the truth to them as to their case, and as to their souls, as to their temporal and eternal welfare. It is not very long since he received a letter from the vicar of a neighbouring parish, thanking him for faithfully admonishing one of his parishioners of the near approach of death. This almost naturally leads me to remark

Fifthly, his courage in the confession of Christ before men. He was often exposed to obloquy and reproach on this account. But he did not shrink. He was one of those who repudiated that pestilential notion (now, thank God, almost annihilated) that the clergy are the church. He knew and felt that he was a member of the church, and had, as such, a duty to perform; and boldly and zealously did he perform it, ever ready with heart and hand to come forward. It will be, I doubt not, in the recollection of some present, how, when, a few years ago, the socialist and chartist bodies exhibited their hatred to all religion, and in particular to the established church, by combining to throw into confusion a public meeting, Dr. Favell manfully stood forward, and, mainly through his bold, energetic, and eloquent address, the tide was turned, and, in spite of most disgraceful proceedings, the resolutions were carried, and the cause of God and of the church triumphed. On that occasion I find the following entry in his diary: "I am quite satisfied that the only means of promoting the peace and happiness and prosperity of the country is by the diffusion of religious truth; and I am just as fully convinced that the only efficient instrument for effecting that is the established church."

His constant labours for the Church of England Instruction Society will long be remembered with thankfulness. But I fear I must say there were not wanting those who sought to allege these his Christian labours as a zealous layman, in defence and dispersion of the truth, as a blot and stain upon him, and who would have it supposed they were inconsistent with his professional avocations; but I never heard that any such allegations could be substantiated; and I believe that those who made them were sadly too much imbued with the spirit of the men in olden time, who said, with re-

ference to Daniel, "We shall not find any occasion against him, except we find it against him concerning the law of his God." I trust, however, that his example will influence many more laymen fearlessly to confess Christ before men, and never to be wanting in their day and generation to speak a word for Christ, while they themselves do humbly walk with Christ.

Sixthly, his spirituality of mind. This was evinced by his love of Christian society, and by the jealousy with which he questioned himself on this subject. He writes: "Do I sufficiently value the society of those who are going heavenward? Am I only an intruder?"

"O Holy Ghost, be thou my guide,
My constant, faithful stay;
And bring me from this murky night,
To cloudless, nightless day."

On the coronation-day of queen Victoria, he remarks: "The day was splendid, and harmonized well with the happiness which beamed from every countenance. Probably I shall never see another coronation-day in this world. O, may God grant that I may so walk, as finally to receive an imperishable crown when this world shall be no more." After an evening spent among Christian friends, he remarks: "What a much more rational and Christian way is this of spending an evening, than card-playing and dancing! Surely we have need of the sanctifying influence of the Holy Spirit as much in our hours of leisure and recreation, as of his guidance and direction when engaged in the active duties of life. I am by no means certain that our leisure hours are not our most dangerous ones." A poor woman had told him that Christ was all her desire: he notes it down, adding, "Is he all mine?" In the dark and gloomy month of November, he writes: "What need they care for external gloom, who have the Lord for their light?"

But, in the last place, I mark his habitual thought of, and preparation for, death. I am quite struck with this. He seems almost in spirit to have penetrated the veil that hides this world from the next, and to have lived realizing the fact that this life is a part of the next. It is the seed-time: eternity is the harvest. And, brethren, "Be not deceived: what a man soweth that shall he reap." On one occasion he writes: "How difficult a thing is it to realize the idea of our own death! Nothing is more certain than that we must die, yet we secretly feel as if we should not taste death. O Lord, prepare me for death, whenever it shall please thee to call me hence: prepare me for judgment before thy throne: prepare me for glory in thine everlasting kingdom."

In his first illness he writes: "I have been called upon to suffer the will of God upon a sick bed. Though cast down, I was not forsaken, and am thankful to record that my strength was equal to my day. I enjoyed perfect peace. My constant prayer was neither for life nor death, but for entire conformity to the will of God."

At the beginning of this year he writes: "What may be the events in store for me this year I cannot possibly know; but I desire to be passive in the hands of my God. O that I may be enabled to walk in closer conformity with his

holy will, and to adorn the doctrine of God my Saviour in all things." And a little further I find this prayer: "O Lord, do thou enable me to live in continual preparation for the hour of my departure. Keep me from all wilful sin and transgression. Wash me in the all-cleansing blood of Jesus. Quicken me by thy Spirit, guide me by thy counsel, and prepare me for thy glory: all which blessings I ask in the name and for the merits of my only Redeemer and Saviour."

Those who knew our departed friend the best thought they observed in him, if I may so speak, a premature ripeness for another and a better world—premature for us, but not for him. This is emphatically a case in which

"'Tis the survivor dies."

His was the bending of the ripening ears of corn as the days of harvest drew nigh: the fuller and heavier it became, the nearer the sickle it stooped.

I will detain you no longer. I have rather sought to set before you how he lived than how he died: I think it the wiser and the safer course. On the last Sunday of his stay on earth, he was vouchsafed the privilege to partake of the supper of the Lord; and on the following Thursday he was translated without a pang, to drink of that wine new in his heavenly Father's kingdom.

"He sets, as sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven."

THE EXISTENCE OF MYSTERIES IN A DIVINE REVELATION NO VALID ARGUMENT AGAINST ITS TRUTH.

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NO. I.

THE holy scriptures profess to have been "given by inspiration of God" (2 Tim. iii. 16), and to contain a revelation of his will and purposes to man; and, though in points essential to our happiness and duty the language which they speak is perfectly intelligible to all, and the rules of life which they lay down are clear and perspicuous, yet it is not to be dissembled that they contain "some things hard to be understood" (2 Pet. iii. 16)—mysteries beyond the comprehension of the very wisest of men. The word *μυστήριον* (which we translate "mystery") is derived from *μύω*, "to shut up," and properly denotes something hidden, withheld, and unknown, either wholly or in part; and, when used in the scriptures, does not always refer to things beyond the reach of human understanding. Thus, in Matt. xiii. 11, it is used with reference to matters concerning the plan of salvation, which were disclosed by our Lord in his explanations of his parables to certain persons only, who had become his disciples, but were not yet revealed to the multitudes. The English word "mystery" is, however, generally used in a sense somewhat different. In Johnson's dictionary it is defined as "something secret or hid-

den." In Bailey's dictionary (published in 1730) we find the following meaning assigned to it: "Something difficult to be comprehended;" and "mysteries of religion" are explained as "those truths that have been revealed by divine revelation, beyond the reach of human reason." In this sense the word is now used with reference to the existence of mysteries in the holy scriptures. Some readers of these scriptures are not only distressed by their existence, but are harassed by objections deduced, by the unbeliever, from the very nature of the difficulties which occur. For the sceptical and philosophical inquirer, irritated by every obscurity which checks the aspirations of his mind after universal knowledge, or gives him but an indistinct view of those mysterious beings whom he desires to see "face to face" (1 Cor. xiii. 12), and reflecting on nothing but his own disappointment, condemns without reserve every thing which serves to retard his ambitious progress. Feeling that their obscurity teaches him the limited range of his intellectual vision, and mortified by the humiliating lesson, he maintains that a variety of passages in scripture are so abstruse, as to be not only unintelligible, but also irrational; and he consequently rejects their authority as a divine revelation, upon the ground that the very existence of mysteries in a divine revelation is a valid argument against its truth. This is a serious accusation; and, assuming on the present occasion the personality, unity, omnipresence, omniscience, omnipotence, and eternity of the Deity (see Paley's *Natural Theology*, c. 23, 24, 25, and 26), to be admitted by the objector* and also the probability that he should communicate a revelation of his will to man (see Paley's "Evidences," c. 1, and Horne's "Introduction," vol. i. c. 1), it becomes a matter of importance to show that the existence of mysteries in a divine revelation (such as that which we acknowledge) is no valid argument against its truth.

If we reflect that God is an omnipresent Being, who upholds and governs all things both in heaven and earth, and inquire *how* he is present with us though invisible, or *how* this invisible presence is extended through illimitable space, no reply can be given. Who can explain the omnipresence of the Deity, or lead us one step beyond the simple fact that this is one of his attributes? The unseen God, who compasseth our path and knoweth our very thoughts, is at the same moment equally present in all worlds, and equally cognizant of all his creatures. He, who is thus omnipresent and omniscient, is omnipotent also, and has been so from all eternity: the same great God, who numbers the very hairs of our head, sustains the universe. Yet "such knowledge is too wonderful for" us, we "cannot attain unto it" (Ps. cxxxix. 6); for, as soon as we attempt to study the Divine nature, we are surrounded with difficulties, and taught the imperfection of our present capacities; since we can form no adequate conception of any of God's attributes. Moreover, our knowledge is so limited, partial, and indistinct, that God is to us a mystery, not only in his being and

* "God's eternity, his being all one single act, his creating and possessing all things, and his being every where, are things that are absolute riddles to us: we cannot bring our minds to conceive them; and yet we must bring our minds to believe that they are so; because we see much greater absurdities must follow upon our conceiving that they should be otherwise" (Bp. Burnet on the First Article, p. 44, Page's edition).

attributes, but also in the daily "operation of his hands" (Ps. xxviii. 5). If from the nature of the Deity we turn to many of those natural objects which are continually presented to our view, we can neither explain nor comprehend them. For, after the most attentive and unwearied pursuit of knowledge, what is there that our limited intellect can be said fully to comprehend? Human reason, however enlarged, has its bounds, beyond which it cannot pass; and, even within the circle of its knowledge, it sees as it were only the surface of things, but cannot penetrate into their interior powers and principles. "Alas!" said the great sir Isaac Newton, when congratulated on the vast acquisitions which his powerful mind had brought to science, "I have been gathering a few pebbles only on the shore of the great ocean of truth!" Even in those works of nature with which we are best acquainted, there are depths which we cannot fathom, so that we are compelled to confess the imperfection of our knowledge; inasmuch as we can only guess a little, understand less, and thoroughly comprehend nothing.

It has evidently pleased the Deity to envelope most of his works in mystery, and to unveil only such parts of them to his creatures as are necessary for the promotion of their comfort or the regulation of their conduct. While, therefore, he has scattered over the face of nature a profusion and variety of blessings, with the properties of which, so far as can be needed for any *practical* purposes, not only men but even beasts are conversant, yet their modes of being and their hidden substance and nature have baffled the search of philosophy in all ages of the world. The whole creation abounds with mysteries; and the most common and familiar objects, the most contemptible worm or weed that we tread under our feet, will, if we attempt to explain or investigate their secret properties, present obstacles not to be surmounted by the most able inquirer; so that the truth is, we cannot be said to *comprehend* any being whatever, even the most simple animal or plant. For if we say, what is acknowledged as a fact, that "life is the property of animals," we speak of a subject (*viz.*, life) which is truly a mystery to us. Again, when we say "the grass grows," we assert a mystery, since no one can explain *how* it grows. Who has yet been able fully to develop the theory of the tides, and to account, upon any sure and satisfactory grounds, for the ceaseless ebb and flow of the vast ocean? Where is the man who can explain those laws which govern the course of the wind, or can "tell whence it cometh and whither it goeth" (John iii. 8)? Are not many of what are termed "the laws of nature" (such as gravitation and magnetism) mysteries to us, since our knowledge of all is limited? Moreover man is himself a mystery in his existence, in his growth from childhood, and in his decline from all his natural powers through second childhood to the tomb. Of our own existence, and of the vital union of mind and body, we cannot doubt, since man is evidently endowed with an active principle entirely distinct from his body; for, when his body has arrived at maturity and perfect strength, his mind continues to increase in wisdom and knowledge; when his body is feeble or sinks into decay, his mind is often in full vigour; or at other times, when his

body is in health, his mind feels grief and anguish all its own. Yet who can explain what is the spring of life, or the principle of motion and activity within us? Who has been able to define the seat of the mind, to determine its precise situation, or to show where its operation commences and terminates? Who can say where lies the bond of union between mind and matter in our own persons, by what ties and ligaments they are conjoined, or by what contact a material and immaterial substance can reciprocally act upon each other? How all this is effected, and the manner of our living, moving, and thinking, the wisest man living is unable to explain; yet who doubts the existence of his mind and his body, or denies that he lives, moves, and thinks?

Seeing, then, that not only the very existence of the Deity, but also his most ordinary operations, are mysteries far beyond our comprehension (so that we are compelled to acquiesce in the expression of devout admiration uttered by one of old: "Lo, these are parts of his ways; but how little a portion is heard of him! but the thunder of his power who can understand?"—Job xxvi. 14), the existence of mysteries in a revelation given by him to man can surely in itself afford no reasonable grounds for suspecting its truth. He, who would deny the truth of a divine revelation because it contains mysteries, should, to be consistent, first explain the mysteries which confessedly exist in God, in nature, and in himself; for the existence of mysteries affords no more reasonable ground for cavilling in the former case than it does in the latter. Since every part of nature is replete with mysteries impenetrable to our reason, why should it be expected that a divine revelation which proceeds from the Author of nature should be entirely exempt from them? That God should make a communication with all the simplicity of a man, without once introducing an allusion to matters unknown to him, or too high for his ordinary perceptions, appears as inconceivable as that a philosopher should speak with the homeliness of a rustic, without once referring to principles of science which are unknown or incomprehensible to the labourer. Consequently mysteries are to be expected as almost necessary in a communication from that omniscient Being who, when he speaks at all, may reasonably be expected to speak of matters beyond the grasp of the limited comprehension of man.

In the existence of mysteries, therefore, in a divine revelation, what actual difficulty is there so great as the absence of all mysteries would be? Reason itself would be startled if it felt itself able to fathom the depths of an alleged revelation. Did it contain no facts and truths equally above the reach of the learned and of the ignorant to find out for themselves, it would not be a *revelation*; and, did it contain nothing more than we could easily comprehend, while it professed to deal with such subjects as the Divine nature and the Divine purposes, we might reasonably doubt whether it came from God, and suspect it to be rather a work of man's device. Consequently, as the absence of all mysteries from a divine revelation would tend to raise suspicion of its truth, so their existence, instead of being a valid argument against its truth, is rather to be regarded as one of the marks of its divine origin.

GOD WAITING TO DISCOVER REPENTANCE, AND TO ACCEPT THE PENITENT:

A Sermon,

[For the commencement of Lent],

BY THE REV. ROBERT EDEN, M.A.,

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JOB xxxiii. 27, 28.

"He looketh upon men; and, if any say, I have sinned and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit; and his life shall see the light."

Of how ancient date is God's mercy to man, you may learn from the passage which has been just recited. The book from which it is taken is one of the remotest antiquity; and yet it contains a statement as descriptive of God's yearning tenderness to repentant sinners, as any that can be found throughout the whole bible, or among the most entreating notes of the gospel of the Son of his love. It tells us of God, that "he looketh upon men; and, if any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit; and his life shall see the light."

I. The first truth that meets us in these words is this, that God's eye is fixed upon every individual of the family of man. This truth, elementary as it may seem to us, and so obvious as not to need that we should remark upon it, is a truth which we should never have known, had it not been expressly revealed to us. The very opposite sentiment, the negation of this truth, was maintained by some of the most eminent heathen philosophers. Their notions of the Deity were such as led them to conceive it impossible that he should be in any way concerned with the things of this our world. Setting out with the false tenet that the world was, in its existence, from eternity, they could feel none of the force of that argument which maintains that the Creator of the world cannot disregard the world he has created. They considered God as dwelling in a region infinitely above this our world, and occupied with objects of contemplation so transcendently great, that it would be impious to suppose him to be distracted by the consciousness, much less interference with any interests, below or besides himself. The scriptures alone could throw light on this point; and they tell us that God "looketh upon men;" "though he hath his dwellings so high, yet he humbleth himself to behold the things that are in heaven and earth."

But it is something more than the mere beholding of this lower world, of which this passage speaks. God looketh upon men, not as a spectator, to be amused with the proceedings of those that are moving upon the

earth: he has an object in the look which he casts upon the sons of men. It is the look of one who knows that he is the Judge of all the earth, and that from the sentence of his lips shall one day proceed the destiny, the unchangeable destiny, of each individual of those multitudes that are beneath his eye. "It is he that sitteth upon the circle of the earth; and the inhabitants thereof are as grasshoppers;" but, small and insignificant as we should conceive them to be in the eye of his exalted greatness, he knows that they must everlastingly stand or fall by his favour or his frown. The look therefore, which he casts upon them, is full of tender interest. But, when God looks down upon the human family, he sees a race, who do not only hang upon his sentence, but who have also fallen away from their allegiance to him: he sees those whose sins "have separated between them and their God;" and he knows that, if they return not to him, they must be ruined everlastingly. His look, therefore, is one of intent expectation. He knows long since what they are—that they are but dust, and that, when the dust shall return to the earth as it was, then "the spirit shall return unto God who gave it;" that it shall then find its eternal abode among the "spirits of just men made perfect," or among those lost souls that are consigned to the regions of despair. With this full knowledge of their past history and future prospects, he looks on them with intent expectation. He knows what they are, and whither they are tending; but, do *they* also know? He looks to discover how it is with them at this moment; whether or not they shew any symptoms of being aware of their condition. He would discover what is in their hearts to do; what they will do next; whether they will go on still in wickedness, or whether they will bethink themselves, and return. "He hath no need" (it is said) "of the sinful man:" the sinner can neither assist God's purposes, nor add to his complacency: the look, therefore, which God casts upon him springs from pure compassion: he "waiteth to be gracious." He carries in his hand his glittering sword; "and he looketh upon men," not that he may strike with that sword, but that, finding them laying down the arms of their rebellion, he may return it to its sheath.

God loves to see occasion of doing good to man: he delights in shewing mercy. "O that my people had hearkened unto me, and Israel had walked in my ways." This is his pathetic lamentation over those who had long and obstinately resisted his goodness. To backsliding Ephraim he makes a similarly tender appeal. "How shall I give thee up,

Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me: my repentings are kindled together." God is represented by his prophet as reasoning with sinners upon the strange inconsistency of their conduct in remaining at a distance from him, as astonished and pained at the pertinacity with which they cleave to sin, and as listening—attentively listening—if he can hear any thing drop from their lips which discovers but the slightest disposition to turn unto him: "Moreover, thou shalt say unto them" (these are his words to Isaiah), "Thus saith the Lord: Shall they fall, and not arise? shall he turn away, and not return? Why then" (the style of one who is grieved for the case he speaks of)—"why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done?" what have I contributed to the aggregate of sin? Repentance, brethren, begins in a serious inquiry into ourselves, what we have been doing all the days of our past life which we spend as a shadow, but which, brief as it is, is but the threshold of our being, and from which we enter upon a state the character of which will be determined by what we have been doing in this. God is continually "hearkening and hearing;" but how few does he hear speak aright—speak the words which he desires to hear, in order that he may fasten upon the first slightest symptom of repentance, and shew mercy to them! Let there be even the least sign or token of such a state of mind, and it is enough for his merciful purpose; but "no man repented him of his wickedness"—none stopped short in amazement at his own folly and in alarm at what must be the end of it, saying, "What have I done?" but, on the contrary, "every man turned to his course," eager to do evil, and scornful to be curbed, "as the horse rusheth into battle." In this attitude of compassion our God continually stands: not once only, but every day, is the Lord looking down "from heaven upon the children of men, to see if there are any that will understand and seek after God." His eye is fixed upon guilty nations—upon our own nation, "sinful nation" as we are, "a people laden with iniquity, a seed of evil-doers, children that are corrupters, who have forsaken the Lord, provoked the Holy One of Israel unto anger, and are gone away backward." His eye is fixed upon guilty cities, whose sins cry unto heaven for vengeance, and who, while bowing down at the shrine of wealth

and luxury and refinement, "regard not the Lord, nor the operations of his hands:" it is fixed upon guilty individuals, who, though they have had every expedient tried with them, which long-suffering mercy could devise to bring them to repentance, have yet "made their faces harder than a flint, and refused to return:" upon these nations, cities, and individuals, he is even now looking, to see if they will be "learned and understand;" "therefore does the Lord wait, that he may be gracious unto them; and therefore will he be exalted, that he may have mercy upon them."

II. And thus we come (which is our second point) to that for which God "looketh upon men," which is the full confession of sin: "He looketh upon man, and if any say, I have sinned and perverted that which was right, and it profited me not;" where we see that the first element of contrition is,

1. An acknowledgment of sin's essential guilt, as a perversion of that which is right.

We very much mistake the nature of sin, if we look upon it merely as the breaking of a commandment imposed upon us. Sin is, indeed, declared to be "the transgression of the law;" and that law we know is the law of God. The command of God would be compulsory upon us under any circumstances; and it were vain to resist it. If it were possible to conceive of any one of God's injunctions that it was unjust, we must bow the head in submission; for, in opposing it, we should be found to "wage a war with Omnipotence:" we should ask in such a case, "Why dost thou strive against him; for he giveth not account of any of his matters?" But the law of God is no arbitrary thing; and, though the terms "possible" and "impossible," have generally no application to God, yet it would be true to say of his law, that it cannot be other than it is. The law of God is not good because he has commanded it; but, because it is good, therefore has he commanded it. To feel this distinction, and continually to keep it before our view, is indispensable to true repentance. Unless we see that the laws of God are constructed upon the principles of what is morally and inherently and unchangeably good, we shall never sincerely come to God. The repentance of which the bible speaks is a return to God; and to what can we return, if it be not to that standard of good from which we ought never to have fallen? "I have perverted that which was right," is, therefore, the language of an enlightened repentance: it is an acknowledgment that "we have left undone those things which we ought to have done, and" that "we have done those things

which we ought not to have done." This essential rectitude is what God claims for himself: "I the Lord speak righteousness: I declare things that are right." This David asserts of God's law, when he says: "The statutes of the Lord are right:" "I esteem all thy precepts concerning all things to be right." And it was this which Paul, when the eyes of his understanding were enlightened, so freely confessed, though he thereby proved himself a transgressor: "Wherefore the law is holy, and the commandment is holy, and just, and good." What is the character of our confession of sin, if we ever are led to confess it at all? Do we lay bare before our own sight its real evil, as committed against a holy law? or do we endeavour to hide this matter from our eyes? When reminded of our sin and urged to confess it, do we remember that the "strength of sin is the law," and that it is that law which gives to our sins all their condemning power? Does the specific evil of our sin present itself before us as being this—that we have sinned in the eye of the law, shewing us! what was right, so that we are without excuse? Knowing that we have "sinned in the law," do we confess that it is strictly righteous in God to judge us "by the law"—yea by that law, the penalty of transgressing which is death? Yea, brethren, we should do well in confession to reckon up how often we have "perverted that which was right," by willing, wilful, unrighteousness; perverting, or torturing (as the word implies) the commandment itself, the very rule of right, by some weakened interpretation of it, by some self-indulgent gloss; thus, in effect, saying of it: "The Lord saith"—albeit God hath not spoken it—and defacing those characters which God's finger has engraved, that we may serve our own heart's lusts, and embolden ourselves in the thing that God hateth.

2. But genuine confession will not only allow sin's guilt, as the perversion of what is right; but it will explicitly confess the fact of sin: "I have sinned." This is its free acknowledgment. It is to this state of mind that the church calls us in the exhortation at the commencement of the service, when we are warned not to "dissemble nor cloak our manifold sins and wickednesses before the face of Almighty God, our heavenly Father." The first and most indispensable step in a return to God is to confess that we have committed the sin. If this be not done, the heart is still hard, still alien from God, still "dead in trespasses and sins:" the sinner has yet to take the most preliminary step. He is not in a condition to receive God's mercy; for he has given no intimation that

he deems himself in need of mercy. He has that "proud look and high stomach," of which God hath said, "I will not suffer it." Against one who remains in this state, it is written, "He that covereth his sins shall not prosper; but whoso confesseth (and none but he), and forsaketh them, shall have mercy." This is the point to which the sinner must be brought before God's compassions can reach him. You have a remarkable example of this in the sin of David. When Nathan, who was sent by God to David, to bring his sin to his remembrance, had told the tale of the rich man's oppression, in the form of a parable, and had drawn from him the most unhesitating verdict of guilt, so long as he had no suspicion that the application of it was to himself—"The man that hath done this thing shall surely die"—the prophet, who had in reserve the words of consolation from God, knew too well the nature of his errand to pronounce those words at this stage of the proceeding. He presently disclosed to David, "Thou art the man;" and, when, after pressing upon his conscience all the particulars of his sin, he drew from him this confession, "I have sinned"—he knew that the time was arrived when he should say, "The Lord hath put away thy sin."

We must not only be brought to allow that thus and thus have we acted, but that in so acting we have sinned: we must neither deny the charge, nor stand upon our own justification. And this we must be ready to do, not only in general terms, but with particular appropriation of the charge of sin. Many will include themselves in such general admissions of guiltiness, who would even stand on the defensive, if what they confess collectively were brought home to them as an individual crimination. There is even a danger lest our "general confession" should thus nourish an impenitent state of heart; and we should say that it did have this effect in the case of any who know not what it is to be frequent in private confession to God; who are unwilling to set in order before their own eyes the many violations of God's law, of which they have been guilty in thought, word, and deed. Particular confession only can justify general confession: he who only can bring himself to join in the public form, while lost in the crowd of delinquents, will do well to fear lest he have yet to learn the first rudiments of godly sorrow. He, who says, "I have sinned," with genuine contrition, will be not only special in his confession, but also universal. He will spare no sin before "the throne of the heavenly grace," any more than he would spare it for indulgence in the

life. He will say of none, "Is it not a little one?" in confession, any more than in act.

The confession of the prodigal son was of this unsparing kind: "Father, I have sinned against heaven, and before thee." In form indeed it was general; but virtually it was of the most special character, and specially comprehensive, for it took in the prodigality of the whole of his past life. There is no enumeration of his acts of sin; but we know that conscience, in his case, had already done that work. It was the long review (for he had had time enough) of instances of despised goodness, which had brought him, in spite of the bitterness of so doing, to make the confession. Conscience had already accurately drawn out her catalogue of guilt; and he had subscribed to its truth; and, when he said, "Father, I have sinned against heaven, and before thee," he had his guilt concentrated before his view: he had it all upon his heart; and he hastened to disburden himself in a heartfelt and heart-afflicting confession.

Such, too, was the publican's acknowledgment of his sin. The proud Pharisee stood, and drew out a list of his merits before God: it was short, but it probably contained them all; the scantiness of his virtues enabling his memory to be exact. The publican has no enumeration upon his lips, only because the amount pressed too heavily on his heart. In saying, "God, be merciful to me a sinner," he named no one sin, but he struck at all. And so, brethren, it will be with ourselves, with any of us who earnestly repent, and are heartily sorry for our misdoings, to whom the remembrance of them is really grievous, and the burden of them intolerable. If each of us says, "I have sinned," knowing what he saith, he will not attempt to hide any one of his sins; and whoever amongst us sincerely confesses one will be ready to plead guilty to all. There is another element of genuine confession, besides the guilt and personality of sin—

3. Its folly; its disappointing and deceptive folly: "I have sinned, and perverted that which was right; and it profited me not." This stands last in the sentence; but it is first in the discovery. Not until sin has been found out to be a liar in its promises, are the eyes opened to see it in its true colours. Sin pretends to bring profit: it takes advantage of that craving cry, "Who will show us any good?" and it comes forward, with lying effrontery, and says, "I will satisfy thy demand." Satan is too skilful to present a temptation without a bait. He did this to our first parents, when he would ruin our race: "Ye shall be as gods." With

how fearful an emphasis it may be said, "It profited them not," let the sentence of condemnation that lies on us, their posterity, sufficiently prove. With the same expedient (though with a different result) did the tempter assail the blessed Saviour, when, "taking him up into an exceeding high mountain, and showing him all the kingdoms of the world, and the glory of them, he said unto him, 'All these things will I give thee, if thou wilt fall down and worship me.'" If our divine Head and the Heir of all things was tempted with profit, then we must not expect to be free from the same temptation—may we only have grace to present as effectual a resistance. It is with this same promise of profit that sinners are represented as enticing unstable souls: "We shall find all precious substance (this is the ruining mistake of thousands, that they are dazzled by some precious substance in the distance, though sin never fulfilled one of its promises by giving what is either 'substance' or 'precious,' but shadow and vanity), we shall fill our houses with spoil: cast in thy lot among us: let us all have one purse." But the experience of all at the last is, "It profited me not;" nay, more (for this is only a figure to signify a much stronger truth, that sin is exceedingly dangerous), it is found at the last to ruin both body and soul with an everlasting destruction.

Brethren, hell is, and will be, full of the words of repentance; but no fruits of repentance shall be found there: the damned shall not find amendment in themselves, nor mercy from God. Do we hunger and thirst for something that shall profit us, and are we tempted to lend an ear to sin, when it promises to feed our appetite, would we know what is to be got by sin, the answer is at hand: "It profiteth us not:" "Have no fellowship with the works of darkness;" for they are "unfruitful" works. When there is to be a balance of the profit and the loss, all the gains of sin, when added together, will fall far short of countervailing the damage. Are any of us true penitents; then you are ready to confess now what the impenitent shall be forced to confess at last; yea, how mortifying soever it may be, you will even publish the confession: "What fruit had we, then, in those things whereof we are now ashamed? for the end of those things is death." We have "perverted that which was right;" and "it profited us not."

III. Mark (in the third and last place) that such penitent confession shall turn to our unspeakable advantage. If any thus humble himself for sin, "he will deliver his soul from going into the pit; and his life shall see

the light." There is involved in these words, brethren, a truth of awful import to us all—that sin unrepented of and unconfessed leads down the sinner into the pit. What that pit is the scriptures plainly teach us: it is spoken of as the "bottomless pit," as that pit in which those that are found therein "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;" where they "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever;" as that place "where," it is said, with thrice-repeated emphasis, "their worm dieth not, and the fire is not quenched;" a place of everlasting destruction from the presence of the Lord, and from the glory of his power." It is necessary that the ministers of religion often remind their hearers of this awfully real truth, and that those who hear bear to be often reminded of it. "Knowing the terrors of the Lord, we persuade men:" we use not the terrors of religion as our main argument; but we may not keep them out of sight: we know that there are terrors in reserve for the impenitent; and the knowledge of it quickens our earnestness. If salvation be from a "wrath to come," then we preach the gospel of salvation to you, when we place before you the reality of that wrath from which we would have you be saved. The certainty of these consequences to unrepented sin is remarkably implied in the words before us: "He shall deliver his soul from going into the pit:" without any express announcement that sin leads to the pit of hell, it is assumed and argued upon in a manner that conveys the idea of an inevitable result. It is like (in this respect) to another scripture, where God, with beseeching earnestness, calls upon sinners to return to him: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be" (what it must otherwise be) "your ruin. Make you a new heart and a new spirit; for why will ye die, O house of Israel?" Nothing can more strongly evidence the evil of sin, and the indispensable need for a deep repentance, than the immensity of the issues that (we are here taught) hang thereupon. God "will deliver his soul from going into the pit; and his life shall see the light." Confession of sin, springing from genuine repentance, is connected not only with escape from evil, but with the introduction to all good: "his life shall see the light;" shall be happy in everlasting life and joy; shall live and rejoice before God; shall be made partaker of all good that is contrasted with the "pit" from which he is delivered; shall

share the vision and fruition of God, who "dwelleth in that light which no man can approach unto;" shall be deemed "meet to be partaker of the inheritance of the saints in light."

1. We say, then, brethren, in concluding this subject, learn to view confession of sin as a duty of the first importance. The notion of it has been perverted, indeed; and the way in which it should be performed most unscripturally misrepresented by a church, who has defaced almost every truth which she has handled. That church will have confession to be made to men, to the priests of her communion—an arrogant demand, with which though millions of sinners have complied, and still comply, we must never cease to protest against it. We would not that you should confess unto us, the word of God sanctions it not; but we entreat you, we urge you, we enjoin you, to confess your sins unto God. You have no right to the least tranquillity of mind until you have done so: you have no right to the blood of Christ until you have done so. "Repentance towards God"—this goes before "faith towards our Lord Jesus Christ;" and what is "confession" but repentance speaking? You may build up an edifice of hope without confession; but you will have daubed the walls thereof with "untempered mortar:" you will be covering up, and seeming to heal, a festering wound; but its malignity will only strike deeper into your system, and work death. In confession alone, distinct, personal, individualizing confession, which says, not only, "I belong to a sinful species," but "I have sinned actively, and perverted that which was morally right, and therefore binding upon me," in such confession only have we good authority for trusting that God hath for Christ's sake put away our sin.

2. We remind you, once more, that the language of confession in our text every living being has reason to make his own. "I have sinned," is a form of words we may all claim. Let conscience and memory have their free exercise, and they will reckon up a dismal catalogue of sins from youth upward, even until now; sins which we would not for any price that man should ever know. Here, then, is sad but copious material for confession. But there is one sin, of which we have all been guilty; and "what is that?" you will ask. It is the sin of "neglecting the great salvation." "Who can say, I am pure from my sin," in this respect? Confess this sin habitually, daily; and even for this, by the Saviour's merits, you shall have mercy.

Subsidiary Reading.

AN ACCOUNT OF THE SALT MINES OF WIELITSKA*.

THE earth which we inhabit is known to be an immense globe, or ball, the girth of which is 25,000 miles, and the diameter 8,000. From any part of the surface, therefore, to the centre, is 4,000 miles; but all our efforts have not enabled us to penetrate into the interior one mile, or the 4,000th part of the distance. We dig mines to extract iron, tin, coals, salt, and various other articles which Providence has thus placed within the reach of our industry; but the deepest is no more to the whole thickness of the earth than the sting of a bee to the whole body of the horse it pierces. What materials may lie at greater depth in the bowels of the earth we are as ignorant of as we are of many of the various kinds of animals that swim in the ocean. It has been very truly said, that our knowledge is exceedingly small in comparison with our ignorance; and yet we have every reason to be satisfied with what we know, seeing the Supreme Goodness has abundantly furnished his creatures with the means of support in this life, and set before them the sure and certain means of attaining to a better.

Of all the mines which the labour and industry of man have opened, the salt mine of Wielitska, in Poland, is the most extensive, and the most remarkable for the curious appearances it presents. The following is the account given by a traveller, who visited it not many years ago:—

"At Wielitska, a small town about eight miles from Cracow, this wonderful mine is excavated in a ridge of hills, at the northern extremity of the chain which joins the Carpathian mountains, and has been worked above six hundred years.

"There are eight openings, or descents into this mine—six in the fields, and two in the town itself. The openings are lined throughout with timber; and at the top of each there is a large wheel, with a rope as thick as a cable, by which things are let down and the salt is drawn up.

"Upon our arrival at Wielitska, we repaired to the mouth of the mine. This entrance is like a narrow dark well, and is sunk to the depth of 500 feet. Having fastened three separate hammocks round the great rope employed in drawing up the salt, we seated ourselves in a commodious manner, and were gently let down the shaft of the mine, for 160 yards below the first layer of salt. Quitting our hammocks, we passed a long and gradual descent, sometimes through broad passages, or galleries, capable of admitting several carriages abreast; sometimes down steps cut in the solid salt, which had the grandeur and commodiousness of the staircase in a palace. We each carried a light, and several guides preceded us with lamps, the reflection of which from the glittering sides of the mine was extremely beautiful.

"When arrived at the bottom, the miner contrives to extinguish his lamp, as if by accident, and, catching the stranger by the hand, drags him through a narrow creek in the body of the mine, where there bursts upon his view a little world, the beauty of which is scarcely to be ima-

* From "Amusing Stories." Christian Knowledge Society London.

gined. He beholds a spacious plain, containing a kind of subterraneous city, whose houses, carriages, roads, &c., are all scooped out of one vast rock of salt, as bright and glittering as crystal; while the blaze of the lights continually burning for the general use, reflected from the dazzling columns which support the lofty arched vaults of the mine, and which are beautifully tinged with all the colours of the rainbow, and sparkle with the lustre of precious stones, affords a more splendid and glittering prospect than any thing above ground can possibly exhibit.

"Through the midst of this plain lies a road, which is always filled with carriages laden with masses of salt from the farthest part of the mine. The drivers are generally singing; and the salt looks like a load of gems. A great number of horses are kept in the mine, and, when once let down, never see the daylight again.

"The instruments principally used by the miners are pickaxes, hammers, and chisels, with which they dig out the salt in the form of huge cylinders, each of many hundred-weight. This is found the most convenient method of getting it out of the mine; and, as soon as got above ground, the masses are broken into smaller pieces and sent to the mills, where they are reduced to powder. The finest sort of salt is sometimes cut into toys, and often passes for real crystal.

"The salt is called *ziebna*, or green salt, though the colour is iron-gray, and, when pounded, appears like our brown salt. The quality improves in proportion to the depth: towards the sides and surface it is mixed with earthy or stony particles; lower down it is said to be pure, and to require no process before it is used. The finest of this gray salt, however, is of a weak quality when compared with our common sea-salt; it is, therefore, undoubtedly by no means pure, but blended with other substances, though it serves for common purposes.

"The mine appears inexhaustible, as will easily be conceived from the account of its dimensions: the known breadth is 1,115 feet, length 6,691, and depth 743; and the best judges on the spot suppose, with great probability, this solid body of salt to branch into various directions, the extent of which is unknown.

"The guide does not forget to point out to the stranger's attention what he considers the most remarkable curiosity of the place—several small chapels excavated in the salt, in which mass is said on certain days. One of these chapels is thirty feet long and twenty-five broad: the altar, crucifix, ornaments of the church, and statues of several saints, are all carved out of the salt. Many of the excavations or chambers are of an immense size: some are propped with timber, others by vast pillars of salt; several, of large dimensions, are without support in the middle. I remarked one in particular, which was thirty feet in height, and so extremely long and broad, as almost to appear without limits amid the subterraneous gloom: the cross of these vaults is not arched, but flat. The immense size of the chambers, with the spacious passages or galleries, together with the chapels and sheds for horses, probably gave rise to the accounts of some travellers that these mines contain several villages, inhabited by colonies of miners who never see the light. There is cer-

tainly room sufficient; but the miners have no dwellings underground, as they do not remain below more than eight hours at a time, when they are relieved by others. We found these mines without damp or moisture, observing in our whole progress only one small spring of water, which is impregnated with salt."

Such an enormous mass of salt exhibits a wonderful phenomenon in the natural history of the globe. According to Cluetard, who visited these mines, and published a treatise upon this subject, the uppermost bed of earth, at the surface, is sand; the second, clay, occasionally mixed with sand and gravel, and containing petrifications of marine bodies; the third, lime-stone: from which circumstances he conjectures that this spot was formerly covered by the sea, and that the salt gradually sunk to the bottom, according as the sun's heat carried off the water in the state of vapour.

These mines have been worked above 600 years, for they are mentioned in the Polish history so early as 1237, under Powtolski, the king of Poland; notwithstanding which, there is every reason to believe that the bed of salt which still remains would afford a supply for as many centuries to come.

The Cabinet.

THE HANDWRITING OF ORDINANCES.—See, then, in review, the benefits of which St. Paul here speaks, when the handwriting of ordinances is cancelled. The law was laid down before the Israelites; and they bound themselves by a promise, saying to Moses, "All that the Lord our God shall speak unto thee, we will hear it and do it." The law was not thus plainly revealed to the Gentiles; but still there was a law of nature and of conscience, distinguishing between good and evil; so that they who followed their conscience and reason might do by nature the things contained in the law, "fearing God and working righteousness." Hold up this writing of ordinances—this law that is "holy, just, and good"—before a man, and examine, according to that law, his thoughts and words and works; will it not be contrary to him, and condemn him? Could any man be able to say, "I have continued in all things that are written in the law, and done them"? Has not "the law in his members" overcome "the law in his mind," so that, "when he would do good, evil was present with him"? Here, then, is a debt incurred, concerning which it must be confessed we have nothing at all to pay; and there is but one hope—that it may be blotted out. It has been blotted out. Jesus Christ has cancelled it, taking it out of the way, and nailing it to his cross, that it may no more appear against us. On the one side may stand Satan, the accuser of mankind—first their betrayer, and then their accuser—and shew against them the handwriting of ordinances, the law prescribed by God, and transgressed by man. But the Christian rebuts the charge; not by denying that the debt was justly due, but by alleging that it has been paid, paid in full; and, as a proof, there is the handwriting that was against us, no longer in its perfect and obligatory state, but

nalled to the cross of Christ; that the debt and the payment of the debt, the bond and the discharge, may appear together. Thus, then, the case stands: there is a handwriting against us, there is a law written in the heart. Who has not disobeyed his conscience? There is a law written in the book of God. Who has not transgressed that law? And there is a day when we shall give account of such transgression: "We must all appear before the judgment-seat of God," when the dead shall be judged according to their works. Have we provided, each for ourselves, that this account which is against us shall be taken out of the way, so as not to prove our condemnation? Have we secured this, as a man would make sure the cancelling of a bond, which, if enforced against him, would ruin him for ever? Have we carried our debt of trespasses and sins, that stood against us, to the cross of Christ; and, by a personal exercise of faith, have we nailed it there? Then we may trust that the promise is ours, and will be made good to us "in that day:" "I will forgive their iniquity, saith the Lord; and I will remember their sins no more."—*Bp. J. B. Sumner.*

GOD'S CARE OF MAN.—The goodness of God is the only means of our temporal as well as spiritual support. We in a manner indirectly confess that we can merit nothing of ourselves, and that we can procure nothing by our labour unless God shall give us his blessing. And so it is: the most anxious exertions that we can employ must ever prove unsuccessful without the divine countenance and co-operation. The very same chapter which says that "the hand of the diligent maketh rich," contains likewise this assertion, that "the blessing of the Lord, it maketh rich" (Prov. x. 4, 22.) This petition also implies our belief that God is concerned in the temporal wants of his creatures. The doctrine of some ancient philosophers, who taught that God takes no direct concern in the affairs of our world, is not the doctrine of the scriptures, but is derogatory to the mercy and the majesty of the great Parent of all, whose greatness consists very much in his attention to little things.—*Rev. D. Bagot.*

Poetry.

THE DEAF GIRL.

I HAVE no sweet remembered airs,
From childhood's happy time;
Nor can I tell the thrilling tones
Of the soft bell's evening chime;
The melody of singing birds,
The murmur of the sea,
The sweet sounds of this happy world,
Are a mystery, all, to me!

In the daily words of household love,
Alas! no part have I;
In the morning wish—or the kind goodnight—
Or the whisper of a sigh.
I never heard the merry laugh
Of youth's rejoicing spring;
The very lip of infancy
Is to me an unknown thing.

The accents of love's gentle voice,
Methinks they are low and deep;
With softness in their trembling notes,
To make the happy weep!
And my fancy gives a solemn sound,
As a spirit's voice to prayer—
Love mantled in the shade of fear,
To know that God is there!

And is there music in the peal
Of the thunders as they roll,—
That the stern rocks their echoes keep,
To thrill the poet's soul?
The sounds that rouse the warrior's heart,
The trumpet's martial breath,
What must they be that send him forth,
Rejoicingly, to death?

They tell me that the forest hath
Its wild-wood minstrelsy;
That the low night-winds, amongst the flowers,
Whisper in harmony;
They say, that music over all
Sends its mysterious breath:
At the bridal—at the festival—
And midst the gloom of death!

There surely is a voice in smiles,
And sorrow's dirge in tears;
And memory is the spirit's chord,
That thrills to vanished years:
The kindly pressure of the hand
Is language unto me;
A look hath poured into my soul
Its silent melody.

Yet would I give long years of life
To hear a sound float by;
One moment but to catch the tone
Of human sympathy;
Though ne'er to me, in this world,
Shall such rich boon be given;
O, may I wake from death to hear
The angel song of heaven!

PERSONAL.

Bristol Journal.

SONNETS.

II.

(For the Church of England Magazine.)

"Be watchful."—REV. III. 2.

BROTHER, hast thou received the sovereign boon
Of saving grace? gift thou hast obtained
Richer than if thou had'st earth's empire gained.
Neglect not the momentous trust, nor soon
Suffer a cheating world, with siren tune,
To charm thine ear and captivate thy heart:
Ever remember whose alone thou art,
And with him walk, and day and night commune.
Each meaner prey the eagle careless eyes,
But hastes where some unguarded lamb may be:
The pirate lightly recks a vulgar prize,
Viewing the richly-freighted argosy.
O Christian, watch: a woful enemy lies
In wait, of more than worlds to plunder thee.

J. D. H.

Miscellaneous.

TOLEDO CATHEDRAL.—The great sacristy contains some good paintings (particularly the ceiling, by Giordano), a modern tomb of the late archbishop, cardinal de Bourbon, and a series of narrow doors, within which are recesses. The first of these contains the crown and bracelets of the Virgin of the Sagrario: in four others are preserved magnificent ornaments of silver, representing emblematically the four quarters of the globe. Each quarter is personified by a figure invested with the attributes which characterize the region she represents, seated on a large silver globe, on the front of which is traced the quarter represented. The globe is supported by figures of animals. In the last of these recesses is seen the sword of Alonzo the Sixth, who won Toledo from the Moors. It is small, and unornamented, except by a hilt of embossed silver, on which the arms are repeated four times. In the smaller sacristy within are several good pictures, but not so remarkable as to prevent their being eclipsed by the splendid robe of the Virgin of the neighbouring Sagrario, here exhibited, extended flat on a semicircular board; such being the form of the garment. No one knows the value of this treasure. During the peninsular war the archbishop, in order to spare the French generals too great a temptation, conveyed it, together with whatever else deserved the precaution, to Cadiz. It is embroidered almost entirely with pearls on a tissue of silver; but none of the silver is visible without separating the pearls, diamonds, &c. with the fingers. Most of the larger pearls possess the irregular sort of beaten shape, often observed in the best specimens. Some are enormous. Numbers of diamonds, rubies, and other stones are admitted in the upper part, to vary and enliven the effect of the different designs of the embroidery. In another case is extended the front-piece, worn together with the robe, which is open in front. The robe sits nearly in the fashion of a lady's cloak, but perfectly stiff, and widening as it descends; so much as to make the figure assume the appearance of a triangle, of which the base is longer than the two other sides. The opening in front corresponds with the outline of the two sides, being wider below than above; although not in as great a degree. This opening is occupied by the front-piece, which is much smaller than the robe; but still more valuable, being principally worked in brilliants. It contains also every variety of precious stones, introduced as their colours may happen to accord with the design. In addition to these is shown the dress of the Bambino, similar in materials to the two others; but the pearls and diamonds more equally distributed. But the marvel of this costume is the crown. This ornament adds to the splendour of its materials the most exquisite and elaborate workmanship. It would require hours to appreciate the labour and taste displayed in all its details. The diamonds (especially those which compose a cross surmounting the centre) are of the purest water, and of immense size. But in the midst of the dazzling and harmonious intricacy of this gem of all colours there is a centre

of attraction, which took my fancy more than the rest. Immediately under the centre ball (an immense spherical emerald, which supports the diamond cross) is a small bird, suspended on a hook within the crown. All the parts of this bird are composed of white enamel, except the body, around which the wings, legs, neck, and head are attached; and which consists of a pearl of an oval form, about the size of a sparrow's egg. The movement of the statue during a procession keeps the bird (hanging from its hook) in constant agitation, and produces the effect of a living bird enclosed in a cage of precious stones. A pair of bracelets, possessing no less magnificence than the crown, but rather too heavy and bulky to be graceful, are suspended in the same recess, and worn on the same occasions. It should not be forgotten, as a proof of the judgment shown in the choice of ornaments (which, as far as regards the front, consist principally of diamonds), that the complexion of the Virgin of the Sagrario is more than dark; in fact, quite black. The innermost of the three apartments forming the chapel of the Sagrario is called the Ochavo, and is the deposit of a collection of relics of all kinds. It is an octagon, surmounted at an elevation of more than double its diameter by a dome ornamented with excellent painting. The walls are faced with the best Spanish marbles. Each of the eight sides contains an open recess, reaching to the first cornice, an elevation of about twenty-five feet; and in these recesses are contained all the valuable relics belonging to the cathedral—a rich display of silver statues, reliquaries, coffins, chests, and crosses of gold and silver, some containing jewels of great value. A silver statue of Saint Ferdinand, wearing a golden crown, is among the objects most worthy of remark: also a cross containing a portion of the true cross, presented to the cathedral by St. Louis. This, and several other relics (such as a phial containing the Virgin's milk, a portion of our Saviour's purple garment, &c.) were presented to the cathedral by St. Louis, on his return from the east; and are here preserved, together with the letter in his own handwriting, which accompanied them. The Virgin of the Sagrario receives by far the greatest share of devotion brought to the numerous shrines of this vast temple; even greater than that at all the others added together. The aisles facing her antechapel are constantly filled with a crowd of kneeling votaries. She stands in the second enclosure, turning her back to the Ochavo. An iron railing separates her apartment from the first chapel, which is usually open to the aisles. She stands, consequently, in full view, magnificently robed in a facsimile imitation of her pearl dress; the original being only worn on one or two occasions during the year.—*Wells' "Picturesque Antiquities of Spain."*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 630.—FEBRUARY 27, 1847.



(The Yew.)

TREES, SHRUBS, &c.

No. XXVII.

THE YEW.

THE yew (Latin, *taxus*) is a well-known ever-green tree. Its botanical characteristics are the following: Male—calyx, none; corolla, none; stamens, numerous; anthers peltate, with eight segments. Female—calyx, cup-shaped, entire; style, none; seed, one, partly enveloped in the pulpy calyx.

There are many species described of this tree; of which the *taxus baccata*, or common yew, may be mentioned as generally known throughout Europe. It is a native of mountainous woods, par-

ticularly in the clefts of high calcareous rocks, flowering in March or April. The trunk is straight, of very slow growth, with a smooth, deciduous bark, and extremely hard, tough, close-grained wood, much esteemed where elasticity and durability are required. The branches spread horizontally in two directions. The leaves are numerous, scattered, crowded, spreading in two rows, nearly sessile, linear, entire, slightly revolute, obtuse with a small point, smooth, of a dark shining green, permanent, and about an inch in length. The flowers are axillary, solitary, nearly sessile, enveloped with imbricated bractæ: the male ones numerous, sometimes two or three together, cream-coloured, half the size of a pea, globose, abounding with pollen; females drooping,

their green entire calyx just visible beyond the bractæ: this afterwards assumes the appearance of a bright scarlet berry, the size of a currant, open at the top, where the seed appears.

The leaves of this tree are very poisonous (though the berries are inoffensive), and, if eaten by domestic cattle, prove fatal. Of this the following remarkable account is related:

"In January, 1805, in consequence of some fences being broken down by a violent wind during the night, a number of cows belonging to a farmer in Sandhurst entered an enclosed shrubbery, where there were many yew trees growing, and continued in it till the morning. Soon after they were driven out, all of them were seized more or less with a kind of madness, or such acute pains as made them run about in a very furious manner, sometimes leaping to a considerable height, then beating their heads against whatever opposed them, and at last falling instantly dead. Oils of different sorts were poured down their throats, as there was an opportunity of securing them, which seemed to produce a good effect on some; but, notwithstanding every effort, nine out of thirty died in a few hours after they were discovered. On their being opened, it appeared that the whole quantity they had eaten put together would not have filled a peck."

The yew was formerly highly esteemed for making bows; and, as the bow was so long the national weapon of the English, the consumption of yew for this purpose must have been great. The battles of Crecy and Agincourt were won mainly by the long bow; and, though fire-arms were gradually supplanting bows and arrows, yet we find later monarchs giving much encouragement to archery. Thus Edward IV. had an act passed that in Ireland, every Englishman, and every Irishman dwelling with Englishmen, should have an English bow of his own height, of yew, wych, hazel, ash, awburn (alder), or any other reasonable tree. As late as the time of Henry VIII. the practice of archery was prescribed, and all persons, with few exceptions, were to have bows and arrows in their houses. The value placed upon the yew for the purpose of making bows is remarkably shewn by one of the acts passed at this time. On account of its high price and excellence, every bowyer was ordered to make four bows of common wood for one of yew, under a penalty of 3s. 4d. for each deficient bow; and no person under the age of seventeen, unless he were worth ten pounds a year in land, or forty marks in moveables, was permitted to use a yew bow, under a penalty of 6s. 8d. The yew, however, is now out of repute; and modern bows are chiefly made of foreign woods, of which the cocoa-tree seems the favourite.

The yew has been considered, perhaps from its dark and gloomy aspect, an appropriate tree to be planted in churchyards; and there are still to be found, especially in villages, very ancient specimens. The age to which it will last is very great. There are some existing to which it would seem an antiquity of many centuries must be ascribed.

THE EXISTENCE OF MYSTERIES IN A DIVINE REVELATION NO VALID ARGUMENT AGAINST ITS TRUTH.

By THE REV. CHARLES HENRY DAVIS, B.A.,

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NO. II.

WITH respect to that particular revelation which we acknowledge, we may readily admit that it contains mysteries; which, however, naturally arise from the sublimity of the subjects therein treated of, and the limitation of human capacities. A revelation which does not refer to earthly things and the concerns of this world alone, but delivers doctrines relative to the nature, attributes, and counsels of that supreme Being who "inhabith eternity" (Isa. lvii. 15), must almost necessarily contain allusions to some things too mysterious to be clearly discerned by the human understanding. The ministrations of those "spirits" (Heb. i. 14) who stand before the throne of God, awaiting his commands; the fall, fate, and machinations of that miserable company "which kept not their first estate, but left their own habitation" (Jude 6.); the creation of the world; the fall of man; the "great mystery" (1 Tim. iii. 16) of redemption by the incarnation and sufferings of the eternal Word; the operations of the Holy Spirit in the renewal and sanctification of the soul; "the mystery of iniquity" (2 Thess. ii. 7), and the malice and snares of "the prince of the power of the air" (Eph. ii. 2), who is at once "the tempter" (Matt. iv. 3) and "the accuser of" the "brethren" (Rev. xii. 10); the appearance of all "before the judgment-seat of Christ" (2 Cor. v. 10); the joys of heaven, and the terrors of hell—all these topics, and many more no less "hard to be understood" (2 Pet. iii. 16), form part of the revelation which we believe and acknowledge to have been communicated from God to man through the medium of the holy scriptures. These must needs stimulate the curiosity of man, without affording a hope of its full gratification—at least in his present state of being. If in earthly things, which are discernible by our senses and familiar to our observation, there are so many mysteries that we cannot fully comprehend the material world or the most common objects of sense, must not the knowledge of spiritual beings, and of objects further removed from the observation of our senses, be too wonderful for us? If there are mysteries in nature, is it surprising that there should also be mysteries in religion? If we are a mystery to ourselves, so that our own nature is concealed from us, is it wonderful that we cannot "by searching find out the Almighty unto perfection" (Job. xi. 15)? Is it wonderful that doctrines relative to that God whom "the heaven and heaven of heavens cannot contain" (1 Kings viii. 27) should appear mysterious to our limited capacities, and that many truths respecting his being, attributes, and providence, should be inaccessible to the understanding of man? For it has been well remarked, by an ancient writer, "Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before

us; but the things that are in heaven, who hath searched out?" (Wisdom c. 9, v. 16)*.

Nor does the admission that there are mysteries in a revelation deprive it of its utility as a communication of the Divine will to man (as some would here object), unless it be proved that *all of it* is a mystery, and that *no part of it* can be understood. Some parts of it may be obscure; but, if other parts be plain, then to this extent it may answer its professed design. Now, with respect to the revelation which we acknowledge, its professed design is to reveal the way to "life and immortality" to man "through the gospel" (2 Tim. i. 10); and quite sufficient light is afforded to guide erring creatures to this, and much besides, to cheer as well as enlighten the path of their pilgrimage. Curiosity alone is that which is not gratified. The difficulties which are raised on the subject of religion arise chiefly from the presumption of man in seeking to understand and reconcile the will and the acts of God, and not from any inability to discern the path of duty. The obligations of man are plainly set before him; but the divine purposes and government are not made so clear to his perception; and, except so far as they are essential as the principles or motives of practice, there seems to be no reasonable ground for expecting a perfect knowledge of their nature.

Moreover, in considering the objections of those who assert that the scriptures are unintelligible because they contain mysteries, it is too often forgotten that a proposition is not to be set down as unintelligible because it contains an assertion of what is mysterious to us. There is in all cases a broad and palpable distinction between comprehending a subject treated of, and understanding the propositions laid down respecting it; and it is from overlooking this distinction (which, however, is never done except in religion) that many of the mysterious doctrines of scripture are deemed unintelligible, and contrary to reason. Thus, when we say "the grass grows," we assert a mystery, since no one can tell *how* it grows; but the proposition respecting it can be understood, and is understood by every one: so, when we say that "God was manifest in the flesh," that "great mystery of godliness" (1 Tim. iii. 16), this proposition is quite as intelligible as the former, and is no less universally understood. The scriptures do not require of us to comprehend *how* it can be so, but they demand our assent that it is so. Again; when we say that "life is the property of animals," we speak of a subject (*viz.*, life) which is as truly mysterious to us as the divinity of Christ. When we speak of the mind and body in the person of a man, the proposition is perfectly intelligible; but the mode of their union is no less mysterious to us than that of the Godhead and manhood in the Person of Christ†. The truths

of religion are, in fact, understood by the very persons who ridicule them as unintelligible; for, if they do not understand them, why do they ridicule them? Why do they scoff at scriptural declarations, but because they *do understand* them, and by their understanding of them arrive at the conclusion that they are worthy of ridicule? If the Deity, in all that concerns his nature, be mysterious to us, it is strange that the doctrine of the Trinity of Persons in the Godhead, which is so clearly revealed in scripture, should have been so much objected to, and made a subject of ridicule on the ground of its supposed inconsistency with reason. In what respect is it contrary to reason? Man is composed of mind, animal life, and body (or, to use the words of scripture, of "spirit and soul and body" 1 Thess. v. 23), yet these form but one manhood. This is readily admitted, because we are cognizant of the fact, and it excites in us no surprise. But there may be intelligences in God's dominion, to whom this union of mind and matter is utterly unknown, and who would have as much difficulty in comprehending the nature, or even the possibility of such an union, as we have in comprehending the doctrine of the Trinity. Hence many doctrines, which are above the capacity of human understanding, may yet be obvious to intelligences of an order superior to man; just as many propositions in the sciences which appear unintelligible to one person are familiar to another, and many things which seem hard to be understood by us in a state of infancy are evident to one of riper years and maturer judgment. So that mysterious doctrines are such only with reference to our understanding. The doctrine of the atonement through the merits and death of Christ must have a reference to the whole scheme of the government of the universe: consequently, it relates to matters about which man cannot be a competent judge, since he has not the whole of the premises before him. The doctrine of the resurrection of the dead is not more wonderful than their original creation: the existence of an immaterial soul is not more mysterious than many of what are termed the laws of nature—such as gravitation and magnetism. And as to the objections which have been urged against the scriptural account respecting evil spirits, and the part they act as regards the human race, there is not a single cavil that has been raised which might not be raised with as much reason against many things which we see and feel every day. Again, with respect to the reasons why a merciful and omnipotent God should allow the existence of sin and misery, *he* was no shallow reasoner, who, after having weighed the arguments by which the wise and learned had endeavoured to explain the difficulty, ended his toils with the meek confession of his ignorance, "When I thought to know this, it was too painful for me" (Ps. lxxiii. 16). It is strange, too, that those, who on the plea of injustice make objection to the partial operation of God's electing grace, do not perceive that the same objection would be equally valid against every operation of his hand in creation and in providence.

Mysteries of this kind God has reserved to himself; and they are probably such as man could not even comprehend if God were to reveal them. It is very doubtful whether the human mind is ca-

* If we add to this the narrow space in which such an amazing multitude and variety of abstruse subjects are comprehended, and consequently the brevity with which they are necessarily discussed, it must at once be admitted that, even were it possible for us to comprehend them in their complete extent, yet the limited extent of the revelation would render it impossible to furnish so vast a range of information without some obscurity.

† And hence the following simile or comparison has been drawn in that "wonderful body of divinity" (as it has been justly termed), the creed of Athanasius: "As the reasonable soul and flesh is one man, so God and man is one Christ" (see the notes in bp. Mant's "Prayer Book," p. 65, col. 1.)

pable of comprehending how some doctrines, which seem to be in direct opposition to each other, can possibly harmonize, even if God were to inform us of the *mode* of their union. Our ignorance is the natural result of the limited range of human faculties; for it has been well said that "all mystery is imperfect knowledge," and that "mystery is only another name for our ignorance." Being creatures, we cannot understand all that is intelligible to the Creator: it is therefore only a small exercise of modesty to be acquiescent under such imperfection of knowledge. And surely the ignorance which we are compelled to acknowledge, with respect to the order of things in the natural world, may well reconcile us to the consequences of the same ignorance as to many things alluded to in a revelation from God; who himself condescends to remind us of this, as follows, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God, who maketh all" (Eccles. xi. 5). And again, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv. 9). Let it be further observed, that, as we have no right to a revelation, and consequently no claim to any further information than God may think fit to communicate, he is under no obligation to accommodate all his ways and thoughts to our capacities, or to confine himself within the sphere of our understandings. We have, therefore, no right to remonstrate for what he is pleased to withhold. Our part is thankfully to receive, believe, and practise what we *do* understand of any revelation which he may vouchsafe to grant (such as that which we possess), and not to deal with it as if the mind whose inspiration gave it being were upon a level with our own, or to seek to know what it has pleased God to keep back. We are all perhaps too apt to plunge into depths which it is beyond our power to fathom; and it was doubtless to warn us against this error that the inspired writer gave this instructive admonition: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law" (Deut. xxix. 29). Here, however, it may be asked, Is a revelation to supersede the use of reason? By no means; but in what sense and to what extent reason is to be the judge of revelation, it is not necessary in connexion with the present subject to inquire. It may suffice to say that the province of reason is to weigh the *evidence* upon which the revelation stands, rather than to busy itself with the doctrines which it contains; to ascertain whether it comes from God, rather than to decide whether its contents are worthy or unworthy of their author. For, if upon this latter question human reason can decide, it must be because it is superior to revelation; because it has previous knowledge of a higher and surer kind, to which it may bring revelation, and by the light of which it is authorized to try it—an absurdity so gross, that the subject need not be pursued.

To assert, then, that our inability to comprehend mysteries is an argument against their truth, is to suppose in us a capacity of apprehending all truth: it is, in fact, to make ourselves equal with

God, and to assert that our understanding is infinite like his. Whereas the truth is, that, while to us all nature appears full of mysteries, to him all things are equally clear, without any darkness or obscurity whatever. There are many things which do not oppose reason, but are yet far above its ability to comprehend. The weakness of human reason obliges us to submit to the general acknowledgment of this truth; and yet the pride of reason inclines us to disown it in the application of it to particular instances.

Now, it must not be overlooked that the mysteries in the revelation which we acknowledge are *not opposed* to reason, but such as are beyond the cognizance of human sense. In matters of sense (such as the human body) the arguments whereby we are addressed in the scriptures are reasonable arguments. In matters beyond the reach of reason the communications are supernatural. There are no communications made to us in the scriptures which *oppose* the senses. Statements such as we find in them concerning a Trinity of persons in the Godhead, however much beyond the reach of sense they may be, cannot be shown to be in opposition to our senses. Nay, the very assertion that such things are *above* them, conveys an admission that they are *not opposed* to them. Moreover, the mysteries which appear to some to be the most contrary to reason are closely connected with the *facts* of which reason is convinced; for be it remembered that the truth of the revelation depends on the leading *facts* recorded in it, and on them alone. Now, of the truth of these facts we have evidence which ought to satisfy all; and these facts prove the existence of a transaction which cannot, even in its most general parts, be accounted for upon any reasonable supposition, except that of the truth of the revelation. In it we find mysteries which every human mind must be inadequate to comprehend; but there they stand plainly stated as facts; and, wherever a duty growing out of these facts is to be inculcated, we find it expressed in language such as a child can comprehend.

Moreover, though some of the truths revealed in scripture are mysterious, yet the tendency of even the most exalted is practical; and the most mysterious doctrines are made the groundwork of the most practical exhortations. So that, though God has not favoured us with the same information concerning his nature and providence, as he has concerning our duty, yet we are sufficiently instructed how to regulate our lives, and become "wise unto salvation" (2 Tim. iii. 15). Why should it, then, be required that all mysteries should be removed from a divine revelation, in order to make it credible? If so, we should demand what would make life cease to be in intellectual what it is universally found to be in moral things—a state of trial and discipline. Wherever we turn our eyes, we see that Providence has allowed difficulties to be placed in the path of life in which we are compelled to walk, and has permitted the mind as well as the heart to be subjected to temptations to error. Men may therefore be as much in a state of probation, with regard to the exercise of their understanding on the doctrines of revelation, as they are with regard to their conduct. And it appears to be, in fact, as much a part of

their probation whether they will so read and study it as to submit their faith to be guided by it, as whether they will so read and receive the same as to obey its precepts; for one apostle observes, "There must be also heresies among you, that they which are approved [*δοκιμοι*, those who so pass through the trial of their faith as to become approved] may be made manifest among you" (1 Cor. xi. 19); and another apostle speaks of some who "wrest" the scriptures "unto their own destruction" (2 Pet. iii. 16). Consequently, the trial of our faith by the existence of mysteries, as well as of our steadfastness by the existence of temptations, seems to be one of the means used by God "to humble" us, "and to prove" (Deut. viii. 2) us while sojourning in this sublunary world. And, if the trial of our faith by some means or other be necessary and right, what method can be imagined at once so merciful, and so certain of attaining its end, as that of permitting the existence of mysteries? "Some things in the scriptures," says bishop Jewel, "are hard, I deny it not: it is very expedient that somewhat should be covered, to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgment of others, and to presume less on our own judgment." And Boyle observes, "Those passages, which teach us nothing else, may at least teach us humility"—a very important part of our training here*. "It ought rather," says the same writer, "to recommend than to disparage the scriptures, that what is revealed is so copious and extensive, that, like a river, it will supply a lamb with what may quench his thirst, and cannot be exhausted by an elephant†."

From the foregoing remarks, it appears that the existence of mysteries in a divine revelation is in strict harmony with the whole character of the ordinary operations and proceedings of the Almighty, both in natural and moral things, and, consequently, that the existence of mysteries in a divine revelation (such as that which we acknowledge) is no valid argument against its truth: on the contrary, that their existence is rather *in favour* of its truth than otherwise. When, therefore, a system of religion comes recommended to us under the character of a divine revelation, if it be supported by all the external evidence which the nature of revelation will admit of, confirmed at the same time by the internal purity and excellence of its moral precepts and instructions (as is the case with respect to that which we acknowledge), we ought not to reject its authority on account of any of its doctrines being mysterious; for we may have the clearest evidence of the certainty of some truths which may yet appear inexplicable, and may be interwoven and entangled with difficulties which we can never unfold. Let it also be remembered that, if in the Christian revelation *some* things are mysterious, those which *it most concerns us to know* are plain and obvious; for its professed object and design are not to furnish matter for the inquiries of speculation, or for the gratification of vanity and curiosity, but to

* For bishop Pearson truly observes that "there is nothing more destructive to humanity than pride, and yet not anything to which we are more prone than that" (Exposition of the Creed, Article i. p. 100. Dobson's edition).

† This idea is from Gregory the Great. See Epist. ad Leandrum.

regulate the life, and to point out the way to eternal happiness; for which purposes it is quite sufficient. To the instruction given us on these points it is true wisdom to apply ourselves, assenting to what is revealed when above our faculties, on the credit of what may be clearly discerned and satisfactorily established. The infidel is cut off by his own unbelief from all possibility of a right holding of mysteries which are reverently received by others. He does not the first "work of God," by believing on Jesus (John vi. 29), and therefore he cannot know the work of God in other things: Christianity comes before such a one as a religion of mysteries incomprehensible even to its teachers. But, if a man does not stumble "at that stumbling-stone" (Rom. ix. 32)—Christ—"the great mystery of godliness" (1 Tim. iii. 16), he will not find an impassable barrier in any other mysteries, the existence of which only tends to excite in the mind of the sincere and humble believer devout admiration of the Almighty; so that he can from the heart unite with the apostle in saying, "O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways are past finding out" (Rom. xi. 33)! Thus a pious Jewish writer of old has truly remarked, "As his ways are plain unto the holy; so are they stumbling-blocks unto the wicked" (Ecclesiasticus xxxix. 24).

JERUSALEM, THE BISHOPRIC, AND ITS INSTITUTIONS.

THE rev. Dr. Abeken, the learned and pious Prussian clergyman, who drew up the exposition which these pages submit to the English reader, has lately spent some months in Jerusalem†. The letters which follow were addressed to his excellency the chevalier Bunsen, the Prussian minister in London.

Jerusalem, June 22, 1845.

Jerusalem!—Do not expect me to express all that is comprehended in this name, but enter rather yourself into my feelings during the sacred tranquillity of the Lord's-day. I did not think to find Jerusalem so calm and solemn a place, whose character, and the immediate impression which it makes upon us, is so much in consonance with the feelings, which in the hearts of all of us are bound up with her. But I prefer as yet to be silent on that subject; though eight days have passed since my arrival here, yet the impression I have received is still too strong and overpowering, so that my words would sound too enthusiastic and fanciful. You may imagine yourself how I felt, when a week ago, towards evening, I rode onwards, ascending the hills of Judah, naked,

* From the "Protestant Bishopric in Jerusalem, its Origin and Progress." London: Wertheim. 1847. An interesting volume. The portion we have extracted will be particularly acceptable to our readers who have enjoyed the opportunity of reading the letters with which from time to time our pages are enriched by the rev. W. D. Veitch.—Ed.

† We have visited a model of Jerusalem, as it may be supposed to have appeared in our Lord's time, which is now exhibiting in London, and have been greatly interested therewith. It pictures to the mind, in a striking manner, the events which occurred in the holy city. It is a pity, however, that the sites of some mere legendary tales, such as where St. Veronica gave the Saviour a handkerchief, are mentioned. The proprietors should have the good taste, to use the mildest expression, to discard such fables. Were this done, we could recommend the exhibition with unqualified pleasure.—Ed.

but magnificently coloured, brown, red, violet-blue, green, similar to the Campagna di Roma, and before me, covering the extensive ridge and the declivities of Mount Zion and Moriah, beheld, by the last beams of the setting sun, the holy city, with the domes of her churches and mosques, with her stately walls and tarrets, lighted up by the warm glow of a southern evening, under a serene and cloudless sky. All nature around me was so calm and solemn! It made the same impression on me, as that which is felt on drawing near Rome. It is as if you entered the sacred abode of the departed, and into the midst of bygone ages, where the present, with all its trifles, must vanish from the heart and the mind: no link separated the future from the past; and my train of thought and feeling centered in that excellent hymn, beginning, "Jerusalem, du hochgebaute stadt" (Jerusalem, thou city built on high). Here, in the sight of the widow sitting in the dust, the transition from the terrestrial to the celestial Jerusalem, becomes so natural, so necessary. In the city, likewise, everything was calm and solemn. The streets, which, with their houses of stone, present the aspect of an European town of the middle ages, were unfrequented. I went afterwards, by moonlight, to the church of the holy sepulchre, the stately portal of which recalls to the mind the times of the crusades; and then to the area of the temple, into which, however, I was only allowed to look through the door. Afterwards, in the silent closet, I gave myself up to the considerations arising from the thought of being in Jerusalem.

The morning of the Lord's-day raised other feelings in me. I went first into the church of the holy sepulchre, and, alas! soon left again. The quite modern, gaudy, and tasteless decorations of the building correspond but too well with the perfect absence of even external respect and reverence manifested by the assembled Christians. Whilst the Greek service was celebrated in all its splendour, men, women, and children walked about and sat down, talking, and even shouting and quarrelling. None but the priests seemed to have anything to do with the ceremony. Within the gate of the church, quite near the stone, upon which, according to tradition, the body of our Lord was anointed, sat the Turkish guard, smoking and drinking coffee; and Greek priests were talking with them during the service. It was quite like the abomination of desolation in the holy place. I have not been there since. The more refreshing was it, therefore, to attend our church on Mount Zion, and find myself in a very decent church-like place, filled with an assembly of upwards of sixty persons. There I felt more than ever the blessing of Christian fellowship in worshipping "in spirit and in truth." Truly it is no small thing to find the Protestant church established in Jerusalem on Mount Zion.

After the service I went to the bishop, who, with his whole, in every sense of the word, amiable family, received me as an old friend. It was a meeting which could not but be touching and affecting, when we remembered how, nearly four years ago, we took leave of each other in London.

Jerusalem, July 7, 1845.

Jerusalem! Jerusalem!—You can hardly your-

self imagine how I am here at every step reminded of you, and how often daily I wish that you were here. I will not think it impossible that you will yet come here, and dwell, though only as guest, on Mount Zion, as you have done on the Capitol. You will feel as I have done. You would find the impression made upon you by the holy places, with their unaltered and wonderful grandeur, much more powerful than even your imagination can picture to yourself. Travellers, who say the contrary, are such, as you know from your own experience, who, even in Rome itself, could see nothing grand. In ideal character, in historical importance, and in visible reality, there is a wonderful similarity between Rome and Jerusalem; while the feelings with which in the evening from Zion's hill I survey the temple and the mount of Olives, illuminated in calm solemnity by the setting sun, are far different from what I feel at Thebes or Meroë; and in Rome only have I felt anything like it, when from the Capitol or Mount Aventine I fixed my eyes upon that city, once so great and holy. And, when I enter our church on Mount Zion, I feel again as in our dear chapel at Rome. St. James, on Mount Zion, and St. Salvatore-in-Maximis, are intimately and inseparably connected in my heart. You must really some day attend service in St. James's church. You would rejoice over the state of things here, as they now are. And let me at once tell you, that what I found here has by far surpassed my expectations as to the efficiency of the bishopric. I should not have been at all astonished, and should not have thought the less of the institutions, if I had found only the first beginnings; instead of which I found a regular congregation of upwards of sixty persons, a well-arranged college, where five young proselytes are educated, a school of industry, where, besides the proper inmates, some other artisans find occupation, besides a number of independent mechanics, who find their living here, and some German families, who have been induced from love to Jerusalem to come hither. Of the intended church, I found but a very small, sad beginning, rising about four feet above ground; but the temporary place of worship is very becoming and beautiful, on the ground-floor, with a nave, and two wings, looking quite like a church. I found, above all, the labourers in the vineyard rejoicing, and of good cheer, undaunted, and not depressed, active, and persevering, and full of hope and confidence; especially the worthy bishop himself. I feel more than ever convinced, that, through the providence of God, we have been permitted to find in him the proper, I might say the only, proper person for this office. . . . You cannot imagine how difficult it is to form and keep together a congregation consisting of Germans, English, and Jews; and, if all these three had not been united in the person of the bishop, it would never have been done. As the three nations are mixed here, there has hitherto been no proper cordiality between them. It is the bishop who feels equal love towards all of them. Daily do I discover some new admirable quality in this man, when seeing, as I do, with what a candid but dignified manner, with what faithfulness and perseverance, what circumspection and discretion, and, above all, with what cheerful courage, such

as only genuine Christian love can inspire, he passes through all difficulties, of which truly there are not a few, both great and small; and you know well enough, that the small daily retarding difficulties, of which in London but little or nothing is perceived, are not the smallest amongst them. I rejoice to be able to say, that, through my visit to Jerusalem, of which I confess I was a little afraid, not only my love to the work, but also my cheerfulness, and confidence in its prosecution, have greatly increased: nor is this owing to any partiality for the cause on my part—having become quite a stranger to it—but to a clear and firm persuasion of its sure foundation and infinite blessing. I have now been here nearly three weeks, and thus been enabled to obtain a somewhat clear insight into the working of the system, as from all sides I have been met with the greatest confidence. But how greatly do I wish to speak with you of these things! allow me, however, now at least to make a few remarks.

From personal observation, I have now become far more convinced than I was in London of the importance and necessity of basing the efficiency of the bishopric upon the mission to the Jews, and preserving it in the most intimate connexion with it.

The bishopric must be the beginning of regaining Jerusalem for the ancient people of God, in a Christian, though not in a political sense. And how great its importance is in this respect, may be seen from the excitement amongst the Jews, and their apprehension of it, much more even than from the number of proselytes, which is indeed by no means small.

Jerusalem, August 2, 1845.

You will not be astonished when I say that Jerusalem becomes daily dearer to my heart. A wonderful stillness, which fills the heart with a peculiar sadness, hovers over this desolate city, whether I walk in her quiet silent streets, between the antique fortress-like stone-built houses, or whether from without one of the valleys I look up to her high walls, or from one of the hills I survey all her domes and minarets, and the splendid place where the temple stood. She is the widow, the princess in the dust and in night, and yet I feel as if the first dawn of the morning rested already upon these hills and valleys, these walls and turrets, as if I heard already from afar the rolling of the thunder, which announces the refreshing rain, through which the dust shall receive new life. Her dominion is not entirely passed away. I hear already upon the distant mountains the feet of him that bringeth good tidings, yea, I hear them in the city itself.

As concerning our church and bishopric, continued observation has now corroborated all the impressions and the conviction which I mentioned to you in my last letter. Much more than I expected and thought possible has been done here, and all that in consequence of the bishopric and through it.

A few days after I had written my last letter, I was present at the half-yearly examination in this college, and can say that I was greatly pleased with it. The five inmates, part of them young men, a part more advanced in age, manifested so much skill and knowledge as redounded to their own honour and that of their teachers. In half a

year they have acquired an admirable knowledge of Greek.

Much has been done here, but, I must add, much more might have been done, if the bishop had not been, and were not, so limited in his means. Here I see clearly what a centre Jerusalem is for the spiritual life and being of the Orient, and how easily, from here, in all directions, towards east and west, a continual communication might be maintained with Judaism and Christianity.

The College.

Besides the establishment of a school and hospital, the late bishop Alexander opened a college at Jerusalem, on the 19th of May, 1842, and it was placed under the direction of the rev. W. D. Veitch, assisted by the rev. J. Nicolayson, and the rev. F. C. Ewald, who began by giving daily lessons in divinity, Hebrew, Arabic, and Greek, English, and German. Its object is to receive converts, and prepare them for future usefulness. "The inmates," says Mr. Ewald, "I am happy to state, make great progress. . . . They are very anxious to improve their minds, and therefore study very hard. They are always the first at morning and evening prayers, and show, by their lives and conversation, that they are Christ's." Five were in this college in the September following, when the bishop examined them, and "expressed his satisfaction at the progress they had made."

The Principal reports, at the close of 1844: "I have every cause to be grateful for the progress made by the students. . . . Now I can converse with them with ease in the English language, and they reply to me with fluency, and tolerable correctness and propriety. They write the language easily, and often present me with long passages of original composition, requiring very few emendations." "In the divinity lecture I have had much to commend: they would now pass a very creditable examination, and be able to give a very fair account of the doctrines of the church of England. I have the assurance from the bishop that they have made a fair and creditable progress in German; and from Mr. Ewald, who conducted the Hebrew lectures, that he had cause to be fully satisfied."

"The progress made by the students during the past year (1845) has been very satisfactory. The half-yearly examinations have agreeably surprised all present, as regards the acquirements attained by the students during the time they have enjoyed the benefits of the institution. The rev. J. Nicolayson now assists in the Hebrew and Rabbinical lectures." Dr. Abeken, who was present at the examination in September, 1845, remarked to the Principal, that "he could scarcely have believed it possible for any young men, who all save one were ignorant of the Greek alphabet in the beginning of January, to have learned so much Greek in so short a time." They also passed a very creditable examination in professor Burton's "Sketch of the First Four Centuries."

Of the examination in June last (1846), the rev. W. D. Veitch says: "I am happy to say it was again satisfactory." The students were examined in the Greek Testament (Rom. iii.), "Mosheim's Ecclesiastical History," Arabic, and Hebrew.

Operative Institution or School of Industry.

In 1843, a house was engaged for this purpose, and a mechanic of pious habits from Europe was engaged to give instruction to the inmates. The school combines two objects—that of training young converts in the carpenter's and joiner's trade, and of furnishing the work that may be required for the mission in that trade. "It has," says the report for 1845, "during the two years of its existence, had employment sufficient for a number of journeymen, and a sufficient variety of work for the training of apprentices. Lodging, board, and clothing are provided for the latter; and the inmates attend the Hebrew morning service at the mission chapel. Turning has lately been added to the business taught at the institution, and is expected to prove both an agreeable and profitable branch of the trade. Very respectable, as well as useful and durable articles of furniture have already been supplied by the institution to the residents at Jerusalem, as well as to travellers; and Mr. Nicolayson mentions the neatness of smaller articles, made from olive-wood procured from Mount Olivet, having been much admired by visitors. It may naturally be expected that articles of this kind will be very acceptable to travellers, as mementos both of reviving industry in the holy city, and of the locality itself."

Its management is now intrusted to Mr. Critchlow, who has for three years acted as the clerk of the works to the Jerusalem mission, from whom important benefits to the native Jewish population will, it is expected, be derived, from his qualifications to instruct them in useful occupations and mechanical arts, as well as in training them to habits of industry.

The Hospital and Dispensary.

In the year 1824, the London society sent out Dr. Dalton as their first medical missionary to the holy city. He laboured indefatigably until it pleased God to call him to his rest, in January, 1826. Owing principally to the disturbed state of the country, the medical branch of the mission was not revived until the year 1838, when Mr. Gerstmann, a surgeon, was engaged, and took Mr. Berghem as his assistant to Jerusalem.

The necessity of making more active exertions to relieve the suffering Jews of Jerusalem now became manifest; and, in the year 1839, a special appeal was put forth in their behalf by the London society. The late Mr. Gerstmann, when residing in a medical capacity in the holy city, found such appalling destitution and misery among the poorer classes of Jews, as threatened to baffle all the aid which he could render them. The rev. J. Nicolayson was induced, therefore, to accompany him in his visits to some of the poorer, though not the poorest, among his patients.

Nothing can describe the effect produced upon Mr. Nicolayson's feelings by the scenes of utter destitution and wretchedness which he witnessed. He immediately resolved to address himself to the pious liberality of his fellow-countrymen, in the hope of obtaining the means of alleviating the sufferings that abounded so fearfully among his Abrahamic neighbours. His appeal was blessed; but, in the midst of a large field for exertion, the state of Mr. Gerstmann's health compelled him to leave Jerusalem. By God's favour, however,

there has, in Dr. Macgowan, been raised up to the society an agent, whose profound medical skill and entire devotedness to the missionary service of his Lord and Master, have been ever since directed, with a happy success, to the great work which he has, in his strength, undertaken. It is refreshing indeed to hear him thus speak of his toils, and personal as well as pecuniary sacrifices: "A more useful and interesting field of labour cannot be imagined; and I am unable to express in language the love and devotion I feel towards it."

In July, 1842, Dr. Macgowan reported the dispensary to be in full operation; that the consultation-room was open every day but Sundays, for three hours in the afternoon; that the number of patients seen in one day is often from twenty to thirty-five; that he had attended, as he calculated, one thousand patients in the preceding months of March, April, and May; and that each morning, at half-past eleven, he went out to visit his out-door patients.

In Nov., 1842, Dr. Macgowan writes, that he had engaged premises, which he had set about converting into a hospital, with the able help of Mr. Habershon. Its situation is on the eastern slope of Mount Zion, towards the city, but more particularly in the immediate vicinity of what is called the "Jews' quarter," and it is only about two minutes' walk from the site of the new church. On the ground-floor a small arched court opens into the men's ward, which is twenty-eight by twenty-seven feet, and, like all the other rooms, is arched. The other accommodations on this floor are a waiting-room, consultation-room, a museum or lecture-room, a porter's day-room and bed-room, a bath-room, a steward's-room, store-room, and domestic offices. On the upper floor are the women's ward, twenty by eighteen feet, matron's-room and bed-room, and other bed-rooms, besides two or three bed-rooms for sick travellers, who will be admitted upon a fixed payment. It will contain two large and distinct wards for men and women, and two or three smaller rooms for the use of sick travellers, whose payments will, he hopes, defray the expense of the institution. The greatest difficulties were to be overcome in the completion of the building, "arising from the jealousies and prejudices of the very objects for whose benefit they are designed." In the meanwhile the dispensary continued in active operation, and Dr. Macgowan, intrusting it to the personal care of Dr. Nichol, who had been sent out as his colleague, was enabled to attend more effectually to the out-patients. In December, 1844, Dr. N. says: "The dispensary patients are about thirty every other day. Such gratitude as theirs I never saw evinced by the poor in England." And, in the same month, he writes, that he "is glad to be able to report the opening of the hospital." The example had impelled the Polish Jews, with the aid of the benevolent sir M. Montefiore, to open one of their own. "But," he continues, "the order and comfort of ours is so much superior, and the confidence felt in Dr. Macgowan's experienced skill so much more influential, that it is quite full already."

In March, 1845, this success so alarmed the rabbies, that an anathema was twice published against the Jews who should enter or serve in the

hospital. It was for a short time, consequently, deserted both by the patients and the Jewish attendants; but the latter have since despised the prohibition, and many of the diseased and sick Hebrews have again applied for admission. Dr. Macgowan, in the following July, reports that the working of the dispensary had, during his temporary absence, been very satisfactory, and that all the beds in the hospital, except four, were occupied. In June, the cherem, or anathema, was extended to the dispensary likewise, published from house to house, and enforced by stronger curses than the preceding one; while the rabbies stationed men as guards, to prevent the Jews from resorting to the hospital for aid. The necessary effect of these sad hindrances has been a marked decrease in the number of Jewish patients. During the present year (1846) the chief rabbi has redoubled his efforts, and even persuaded the pasha to interfere: he has hopes, however, that, through the interference of colonel Rose, the consul-general for Syria, all this torrent of persecution will be stayed. In April last, Dr. Macgowan writes: "Notwithstanding the increasing opposition of the chief rabbi, and the difficulties it has raised against my exertions, I have much reason to be thankful for the encouragement and support I have received from the Jewish population generally." But the persecution has diminished the number of applications for relief during the past month.

In January last (1846) there were eighteen patients in the hospital; the London committee having increased the number of beds from twelve to twenty-four: "the accommodations as to food, cleanliness, and general comforts, are not inferior to those provided in English hospitals." The dispensary patients seen by Dr. Macgowan, during the year 1845, amounted to upwards of one thousand.

At the end of August last there were thirty-two patients in the hospital, all of the house of Israel; and three times in the week Dr. Macgowan gave advice to about thirty patients each time. He states that during the last two months the medical department has enjoyed a state of unprecedented peace from without and activity within.

THE MISSION IN SYRIA.

Establishment at Jerusalem.

The right rev. S. Gobat, D.D., bishop.
Principal of the Hebrew college, rev. W. D. Veitch, M.A.

Missionaries: Revs. J. Nicolayson, F. C. Ewald, and A. J. Behrens.

Lay-assistant, Mr. James B. Cohen.

Clerk of the works and superintendent of school, Mr. R. R. Critchlow.

Medical department: E. Macgowan, M.D.; Mr. R. Sandford, surgeon; Mr. M. P. Bergheim, chief assistant, and two other assistants; Mr. C. S. Rosenthal, interpreter; one keeper of the bible depository*; and one schoolmaster.

Establishment at Jaffa.—Dr. Kiel, missionary, and a keeper of the depository†.

* The depot was opened by bishop Alexander in the year 1844. The sales have been very encouraging: they consisted of bibles in Hebrew, Arabic, Greek, Modern Greek, Italian, French, German, and Spanish, with Hebrew versions of the Liturgy, the "Old Paths," and the "Pilgrim's Progress."

† Opened in 1845.

At Safet.—Mr. J. O. Lord, and Mr. A. Tymim, missionaries.

[Of these nineteen individuals, ten are Jewish Christians. The entire expense of the mission, with the exception of 600*l.* per annum, arising out of the king of Prussia's endowment, is defrayed by the London Society for Promoting Christianity among the Jews.]

Beyrout.—Rev. H. Winbolt.

Aleppo.—Rev. Thomas Kerns, M.D.; Mr. J. W. Singnaki; Mr. D. Laurie.

Bagdad.—Rev. M. Vicars.

Bussorah.—Rev. H. A. Stern.

THE BEHOLDING OF JESUS CHRIST:

A Sermon,

BY THE REV. SAMUEL PAYNE,

Perpetual Curate of Hunstanworth, Durham.

ISA. xl. 9.

"Behold your God!"

THE prophet, in the opening of this chapter, calls upon his countrymen, the Jews, in the name of God, not to sink under the pressure of those evils with which the Babylonish captivity threatened them, but to take consolation and encouragement from the prospect of the Messiah's advent, and from the exercise of faith in the perfecting of that deliverance and salvation which he should accomplish in defiance of the combined opposition of earth and hell. "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

God, well acquainted with the unbelief and infidelity of the human heart, condescendingly vouchsafes to confirm and establish these glorious truths, by contrasting the stability of his word, and the infallible certainty of its accomplishment, with the weak and mutable designs of man. A voice is heard by the prophet, and "the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but

the word of our God shall stand for ever." Such is its immutable, irresistible, and imperishable nature.

The great subject of this word of the Lord is, the Messiah, the Saviour of lost sinners. His mysterious Person, his vicarious sacrifice, and his complete salvation, which were first published at Zion, are now proclaimed aloud, as it were, upon the mountain-tops, upon the elevated places of the earth, for the consolation and encouragement of all people: "O Zion, that bringest good tidings, get thee up into the high mountains. O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God!" Nothing can be more evident, from the connexion in which this passage stands, than that the prophet is directing the attention of his countrymen, and the attention of the church in every age, to the Messiah, the Lord Jesus Christ, who is the true God and eternal life. This illustrious personage we may behold in a variety of interesting and instructive situations.

First, carry your thoughts back into eternity, and behold him, who in time was made of a woman, sitting before time upon the circle of the heavens, in the essential glory of the Godhead; his habitation immensity, his duration eternity, his perfections uncreated and infinite: "In the beginning was the Word, and the Word was with God, and the Word was God;" that Word, which the evangelist assures us was in time made flesh, and dwelt among us, "was God." Though, at the appointed season, for our sakes he became poor, yet, says the apostle, "he was rich;" rich in the glory of the Father, as he himself testifies: "Now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was."

It is of great importance to be well satisfied of the original and essential divinity of Jesus Christ. It is not a mere speculative opinion, but a truth that sheds a lustre upon divine grace. It stamps a dignity upon the whole work of Christ: it gives a value to his sacrifice as the Redeemer of the world, and efficacy to his obedience as "the Lord our righteousness."

But secondly, as a confirmation of the original glory and Godhead of Jesus Christ, let me call upon you, in the words of the prophet, to "behold your God" at the morning of creation, the dawn of time. Was it not the breath of Jesus that spake all things into being? Was it not his effective hand that planted the pillars of the universe, and raised the magnificent fabric of earth and heaven?

"He measured the waters in the hollow of his hand: he meted out the heavens with a span: he comprehended the dust of the earth in a measure: he weighed the mountains in scales, and the hills in a balance;" "For by him," says St. Paul, in his epistle to the Colossians, "were all things created, that are in heaven and that are in earth, visible and invisible: whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him," "and without him was not any thing made that was made." What he formed as the God of creation, he preserves and supports as the God of power; "for by him," adds the same apostle, "all things consist."

But, thirdly, from the fall of our first parents to the birth of Jesus Christ, the Redeemer is only to be seen in promises and prophecies, in sacrifices and ceremonies. Passing over, therefore, this long lapse of time, suffer me to conduct your thoughts to Bethlehem. There, "behold your God." Hear, O heavens! and be astonished, O earth! the high and lofty One, that inhabiteth eternity, the Ancient of Days, is laid as a babe in a manger. Well might the apostle in his own energetic manner, exclaim: "Without controversy, great is the mystery of godliness, God manifest in the flesh." It is natural for us to inquire into the occasion of this extraordinary event. It was, then, "for your sakes he became poor, that ye through his poverty might be made rich." "He was made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons." And "this is a faithful saying, that Jesus Christ came into the world to save sinners." Such, then, was the gracious and benevolent design of his advent, his manifestation in the flesh.

But, fourthly, omitting the occurrences of his childhood and youth, let me now invite you to look at Jesus entering into the wilderness under the influence and direction of the Holy Ghost. There, "behold your God." Behold him tempted of the devil forty days and forty nights. It is a divine maxim, that "God cannot be tempted, neither tempteth he any man." But God in human flesh sustained the hour of trial. St. Paul, writing to the Hebrews, points out the propriety of the temptation: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For, in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. ii. 17, 18).

But, fifthly, after this strange event, per-

mitted to the powers of darkness, Jesus appears in a new scene of life. Behold, then, your God, going forth as a teacher, accompanying his ministrations and instructions with signs and wonders, and all the marks of Deity. In his stupendous works, the shade of his humanity seems to be removed, and we "behold his glory; the glory as of the only-begotten of the Father, full of grace and truth." Universal nature, in all her varied forms and modifications, listens to his voice in humble obedience: "Hespake, and it was done: he commanded, and it stood fast." And he is the "same yesterday, to-day, and for ever."

If you are spiritually blind, go to him in the exercise of faith and prayer; and he will open the blind eyes of your understanding, and diffuse over it the pure light of the gospel. If you are guilty (as you must be convinced you are), listen to his voice: "Son, be of good cheer: thy sins will be forgiven thee:" "I have found a ransom:" "I will blot out your transgressions as a cloud, and as a thick cloud your sin." In every age, as well as in the days of his flesh, there is treasured up in him, for the free use of all that come unto him, pardon, and peace, and grace, and strength, and life, and salvation; "for in him all fulness dwells; and out of his fulness have all we received, and grace for grace."

But, sixthly, just before the close of his ministrations, a profitable view of the Lord Jesus opens to us in the garden of Gethsemane: there, Christians, "behold your God!" Now he appears emphatically a "man of sorrows, and acquainted with grief." He was in an agony, says the sacred historian, conflicting not with Satan and the powers of darkness only, but with divine wrath. Such was the anguish that rent his bosom, that he exclaimed, "My soul is exceeding sorrowful even unto death;" and his sweat was, as it were, great drops of blood falling to the ground. It were dishonourable to the character, the firmness, and the fortitude of our Saviour, to suppose that this excess of grief arose from any anticipations of the cruel and ignominious death he was about to die—from a fear of the cross. No: it was the effect of the ponderous weight of man's guilt, which was imputed to him. "The Lord laid upon him the iniquity of us all." It was no doubt an affecting sense of his situation, as the surety of his people, bearing the penal consequences of their sins, that extorted from him this unusual distress, and made him cry, "O, my Father, if it be possible, let this cup pass from me."

But let us follow him from the garden, through all the intermediate scenes of insult,

reproach, and ignominy, to the bar of Pontius Pilate: there Christian, at the tribunal of man, "behold your God!" He, who shall one day appear in the clouds, with all the inhabitants of heaven in his train, to judge every man according to his deeds, now stands arraigned as a criminal before the judgment seat of man. Judgment is perverted: Pilate declares him innocent, yet suffers him to be mocked, and scourged, and crucified. "He released unto them Barabbas, but delivered Jesus to their will."

Mingling in the crowd, follow him from the common hall, and "behold your God" as he passes through the streets of Jerusalem, bearing his cross amidst the revilings and tauntings of the people, who, in all the virulence of persecution, exclaim, "Away with him, away with him! crucify him!"

"Behold your God" ascending the summit of Calvary. O what a scene was here! a scene, which all nature seems backward to behold. The sun refused to shine, and the light wrapt herself in darkness. If ever angels wept and unstrung their harps, it was at this period. Standing at the foot of the cross, lift up your eyes, believer, and "behold your God!" There learn that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." No longer ask with one of old, "Wherewith shall I come before the Lord?" shall I wash me in the tears of penitence, or shall I bring the works of my hands as an offering to God? "He hath shewed thee, O man, what is good." There is no other good given under heaven, whereby ye can be saved, but the Lord Jesus Christ. When the whole company of the redeemed from among men shall stand before the throne, it shall be said, "Lo, this is the church of the living God, which he hath purchased with his own blood; and this is our God: we have waited for him: he hath saved us." And the new song of the celestial multitude shall reflect eternal honour, not on their own obedience or merits, but on the fullness and perfections of Christ's mediatorial work. "Not unto us, O Lord; not unto us, but unto thy name be the praise; for thou hast redeemed us unto God by thy blood."

Let it not be thought, however, that the perfection of Christ's salvation injures the interests of morality, or supersedes the necessity of good works, properly so called. That would be to render the whole gospel defective. So far from this, we are expressly assured that "Jesus Christ gave himself for us, to redeem us from all iniquity, and to purify

unto himself a peculiar people, zealous of good works." And, if it be true that the grace of God bringeth salvation, it is equally true that that grace teacheth men to "deny all ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present evil world."

The last view which we have to take of Jesus Christ in connection with this subject closes his sufferings, and accomplishes our redemption. We have only to follow him now to the tomb, and there to behold our God in brighter scenes, which may gladden both our hearts and our eyes. The grave could not detain its illustrious prisoner, but for a short interval. "Behold your God," on the morning of the third day, bursting the barriers of the tomb, vanquishing the king of terrors, despoiling the sepulchre, breaking the bands of corruption, and rising to life, never to die again. Then was fulfilled that prophecy, "O death, I will be thy plague: O grave, I will be thy destruction: repentance shall be hidden from mine eyes." Having in his death spoiled principalities and powers; having shaken the foundation of Satan's kingdom, and delivered the prey out of the hand of the mighty in his resurrection, he made a shew of them openly, "triumphing over them in it."

After our Saviour had communicated to his disciples all that information and direction which the divine wisdom thought necessary, we are informed by the writer of the Acts of the Apostles, that, at the close of his instructions, while his followers yet beheld him, he was taken up, and a cloud received him out of their sight. In the view of this transaction, you are particularly called upon to "behold your God;" to carry your thoughts to Bethany, where the wonderful event took place; and to behold Jesus your God ascending in the clouds of heaven, a triumphant conqueror, to take possession of his mediatorial throne. The sublimity of this scene exceeds the powers of the finest pencil adequately to pourtray; we may form, however, some idea of its grandeur from a descriptive passage in *Psa. xxiv.*, which is no doubt typical of it.

To enter into the spirit of the passage, you must keep your mind's eye upon the Saviour, and behold your God as he is ascending to the realms of bliss. "The chariots of God are twenty thousand, even thousands of angels:" with these in his train, and ten thousand times ten thousand more, he approaches near to the courts of heaven, while the hosts that accompany him demand admittance in these authoritative words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory?"

The Lord strong and mighty, the Lord mighty in battle. The Lord of hosts, he is the King of glory." The everlasting doors unfolded, he enters into the holy place not made with hands, eternal in the heavens, there to appear in the presence of God for us, as our representative and forerunner, as our High Priest and intercessor. "Seeing then that we have so great an High Priest who is passed into the heavens—Jesus the Son of God—let us hold fast our profession, and come boldly to the throne of grace," where he sits, freely to dispense his favours "that we may obtain mercy, and find grace to help in every time of need."

"Now is the accepted time, now is the day of salvation. Now it is your privilege by faith to "behold your God" as a Saviour, delighting in mercy. Hereafter you shall see him as a Judge; for "that same Jesus, that was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He shall come with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

MELCHIZEDEC.

"Thou art a priest for ever after the order of Melchizedec."
—*Psa. cx. 4.*

THE person here addressed is the Lord Jesus Christ. Compare *Matt. xxii. 41-6* with *ver. 1* of this psalm; also, *Heb. v. 6*. The address itself proves him to be a priest; and points to Melchizedec as representing him in that office.

Before pointing out the particulars which may be considered as constituting the order of Melchizedec's priesthood, it is necessary to observe that, according to our view, the Lord is an eternal Priest. The foundation of this view is, that the offices of Prophet, Priest, and King sustained by him, as the one Mediator between God and man, began with the everlasting covenant made for the redemption of mankind. Then the Lord became the Lamb slain (*Rev. xiii. 8*)—a truth that is the subject of all prophecy; that has been effectual in all ages for the pardon of sin, which it could only have been through the intercession of a priest; and that has required the exercise of all power and dominion to make it manifest. Until the coming of our Lord, the prophets, priests, and kings of Israel were visible representations of him, who, though invisible, nevertheless sustained these offices; while they were also types of his future manifestation as the great Prophet—the High Priest of our profession—and the "King of kings and Lord of lords." The exercise of these offices has, from the beginning, constituted the mediatorial kingdom of our Lord; which will continue till he shall have put down all rule, and all authority and power—for he must reign till

he hath put all enemies under his feet—then will he be manifested to be the heir of all things, the image of the invisible God, the first-born of every creature, the Head of his church—in all things having the pre-eminence: then will it appear that all things were created by him and for him; and unto the Father will be glory in the church by Christ Jesus throughout all ages, world without end, Amen (Heb. ii. 8, 9; 1 Cor. xv. 23-8; Eph. and Col.).

This view is doubted by some, who contend that our Saviour undertook the office of priest upon his ascension into heaven, and not earlier. To this opinion it is to be objected, that our Lord exercised the office of priest, in interceding for his people, before his manifestation in the flesh, as appears from Zech. i. 12; and in the forgiveness of sins when on the earth (Matt. ix. 1, 8); and, also, that the necessities of men have ever required intercession with God on their behalf. This opinion has been founded mainly on two considerations*: first, that the apostle Paul has quoted the same passage from the second psalm, in proof of our Saviour's resurrection, and of his call to the priesthood; from whence it is inferred, that it was on his rising from the dead that he undertook the office of priest: second, that it is after his ascension into heaven that he is spoken of as our High Priest and Intercessor.

The weight to be attached to the first reason, depends on the correct meaning of the passage in the second psalm: "Thou art my Son: this day have I begotten thee;" and on the right explanation of its application to the resurrection of our Saviour, and to his call to the priesthood. In this psalm the psalmist is represented as seeing, with wonder (ver. 1-3), many nations and their kings rise against Jehovah, and his Anointed, their rightful king. He declares their attempt to be in vain (v. 4-6); because they revolt against him whom Jehovah has set up as his king: then, in enlargement of what the Lord had briefly thrown out against the insurgents, the Anointed, or Christ (Acts iv. 26) proclaims the decree: "Thou art my Son; this day have I begotten thee" (ver. 7, 8, 9); by which he intimates, that his kingdom is not only established beyond any disturbance or overthrow, but that it will become so universal that all the kingdoms of this world shall be subject to it†. (See Dan. vii. 13, 14; Rev. xi. 13). That the declaration, "Thou art my Son: this day have I begotten thee," though taken from the relationship subsisting between the Father and the Son, does not, in this psalm, refer to his generation, appears evident, from its being a decree or law; as, also, from its application by the apostle Paul in Acts xiii. 33; Heb. i. 5, v. 5. Believers, in reference to their present security and future glory and happiness, are in the scriptures, and in language taken from their new birth, called the "sons of God" (John i. 12, 13; Rom. viii. 17, 19). With a similar, though higher, meaning, we must explain the words in the second psalm: they contain the promise of the Saviour's exaltation, glory, and blessedness as Mediator; and, as proof thereof, they are applied by the apostle in Heb. i. 5. In reference to the same promise, John the Baptist said: "The Father

loveth the Son; and hath given all things into his hand;" and Jesus said: "All things that the Father hath are mine." With this meaning of the passage, Acts xiii. 33 may be thus explained: the apostle was proving that God had fulfilled his promise to the fathers, in raising unto Israel, from the seed of Abraham, a Saviour, Jesus; and, as proof, alleges his resurrection, "as it is also written in the second psalm: 'Thou art my Son: this day have I begotten thee:'" that is, this declaration promises to the Messiah, victory over all his enemies, exaltation and glory; but Jesus is raised from the dead; and, death being the last and greatest enemy of man, the resurrection of Jesus is proof that he is the person to whom that declaration applies, or the Messiah (See Rom. i. 4). The other passage (Heb. v. 5) may be explained by the observation that the declaration applies to our Saviour's exaltation and glory as Mediator, and therefore may be used in proof of his appointment either as king or priest—both offices constituting part of his mediatorial kingdom. Thus explained, these two passages do not support the opinion that our Saviour was called to the office of priest only upon his ascension into heaven.

With regard to the second ground on which this opinion is maintained, it may be sufficient to remark that, until the manifestation of our Lord in flesh, he, as priest, was personated in the existing Levitical priesthood; therefore, until that priesthood was abolished, he would not be generally spoken of as exercising the office of priest.

We may conclude, then, that our Saviour has ever sustained the office of priest—of which the priesthood of Melchizedec was representative; but, as every priest must be taken from among men, his priesthood was also a typical prophecy that another Priest would arise after the order of Melchizedec, which was fulfilled in the person of Jesus. In the former view, Melchizedec is "made like unto the Son of God;" in the latter, Jesus is made a "Priest after the order of Melchizedec."

I proceed, now, to point out, as appears from the language of the apostle in Heb. vii., the particulars wherein the order of Melchizedec's priesthood consisted.

I. He was immediately and personally called of God to the office of priest. It must be inferred, from Heb. v. 1, 2, that Melchizedec was a man*; and, if he were a man, then the apostle, in Heb. vii. 3, is not denying to him human descent. The language of the apostle seems to have been taken from the genealogical registers of the Levites, which were kept with much particularity (see 1 Chron. xxiii., xxiv.; Ezra ii. 61-63). In these registers the father's name was

* That he was neither an angel nor the Holy Ghost, may be concluded from the fact that the priestly office is never ascribed to these persons, nor are they ever exhibited as types of Jesus Christ. Besides, if Melchizedec were an angel or the Holy Ghost, the apostle would scarcely have written that he was "without father and without mother." That he was not the Son of God, really or apparently in human flesh, is, I think, evident for the following reasons: because his appearance in human flesh at that time would be inconsistent with his subsequent birth; and an apparently human being would not satisfy the requisition that a priest must be taken from men: because, also, the apostle says, "Melchizedec was like the Son of God, and not the Son of God:" and, his argument to prove that Christ was made after the order of Melchizedec, would be proving that Christ was like himself, if Melchizedec had been the Son of God.

* Pierce on Hebrews v.
† Hengstenberg on Psalm ii.

essential; for none but the son of a priest could be admitted to the priesthood (Ex. xxviii. 1; Numb. iii. 10): the mother's name was equally essential; for the son of a priest by an improper mother was detrued from the priestly office (Lev. xxi. 13-15): the time of birth, or "beginning of days," was also registered, in order to fix the commencement and termination of the priest's service (Numb. iv. 1-5; viii. 24-26); while the completion of the service, or the death of the priest—"the end of life"—would also be registered, because a vacancy then occurred, and the election of another priest took place by the great sanhedrim*. In language, then, taken from these registers, the apostle, writing of Melchizedec, states that he was "without father and without mother;" or, in other words, that he was without predecessor in his office, and, therefore, must have been immediately and personally called of God. That Melchizedec was a priest, both Moses and David have asserted; but he did not, like the Aaronic priests, claim his title to the priesthood by genealogy; for there is no record of his father or of his mother, which would, doubtless, have been preserved: indeed, the knowledge of them would have been essential, had he derived his claim through his ancestors; for, without this record and knowledge, we could have no certainty of his right and title to the priestly office, inasmuch as no man taketh this honour unto himself; and, every priest being called of God, he must either mediate through others, or immediately from God himself, show the origin of his priesthood to have been from God: Melchizedec is without any such record; what, therefore, is the necessary inference, seeing he was, without dispute, a priest, but that he was, immediately and personally, called of God to that office?

II. Melchizedec had no successor in his office; the dispensation of his priesthood being fulfilled in and by him: he was, as priest, in the language of the apostle, "without beginning of days," or "end of life;" therefore, he abideth ever a priest. The Aaronic priesthood was after a carnal commandment, or in connection with the unchanging law of human nature; therefore, Aaron must die and have successors; for the regulation whereof the time of their birth and death was registered—God himself having fixed the age at which the office might be undertaken, and should be discontinued. Now, there is no record of this kind of Melchizedec—he is without "beginning of days" and "end of life"—we know not when he was born, or when he died. If, therefore, because we have no record of his parents, we infer that he must immediately and personally have been called of God to the office of priest, what can we but infer, from the absence of any record of his birth or death, but that he had no successor, and that his

was an unchanging priesthood, which received its accomplishment in him? For, if he were to have had any successor, his birth or his death would have been recorded, that it might be known when his office terminated, and when his successor should have been appointed.

III. Melchizedec was king as well as priest. His was a royal priesthood. Being king of righteousness, his government was subservient to his priestly office; while the end of both was peace: peace in himself, and peace in those over whom he reigned (See Isa. xxxii. 17, 18).

These particulars seem to constitute the order of Melchizedec's priesthood. They represent—

1. The call of Christ to the office of priest; which, as we learn from the psalmist (Ps. cx. 4) and the apostle (Heb. v. 5), was immediately and personally of God. Being the eternal Son of God, and the foundation of his office being laid in an everlasting covenant, he could have had no predecessors in the office of priest to the most high God.

2. The perpetuity and unchangeableness of the priesthood of Christ. He was made priest with an oath (Heb. vii. 21); therefore, by two immutable things—God and his word—Christ abideth a priest for ever. "Thou art a priest for ever." In respect of Christ himself, the office is also perpetual and unchanging; for, having essentially life in himself, and being, in nature, "the same yesterday, to-day, and for ever," he cannot have any successor. "They," the Aaronic priesthood, "truly were many priests, because they were not suffered to continue by reason of death: but this Man, because he continueth ever, hath an unchangeable priesthood" (Heb. vii. 23, 24).

3. The fact of Christ's being king, and of the nature and end of his government. The necessity that Christ should have been eternally king appears from the following quotations: "The possession of universal dominion is plainly necessary to the Mediator. For, if there exist in the universe some power or influence which he cannot control and direct at his pleasure, then it is clear that he can give us no absolute assurance of salvation; because that power may become adverse to our salvation, and Christ being unable to control and direct it, having no dominion over it, cannot accomplish his gracious design towards us. The possession, then, of all power and authority over all things, visible and invisible, must, of plain necessity, be in the Saviour." "It is plain, too, that this universal dominion must have been conferred upon him, and must have been exercised by him, from the moment when man first became dependent upon a Mediator; for, if he saved men from the beginning, then from the beginning was he universal king*." That the government of Christ is a righteous one—he being the Lord our righteousness—and the end thereof peace, is proved from the following passages in the scriptures: Ps. xlv. and lxvii.; Jer. xxiii. 5, 6, xxxiii. 15, 16.

But Christ has been manifested to us in the person of Jesus, as made "a Priest after the order of Melchizedec" (Heb. v. 5-10); and thus the typical prophecy concerning him has been fulfilled. His appointment to the offices—being

* On this view of the apostle's language, and on the reasoning contained in the preceding note, see "A Coincidence between the Priesthoods of Jesus Christ and Melchizedec," by James Gray, D.D. See, also, the "Antiquities of the Hebrew Republic," by Thomas Lewis, book ii. chap. 6, who mentions the custom of enrolling the names of those admitted to the priesthood, and the names of their parents; and, in reference to a story out of "Suidas," that our Saviour was chosen a priest, he says the name and parentage of Jesus was entered in the register in these words: "Such a day such a priest died, the son of such a man and such a woman, and by the common suffrage there was elected in his place, Jesus the Son of the living God and of the virgin Mary."

* Dods on the "Incarnation of the Eternal Word," pp. 102, 103.

founded on his engagement to die for mankind, the manifestation of himself as sustaining it—was not made till after his death. Since his ascension into heaven—by the gift of the Holy Ghost, by the forgiveness of the sins and the cleansing of the conscience from dead works to serve the living God, and by controlling and directing the wills and affections of men—he, who is the blessed and only Potentate, the “King of kings and Lord of lords,” is manifested to us as the High Priest of our profession (see Acts v. 31, 32; Phil. ii. ; 1 Tim. vi. 15; Heb. i.).

A fuller explanation of the priesthood of the Lord Jesus Christ must await our consideration of the Aaronic priesthood. To the present article, therefore, is only added an application of the subject, taken from St. Paul: “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. iv. 14-16). J. E. W.

The Cabinet.

FAITH AND LOVE.—It is the practice of the modern divines, against whose errors I wish to guard India, to imitate their predecessors of the council of Trent, and separate faith from love, asserting that faith is formed by love or charity. This is in order to overthrow the righteousness of faith in our justification, by making charity a joint instrument of it; but is in plain contradiction to the scripture, which teaches us, not that faith is formed by charity, but, on the contrary, that charity is formed and produced by faith, as its proper fruit, and that it is faith alone that justifies.—*Bishop Wilson (of Calcutta).*

CHRIST'S WORK OF REDEMPTION.—Moreover, Christ hath suffered death for our sake, and hath taken away Satan's power, and restored life again, yea, he is made unto us wisdom and righteousness, sanctification and redemption; and likewise, as he died for our sins, so is he risen again through the power of his Father for our righteousness; and, as he oftentimes shewed himself after his resurrection unto his disciples, so likewise ascended he unto heaven in their presence, and sitteth at the right hand of God the Father Almighty, above all rule and might and dominion, and above all that may be named, not only in this world, but also in the world to come, and hath subdued all things under his feet: to be short, he is a Lord above all lords, and a King above all kings; yea, he is Almighty God with his Father, and yet nevertheless he is our Advocate, Mediator, and Intercessor, and our only High Priest. The sacrifice that he hath done for our sins abideth in full strength unto our salvation for evermore. Furthermore, as Christ is ascended up into heaven, so shall he come again from heaven with the dominion of his Father, and with the angels, to give to every man reward according to his works, yea, to judge the quick and dead.—*Becon, Solace of the Soul.*

Poetry.

SCRIPTURAL LYRICS.

No. XI.

By Miss M. A. STODART.

(For the Church of England Magazine.)

THE DEATH OF JEZEBEL.

THE conqueror urged his steeds of fire
With light and buoyant hand:
Two kings have sunk before his ire,
And can a woman stand?
The court where now his horse-hoofs sound,
A death-like silence reigns around;
And shrinks that spirit, firm and high,
From the free glance of warrior-eye?

No: proud as on her bridal-day,
In beauty's radiant glow,
She stands a queen, in bright array,
With calm and changeless brow:
She sees the furious steeds advance,
She meets the careless soldier's glance,
And fearless darts the taunting word,
“Had Zimri peace, who slew his lord?”

Vain is the taunt—her day is past,
The brief command is given,
And where her mangled corpse was cast
Have Jehu's coursers driven.
The joyous conqueror speeds his way,
But dogs are barking for their prey—
Ethbaal's daughter, stern and proud,
Before Jehovah's might hath bowed.

THE DESPISER.

1 THESS. iv. 8.

• (For the Church of England Magazine.)

“LORD, how could I despise thee?
I knew thee Lord of all,
And every night and morning
Before thee I did fall,
Rendering thee thanks and praises,
And asking thee to bless:
When did I e'er despise thee,
The Lord our righteousness?”

“I knew thee, yes, I knew thee,
And much thy name I prized:
Thou knowest, Lord, Most Holy,
I never thee despised”—
But his voice faltered, trembled,
And tears his eyes did fill;
For another voice spoke to him,
And his own sad voice was still.

"Hast thou not dealt unkindly,
And looked down in scorn and pride
Upon thy lowlier brother
Walking meekly at thy side?
I sent him to thee often,
And your roads together lay:
I sent him to thee weeping,
And he weeping came away.

"His heart was faint within him—
He lacked a guiding friend;
And I blessed thee and enriched thee,
Even for that blessed end:
I sent him, but ye scorned him—
I sent him in my name;
But he evermore returned
More mournful than he came."

Sad thoughts are these, beloved,
A death-bed to surround;
And I write them for your warning
While youth and health abound,
That his loving words ye ponder,
Whose face ye soon shall see:

"If ye did it to my brethren
Ye did it unto me."

CAROLINE J. YORKE.

SACRED SONNETS.

No. III.

"Thy will be done"—MAT. vi. 10.

O THOU, who dwellest beyond mortal gaze,
Father eternal, Lord of life and light!
While meekly worshipping with prayer and praise,
Our lips adore thy goodness and thy might.
O fill us with thy Spirit's sacred love:
Give to our hearts one ray of grace divine:
Teach us in thee to trust, in thee to move,
And ne'er thro' life's dark tempests to repine.
O Lord our God, forsake us not, but aid
With heavenly might the o'ertried spirit's power;
That, when before thee all its woes are laid,
No darkening shadow may around us lower;
That, resting every hope on thee alone,
In earnest truth we pray, "Thy will be done."

M. C. L.

Llangynnyd Vicarage.

RETROSPECTION.

(For the Church of England Magazine.)

O, I COULD weep the live-long night,
And wet my couch with tears,
At the unprofitable flight
Of life's important years.

The high resolves all past and gone,
E'en as the early dew,
And goodness, as the cloud of morn,
Melted and vanished too.

And sins as countless as the sand
Upon the sea-girt shore,
Marshaled around me, boldly stand,
And vex my spirit sore.

But human grief can ne'er atone
For guilt of crimson dye,
The great Redeemer's blood alone
Can heal and purify.

'Tis that can give my spirit rest,
Restore my broken peace;
Relieve my heavy-laden breast,
And bid my sorrows cease.

Washed in that stream of love, may I
Pursue my heaven-ward course;
Go on, and stedfastly rely
On Christ, the spring and source.

C. W.

8, Brompton Row. Lent, 1846.

Miscellaneous.

ETRURIA AND THE ETRURIANS.—According to the best authorities, Etruria was comprised in three divisions, of which the most important was that of Tuscany, embracing twelve cities. The second, or circumpadane portions, embraced the plains on both sides of the Po, and extended to the Alps; while the third was to the south of Rome, in the province of Campania, where, according to Strabo, there were also twelve of the principal cities. We find the Etrurians far advanced in civilisation before the destruction of Troy; and their progress in all humanizing arts, vindicating their claim to be the most favoured nation of antiquity. They were acquainted with letters and physical sciences. They preserved their annals: they had enrolled orders of priests, and a singular and complicated system of religious discipline. Music, architecture, sculpture, painting, engraving of gems, casting of metals, and the art of pottery, were all carried to a high pitch by this extraordinary people. They were a commercial and aristocratic nation, and, there is reason to believe, acknowledged the influence of women in their social relations. The disseminators of art, they built the walls of Rome nearly eight hundred years before Christ, and, under their king, Tarquinius, erected the temple of Jupiter on the Tarpeian mount. The triumphal arches, the kingly and consular ornaments, the cross and badges of the magistrates, the curule chair, the Etruscan diadem, and all the symbols of sovereignty of the mistress of the world, were borrowed from Etruria.

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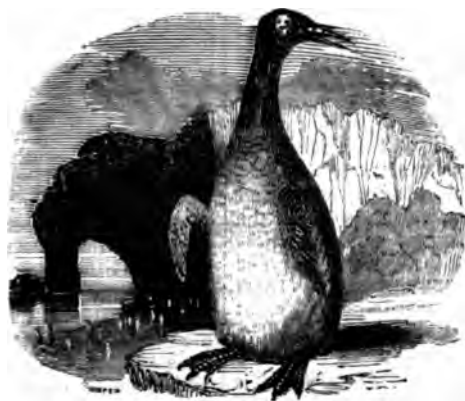
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 631.—FEBRUARY 28, 1847.



(The Penguin.)

SKETCHES FROM NATURAL HISTORY.

No. LII.

THE PENGUIN.

ACCORDING to the Linnean system, the penguin is of the genus *diomedea*, in the third order, *anser*. Pennant classes it among the ninth order, or web-footed, of his second division; and Latham's arrangement is nearly the same.

The characteristics of the order *anser* are, an obtuse bill, gibbous at the base, broadest at the point, covered with a smooth skin, and furnished with teeth, the tongue fleshy, and the toes palmated, or webbed. The genus *diomedea* has the bill straight, the nostrils oval, open, prominent, and placed a little on the sides. The superior mandible is crooked at the point, and the lower one truncated.

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The *demersa*, a species of this genus, has no quill feathers on the wings; and the feet have four toes, connected by a membrane. This is the black penguin of Edwards, and is about the size of a goose. The penguin appears to lay but a single egg.

Penguins are amphibious birds; they mostly, however, live in the water, like the seal. And for this the peculiar conformation of the bird is best adapted. Its wings are more like strong flappers, which greatly assist it in swimming, but would afford no means of flying. The feathers are short, stiff, and bent backward: those on the breast are of a silky white; while those on the flappers are small, and almost resemble scales, very closely overlaying each other. The skin is loaded with fat. The feet are not exactly webbed, but are broad and fleshy, well adapted for walking. Penguins are found in vast flocks in the South Pacific,

sometimes 200 miles from land, swimming with great swiftness.

The following remarkable account is given of their multitude and habits:

"The number of penguins collected in Macquarrie Island is immense: during the whole of the day and night, thirty or forty thousand penguins are constantly landing, and an equal number of them going to sea. They often cover an extent of thirty or forty acres, and are arranged in as regular ranks as a regiment of soldiers. They are classed with the greatest order, the young birds being in one situation, the moulting birds in another, the sitting hens in a third, and the clean birds in a fourth; and so strictly do birds in a similar condition congregate, that, should a penguin that is moulting intrude itself among those which are clean, it is immediately ejected from them."

When strutting about on shore, penguins have a very odd appearance, so erect is their posture. A naval officer, seeing a row by the sea-side, drolly compared them to a company of children, with their pinafores tied on.

EDIBLE BIRDS' NESTS*.

THE edible birds' nests, so much celebrated as a delicate luxury of the table, especially with the Chinese, are found in small caves in different parts of the island of Sumatra, but chiefly near the sea-coast, and in the greatest abundance at its southern extremity. The birds are called "layung-layu," and resemble the common swallow, or rather, perhaps, the house-martin. Four miles from the river "Krui," in Sumatra, there is one of these caverns, of considerable size.

These nests are distinguished into white and black nests, of which the former are by far the more scarce and valuable, being found in the proportion of about one, only, to twenty-five. The white sort sell in China at the rate of from 1,000 to 1,500 "lec" the pecul (or nearly for its weight in silver), according to the Balu calculations. The black nests usually fetch from twenty to thirty dollars for the same weight. The commodity is usually converted into a kind of glue. When the natives prepare to take the nests, they enter the cave with torches; and, forming ladders of bamboo, notched according to the usual mode, they ascend, and beat down the nests, which hang in great numbers together, from the top and sides of the rock. The more aged the nests which are thus sacrificed, the greater the proportion of white nests which, in the next ensuing season, is sure to be produced. It is, therefore, usual to beat down the old or black nests in larger quantities than are wanted to be carried away, in order to give room and opportunity for more white nests next season. The birds during the building-time assemble in large flights upon the beach, carrying in their beaks the foam thrown up by the surf, of which there appears little doubt that they construct their gelatinous nests, after it has undergone, perhaps, some preparation from commixture with saline or other secretions in the crop of the

bird. That such is the origin of these famous nests appears to be inferred from the birds being very commonly called "layung-buhi," the "foam-swallow"*.

In Java, where perhaps the birds are fewer, and in general less fine, than in some of the more eastern islands, both the product and the quality have been considerably improved under European management. In order to effect this improvement the caverns which the birds are found to frequent are cleansed by smoking and the burning of sulphur, and the destruction of the old nests, as in Sumatra. The cavern is then carefully closed, and the birds are left undisturbed to build their nests, the gathering of which takes place as soon as it is understood that the young are fledged. If they are allowed to remain until eggs are again laid in them, they lose their pure colour in consequence, and are no longer of what are termed "the finest sort." They are sometimes collected so recently after their formation that time has not been given to the birds to lay or hatch their eggs in them. These nests are considered the most superior. But, as this practice, if carried out to any extent, would necessarily prevent the birds from increasing, it is seldom resorted to where the caverns are in possession of those who have a permanent interest in them. Much of their excellence, however, depends on the situation of the place in which they are found. It has often been ascertained, for instance, that the same bird builds a nest of a somewhat different quality, according as it happens to construct it in a deep recess of unventilated and damp cavern, or attaches it to a place where the atmosphere is dry, and the air circulates freely. The very best are produced in the deepest caverns, their favourite resort, where a nitrous atmosphere constantly prevails, and in which, from being built against the sides of the rock, they imbibe a naturally nitrous flavour, without which they are little esteemed by the Chinese. In the vicinity of the rocks are usually found a few peasants, accustomed from infancy to descend into these gloomy caverns, in order to gather the nests. This occupation is occasionally one of the greatest danger both to themselves and the birds, as they have sometimes to penetrate many hundreds of feet within the deep and slippery opening of the rock, or to lower themselves by ropes, like the Karung-bidang of the more eastern islands, into the immense chasms which it is necessary for them to penetrate, amidst the everlasting roar of deafening surges that, even in these placid seas, are generated (in such situations) by the opposing bulwarks they encounter, and the currents which, in various directions, intersect the almost imperceptible but profound depths that lave their stupendous bases. Thus the necessities of man in one hemisphere, and the more insatiable demands of luxury in another, launch the hardy bird-hunter in mid-air from beetling precipices amidst the most remote of the barren Orkneys, and the most beautiful and majestic shores of the Eastern Archipelago.

* Honeyman, however, in "Batavian Transactions," vol. iii., thinks that the substance of these nests has nothing to do with the sea foam, but is elaborated from the plumage of the bird. Mr. Eyles, a gentleman resident at Padang, states that the nest of a common swallow, which had built under the eaves of his house there, was composed partly of some substance the same as that of the sea-swallow, and that the flesh of the young birds was very good, not inferior to that of the beccafica.

* From the "Illustrated Family Journal."

DECISION OF CHARACTER*.

"Fixed in his aim, and obstinately bent."

DRYDEN.

WHETHER we look to the mischiefs which result from it as regards others, or to the miseries which it occasions ourselves, we must consider indecision of character as an evil of no ordinary magnitude.

There are hundreds in this life to whom, not alone for their own sake, but for the sake of society at large, decision of character would be an unspeakable blessing. It is scarcely to be conceived to what a degree their usefulness is hindered, and their happiness is marred and spoiled, by the want of it. And it unfortunately happens that it is the most amiable and conscientious and best-intentioned men to whom this failing most commonly cleaves. Perhaps there are few who have not experienced enough of the misery which indecision occasions not to be able to enter into the force and truth of the aphorism: "What a comfort it is to have made up one's mind!" Greater bitterness is scarce known than that which the mind inflicts on itself during the moments of indecision, while fluctuating or oscillating between opposite causes. It is a period of absolute wretchedness: it is dreadfully exhausting to the spirits—ordering, and countermanding; proceeding onward, then retracing the steps; weaving the web, unravelling it again; filling the perforated vessels like those of the fabled sisters, while the water escapes as fast as it is poured in; rolling the stone of Sisyphus up the mountain, to recoil again upon them. There are many good men to whom indecision of character is a source of such constant misery that it absolutely embitters their life. They scarce know what a moment of perfect ease and mental calm is, in consequence of it: it makes what some deem a privilege and honour a burden and source of wretchedness to them. Happy for their peace had they never been called on to decide in many of the cases on which their decision is required. To have a casting voice is to them misery; and often would they gladly have relinquished their power and influence rather than have had the task imposed on them of deciding as to how that influence was to be disposed of. This indecision has been the bane of some of the finest and clearest intellects that ever shed lustre on the world. To decide, to make up their minds, was the only effort to which they seemed unequal: it was torture to them to do so. Capable of forming an almost unerring judgment at first view of any matters submitted to their arbitration, happy would it have been for themselves and others could they have resolved to abide by that judgment. But they were unable to take the next step and to decide: they wavered and hesitated. The vacillating mind conjured up a hundred objections. New views of the question arose. They bewildered, they entangled themselves in a web of their own making. A miserable period of anxious doubt, of timid hesitancy, ensued; and, after enduring long months of wretchedness, they at last came to the very same conclusion which, with an

almost intuitive sagacity, they arrived at in the first instance; so that the whole period of painful deliberation was lost, thrown away. All their timid caution and anxiety did no good: they might have spared themselves the infliction of it; and, had they had the resolution to have acted on the first decision to which they came, they would have been altogether relieved from it. The mistake which men of indecision make seems for most part to be this: they look for certainty as to the result before they will act; that is, they look for what is not to be had. In nearly every case in which men are called to decide, there must necessarily be a certain amount of risk incurred; but they proceed on the delusive expectation that time will take away the risk, and make their course infallibly plain; and that is sometimes called, "waiting to see their way more plainly," which is often as mere an infatuation as ever deluded man out of his good purpose. The probabilities are that, in nine cases out of ten, the lapse of time can make no possible alteration in the position or aspect of the affair on which they are called to decide; that it will not throw a single ray of additional light upon it; therefore, they may be compared to the rustic described by the satirist, "who waited by the river side, expecting the stream would exhaust itself so that he might cross dryshod; but onward flowed the river, and onward it will flow for ever." There will be the same risk to be incurred, after any given lapse of time, as at the present moment, only with this additional evil—the judgment grows weaker by long and anxious deliberation; the fine edge of it is blunted; the mind bewilders itself; the resolution grows weaker. Then follows despondency: next follow recklessness and indifference to every thing: then all energy and firmness of character is lost; and they at last sink into a state of utter inanity: they seem like those who have lost all the power to make up their mind on any subject. Thus, indecision has ruined many. The full cup of happiness was put in their hands: they dashed it away; and, strange and contradictory as it may sound, they absolutely chose real misery rather than a lot of felicity, because some slight risk might attend the choice; even as men have been known to commit suicide from the horror they had of death.

Now, perhaps the best advice which could be given to such persons is, to aim at such self-control as to resolve, after they have once decided in their mind, henceforward to look upon the question as irrevocably determined; to regard it as a "ruled case," admitting of no further debate or revisal; to feel the full force of the emphatic sentence, "what is done is done;" to resolve henceforward to listen to nothing, or to think of nothing, which can in the least weaken the decision they have come to. Recalling the matter, revising it, thinking of it over again—this is the bane of the undecided. Whereas if, after they had once "made up their mind," they henceforth closed the subject, then all their thoughts and energies would, instead of being scattered, run in one undivided channel; their self-reliance would increase every hour; and then they would act with energy and effect. For nothing so braces and strengthens the tone of the mind as this concentration.

* From "Neophilus." By rev. D. Kelly, M.A. London: Hamilton and Co., 1846. We have before made an extract from this book; but our readers will thank us for one more piece, which we have ventured to select from it.—Ed.

And this is, I believe, the method some men, remarkable for decision of character, have adopted; men who were placed in circumstances in which indecision might have been attended with the most disastrous results. When once they made up their minds, they carefully avoided all after-considerations: when they had brought all the energies of their mind to bear on the subject submitted to them, and when, after a short deliberation, they came to their conclusion, they acted as if their course or plan of conduct were henceforward as unalterably fixed; they determined with themselves to *deliberate* no more. They possessed that command over themselves as never to allow their minds to revert for a moment to any other view of the question; and, acting on this simple rule, they, in the midst of cares and anxieties, and troubles which would have worn them to death but for this, they retained a cheerful equanimity. Every one needs to carry something of the same spirit into the ordinary affairs of every-day life. It gives immense superiority to any man. The man even of most moderate capacity, possessing this decision, will appear stronger-minded than one of transcendent abilities, who is the victim to indecision. Nothing raises a man so much in our estimation as decision of character; nothing lowers him in our esteem more than vacillation. The finest mind, vacillating and distrustful of itself, appears pitifully weak; whereas even a comparatively weak mind, firm of purpose, appears dignified.

Another cause of indecision is, overrating the importance of results. Men think it "so great a matter" to decide on this and the other subject; the consequences will be so dreadful if they should not happen to decide rightly. But in most of those conjunctures, where men are called to decide, the consequences cannot be so formidable. When two courses offer themselves, so nearly equal as to leave it matter of doubt which to choose, it is impossible the consequences depending on the decision can be so very serious. However, let the consequences be what they may, they could not inflict any thing like the misery which a state of indecision occasions. Almost better would it be for some to decide actually by sortilege: better would it be for them to put lots into an urn, and to be determined by the first drawn, rather than to be agitated and tortured as they are between doubts and fears, as they are balancing and wavering; now inclining to this side, now to that; to-day of one mind, to-morrow of another; abhorring to-day what they desired yesterday. Nothing is so likely to reduce the mind to a morbid condition as this. Therefore, would we name the individual whose lot we should at once admire and choose, it would be that person who had acquired such a degree of mastery over himself, that in every clear case of duty his judgment could at once decide for him, without calling in his inclinations to the consultation; the man with whom sense of duty was so paramount that, when it was once made plain to him that duty required him to act in any manner, he would forthwith do so, and never think of laying his account with consequences. If there be any maxim or rule of conduct which would, more than any other, lead to usefulness, respectability, and happiness, it would be that of making one

general resolution beforehand, never to decline, never to give a negative to any request when the object is good and practicable. To adhere steadily to this rule might, indeed, at times, require some self-denial; but the self-denial would be little, compared with the dissatisfaction and self-reproaches which follow conscious neglect of duty; and it certainly would be the surest road to respectability, and honour, and usefulness.

Although we have considered our subject in connection with the affairs of this life, yet the remarks we have made acquire a tenfold force when applied to the subject of religion. It is in respect of religion the value of decision and misery of indecision are principally seen. On this subject we feel it needless to offer any other remark than to state the two great evils of indecision: one is, that as long as we remain undecided it is impossible to derive any real or solid happiness from religion: no religious enjoyment can be experienced by the divided heart: "Give me thy heart: then (but not before) thou shalt delight thyself in my ways." The other is, that all our endeavours are rendered null and void by religious indecision: nothing is done towards "laying up the good foundation against the time to come." Till the heart declares itself on God's side, none of its services are accepted. "Their heart is divided: now shall they be found faulty." Men are deterred from deciding for God by the supposed restraints and self-denial attending a religious course. Ah, how small would they find the evils apprehended, compared with those which, even in this world, they actually suffer from religious indecision! It has been observed that the undecided endure the trials attendant on profession of religion, without enjoying any of the comforts of a religious life.

THE PROPER SIGNS OF TRUE REPENTANCE*.

(For Lent.)

"Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, rather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"—JEREM. II. 12, 17.

THIS passage of holy scripture teaches two most important lessons. One is, that God is willing to receive back and pardon sinners who repent. The other is, that true repentance does not consist in outward actions or appearances, but in a broken heart (that is to say, a heart very sorrowful on account of sin), and in trying from henceforth to please God by avoiding sin, and leading a life of

* From "Sunday Readings for the Family and the Closet;" by the rev. J. Norman Pearson, M.A., incumbent of the district church of Tunbridge Wells. London: J. Hatchard and Son, 187, Piccadilly, 1848. We have repeatedly extracted from, and recommended this book, and are always glad to enrich our pages with any thing from Mr. Pearson's pen.—Ed.

godliness. The Jews, when they were very much distressed, and had reason to think God was angry with them, used to tear their hair and clothes, and to put on the coarsest garments, and sometimes to sit down in ashes, and pour dust upon their heads. There was nothing wrong in this; but to fancy that God would set any value upon it, unless it was the sign of true penitence, of a contrite and humble spirit, was a great mistake. And of this the prophet Joel is ordered by Jehovah to inform them. It is of no use whatever to rend their garments unless they rend their hearts. It will answer no end to make loud lamentations, unless they also put away the evil of their doings, and set themselves to reform what they are doing amiss. God is not displeased with people for weeping and fasting and mourning. O no, it is very right and becoming to shed tears at the recollection of what we have done to displease our God and Saviour; and very natural is it, if we feel truly sorry, not to be able to relish our food. Saul, afterwards called Paul, neither ate nor drank for three days, after he was made to see the wickedness of his conduct in persecuting the Lord's people. And, if we deny ourselves our usual indulgences, through a sense of our extreme unworthiness, or from a desire to keep down our appetites and passions, it may be reasonably hoped that a blessing from above will turn this fasting to our spiritual benefit. And therefore I exhort you, my friends, to fast, and weep, and mourn. Only take care to do it heartily, and not hypocritically, nor just from the feeling of the moment. And then you have great encouragement. God himself says, "Turn unto me." He says to every sinner, to every unconverted man and woman and child, "Turn ye even to me, with all your heart. Draw near to me by the movements of repentance, humility, faith, and love; and I will not turn you away; for I am gracious and merciful, slow to anger, and of great kindness, and repent me of the evil."

My dear friends, what words are these for Almighty God to use to us poor sinners! As if one word of compassion would not be enough, he goes over the ground four times: not "gracious" only, but "merciful," nay, even "of great kindness;" and then, to crown all, one who actually "repents him of the evil." Think of God describing himself as "grieved" for being obliged to punish us, and quite glad when we give him an excuse (so to speak), by any symptoms of repentance, for putting away the rod, and treating us once more with fatherly tenderness.

Well now, put a few questions to yourselves. Are you aware that you are great sinners, and have therefore great need to humble yourselves, to repent, and to seek pardon of God? Have you actually repented? Have you been cut to the heart with reflections, first on your vileness, in having lived more like beasts that perish, than like reasonable creatures who are to be eternally happy or miserable, and then on your ingratitude to your heavenly Father and Saviour, who has so long spared you, and desired to bring you to a better state of mind? Are you at length conscience-stricken, and ready to beat upon your breasts, and to wring your hands with grief, for having walked so long in the broad way that leads to destruction? Then here is consolation, here is encouragement. Yes, I

can give you more, as a minister of the gospel, in respect of the world to come, than the prophet was allowed to give the Jews in respect of their present condition. For he could only say, "Who knoweth if he will return and repent, and leave a blessing behind him?" But I am able to say that God will certainly return to you, if you return to him. He will cease to be angry; he will make all things work together for your good; and he will give you the best of blessings in the gift of his Holy Spirit, to make you holy, and to fit you for heaven. This I can promise you, because God has promised it for the sake of his dear Son Jesus. The blood of the Redeemer has atoned for the sin of the world, and made it a just and righteous thing for God to show mercy and loving-kindness to those who repent of their sins, and steadfastly endeavour to lead a new life. O, then, wait not another day. Even now turn to God, and embrace the salvation held out. For, remember, the day of mercy will not last for ever. And, as soon as it is past, that day of punishment begins, the bare thought of which is unspeakably dreadful. For what must that torture be, which is compared to the gnawings of a worm, and the burnings of a fire—of a worm that never dies, of a fire that never shall be quenched!

THE PRAYER.

Alas, alas! O Lord God, we have grievously sinned against thee. Our consciences testify against us, that we have done what we ought not to do, and left undone what we ought to do; and thy word sets the seal to this testimony. How can we venture to stand before thy great tribunal, when we tremble and are speechless under the burden of our guilt, ourselves being the judges? Yet we look up, though with trembling, and are saved from despair. We see that in Jesus, the Lamb slain on Calvary, thou art full of tender relentings towards thy foolish sinful children. In him thou canst be just, and yet blot out our transgressions; since he atoned for sin by dying for it, and his precious blood makes all true believers to be clean in thy sight. O give us grace, we beseech thee, to believe unto the saving of our souls. Give us those broken and contrite hearts which thou hast promised not to despise. Enable us to regard sin with unfeigned abhorrence, and resolutely to forsake it. Not outwardly only, but, still more, inwardly, may we be pure and upright. And then thou wilt not remember against us past iniquities, but will clothe us with a robe of righteousness, and own us again as dear children of Jesus Christ our Saviour. Amen.

THE HYMN.

O God of mercy, hear my call,
My load of guilt remove,
Break down this separating wall
That bars me from thy love.

Give me the presence of thy grace;
Then my rejoicing tongue
Shall speak aloud thy righteousness,
And make thy praise my song.

No blood of goats, nor heifer slain,
For sin could e'er atone:
The death of Christ shall still remain
Sufficient and alone.

A soul oppress'd with sin's desert
My God will ne'er despise:
An humble groan, a broken heart,
Is our best sacrifice.

THE POPISH CONFSSIONAL*.

THERE is a defect of moral principle and moral honesty wherever the popish confessional is to be found. I know the reverse of this is believed by Americans, and not without some apparent reason. Here I do not blame them. They are deceived; and often have I wished, often and often have I resolved to undeceive them in this particular. Many and many a time have I resolved to be no longer a party to this shameful imposition upon Americans. Many and many a time have I determined to shake off from my soul any participation, directly or indirectly, in fastening upon the minds of American protestants that the Romish confessional was the means of making Roman-catholic labourers and servants more honest than they otherwise would be. It is not so. Protestants know not the plans or schemes of popish priests, in anything. Fraud and imposition are reduced to a science in the Romish church. Let me explain how the impression has got among protestants that confessing sins to the priests is a very good thing "for the ignorant Irish: it keeps them honest." I can scarcely refrain from laughing, when I hear this observation. It has been made to me by some of the most amiable, benevolent, and charitable ladies and gentlemen in this city of Boston, and elsewhere; and, though I understood the deception played upon them, I felt almost unwilling to remove so charitable but delusive a dream. There is an old proverb, "it is better late than never." Let me do so now. Justice to protestants, and even to the Roman-catholic labourers and domestics themselves, requires this at my hands.

The *modus operandi* of Romish priests is as follows: When a popish or jesuit priest settles in a city or town, he looks about him, and ascertains what the character, circumstances, politics, and religion of the different families are. If he discovers that any particular protestant family is wealthy, entirely unacquainted with popery, and liberally disposed, he takes a note of the fact, and determines, by some means, to form an acquaintance with the head of that family. This is sometimes not easily done. It is not often that men of wealth are desirous of the personal acquaintance of clergymen of any denomination. They know that, pretty generally speaking, there is little to be gained, so far as worldly goods are concerned, from a personal intimacy with them. Of this Romish priests are well aware, and act accordingly. When one of them desires an acquaintance with the head of a family, he unceremoniously calls upon him, hands him some money—more, or less, according to circumstances—and, without any explanation, tells him it is his, and seems no way desirous of further conversation. The gentleman or lady who receives the money, of course detains the priest or jesuit, and asks what he wishes him or her to do with this money; whether he deposited it for safe-keeping, or whether he wished it paid over to some one. The answer of the jesuit

is, "Sir (or madam), the money is yours. I received it in the discharge of my duty as a priest;" and he departs.

The result of this piece of jesuit acting is obvious. The gentleman mentions the circumstance to his family, the merchant to his neighbouring merchants; the mother mentions it to her children, and to every mother on her list of visitors; and all finally come to the conclusion that the money has been received in the confessional, that some poor Roman-catholic in their employment had stolen it, and that the priest in the confessional caused restitution to be made, that, after all, this "going to confessional was a good thing—it kept the catholic servants honest; and, if it were not for it, there would be no safety in giving them employment." The husband tells his wife to throw no obstacles in the way of her domestics going to confession, as he believed it was a check upon their dishonesty, and makes up his mind that it is at least good policy to sustain popery and popish priests. He calls upon the jesuit bishop or priest, touches his hat to him should he meet him upon the streets, tells him he would be happy to see him at his house; and thus, by this tedious, though sure process, does a reverend jesuit priest gain his end. The family is now at his mercy; and the best recommendation a domestic can bring to this family, or any of their acquaintances, is that of a scheming, deceitful popish priest or bishop, with whom, if properly known, no respectable man would be seen walking the streets. Often have I done this while a Romish priest.

Juvenile Reading.

A PICTURE.

I SAW in my mind's eye, one starlight evening, a man wading across a wide, deep river. I knew that one part of the river was so deep that, if his strength did not fail him before, he must sink then; and I pitied the poor man his hard and hopeless task. But how surprised was I to find that this was his own choice. A bright and glorious being was near him, whose countenance was more kind and beautiful than any thing you can imagine; and his hand was stretched out to save; and I heard his voice entreating the weary man to clasp it, and suffer him to draw him out of those rough, troubled waters, and carry him onward to a distant and delightful city, built of pure gold, and filled with glory, all the inhabitants of which are happy and blessed for ever. This merciful being was himself Lord of that fair city, and he had prepared for this poor man a beautiful mansion there, because he loved him; and therefore was he come down, that he might save him from the toils and dangers and troubles by which he was surrounded, and put him in possession of his inheritance, and crown him with loving-kindness. And yet the man refused to take the merciful stranger's hand: his eyes were fixed upon the reflections of the stars that were shining on the dark waters. There was one very bright one glittering amid the waves, and that he pressed forwards, and stretched out his hands, to reach; but, ever as he drew, as he thought, nearer to it, the shadow of the star retreated, and, if it had not been so, it was only a shadow; and so the Lord of

* From "Auricular Confession and Popish Nunneries;" by William Hogan, formerly Roman-catholic priest. London: Dyer and Co. 1840. We hardly know what to say of this book. It is written in such a style that we cannot recommend it for general reading; but the facts it narrates are worthy the most serious attention. We presume it was first published in America. —Ed.

the fair city told him. "You may have it," he said, "and more also, but not here: 'Wherefore should ye spend your labour for that which satisfieth not?'" But, alas! the foolish man paid no attention to these kind, wise words: they sank into his heart, indeed; but, like the rain into the rough sand, no fruit sprang from them: he "thought scorn of that pleasant land;" and all his time and care and thoughts were wasted on shadows; and I shut my eyes, for I was very sorry. Again I looked up, and I saw the same man; but he looked more sad and weary and disappointed: there was an expression of eager restlessness and anxiety in his eyes: the water now reached nearly to his shoulders; and yet he did not seem to heed it, but kept pressing forward. He was not pursuing the same star now that he was when I first saw him: he had given up that, and he was seeking after another, not so bright; but yet it looked fair and lovely as it glittered on the waters. He hoped to win that now, though he had failed of the other: alas! he did not think, he would not believe that it too was only a shadow. The Lord of the fair city was not so near him now; but still his looks were bent upon him in pity and kindness, and he waited but to be called to come to the misguided wanderer, who was, alas! too intent upon his profitless employment to turn his eyes upward. Sometimes he looked at the reflections of some of the other stars, and stretched out his hands to them, but he never once stretched forth his hand to him who had come down from the glorious city on purpose to seek and save him. Then I saw there came messengers to the man from the Lord of the fair city, poor men like himself, whom the Lord was taking there: they begged him to go with them under the protection of the same friend: they told him how he loved them all, and how happy he wished to make them: they told the poor man how vainly and foolishly he was employing his precious time: they bade him look at the real bright stars that were shining over his head; and then the bright stars themselves spoke to him, and bade him to seek "that better country." I thought he was going then: I thought he relented; for he did not take his hand from the messengers, but suffered them to lead him a little way, and told them he knew they were right, and that he had found and felt that all he had been seeking after was only "vanity and vexation of spirit;" but again his eyes fell upon the dark waters and the bright reflections there, and again he renewed his work of disappointment, and bade his pitying friends begone, and would not listen to their kind voices. Again I shut my eyes, for it was a painful sight to see a man destroying himself, and trampling on such great happiness for nothing but vanity. Once more I looked up, it was the last time, and I saw the same man pressing onward towards destruction. The Lord of the fair city, who had invited him so long, was now preparing to depart; but still he lingered; and there was a mournful expression of regretful pity in his eye, because he whom he came to save would not be saved. I hoped the wretched wanderer would cry to him, even in this last hour, not to forsake him. His head was scarcely above the dark waters now; and he was sighing and complaining bitterly, because, he said, he had met with nothing but disappointment: he said that he had been

a doomed man; that he had sought for happiness all his life, but never found it; and, when he had just reached it, it was always snatched away from him. Alas! he had never sought happiness in any shape, but only its shadow; and now he was wasting his last precious moments in regretting and complaining of the past. Once more the voice of love was heard; and then the Lord of the fair city departed from the lost man's view for ever.

May God deliver us from such a fate, and make us fishers of such poor, misguided men!

CAROLINE J. YORKE.

Poetry.

LAYS OF A PILGRIM.

No. XX.

[THE MARTYR KING.]

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"For, though he was punished in the sight of men; yet was his hope full of immortality."—WISD. III. 4.

THERE is a shade on faithful history's page,
By the "imperial isles" remembered well:

O martyr king, thy lasting heritage,
Repentant tears, that on thy memory dwell—
A late remorse! will all thy sorrows tell.

They heard thy fate in manor-house and hall:
In cottage homes they shuddering spoke of thee,
And, in low whispers, mourned the deadly thrall,
The anarchy and wrong 'twas theirs to see—
Their king betrayed to death by rebel treachery.

They told how meekly thou hadst suffering borne;
Outrage and ill with saintly patience met;
In prison drear, "reft of thy state," forlorn,
A spectacle by foul rebellion set,
But, thro' all this, a king, unquail'd, unshaken yet.

In Holmsby's lonely shades, from state withdrawn,
And, in thy bitter hours, from all exiled,
From nearest ties, thy wounded bosom torn,
By foes and faithless friends alike beguiled;
But hope, an angel still, within thy prison smiled.

For peace, beyond all earthly things, was there—
Peace, that the world nor gives, nor takes away:
A star, that aye through darkest skies will shine,
Was ever there to cheer thy path alway,
And through thy weary night let in the morning ray.

Faithful and true, all suffering brought to thee
Firm endurance for that trial hour,
When, "all decrowned" and pale, adversity
Upon thy kingly head had mightiest power
To win for thee a crown, an everlasting dower.

Quail'd not thy brow when malice deeper grew;
When rebel hate with life would only strive;
When came the dear embrace, the last adieu?
Thy children's clinging arms didst thou survive?
Yes, from a Power Divine that strength didst thou derive.

So from "an earthly to a heavenly crown"
 In penitence and prayer 'twas thine to go,
 And for the truth thy royal head lay down:
 Ah, what vain tears upon thy bier would flow!
 How mourning throngs would weep, and fain avert
 the blow!

And stealthily to Windsor's vault is borne
 A pall, where winter's fleecy covering fell;
 And sad were royal hearts upon that morn,
 Thus to their king and state to bid farewell,
 And of dark wrong and woe in holier things to tell!

PETER DENYING CHRIST.

(For the Church of England Magazine.)

"I do not know this man!"
 O, Peter, Peter, is this so?
 Thou know'st not him who called thee rock—
 A bright example to his flock?
 Hark, hark, the cock's predicted crow!
 It is the first: thy Saviour dost not know?

"I do not know this man!"
 O Simon, Simon, is this so?
 Thou know'st not him who rescued thee
 When tottering on the stormy sea?
 Hark, hark, the cock's predicted crow!
 The second time: thy Saviour dost not know?

"I do not know this man!"
 O, son of Jonas, is this so?
 Thou knowest not thy truest friend,
 Who life and all for thee will spend?
 Hark, hark, the cock's predicted crow!
 It is the third: thy Saviour dost not know?

But lo, the touching look behold—
 The steady look he casts on thee:
 Does it not make thy blood run cold,
 Or wring thy heart in agony?
 And yet 'tis not a look to kill—
 It is a look of feeling deep:
 In spite of all, he loves thee still:
 Go, humbled Peter, go and weep.
 Go, Christian, and be mindful to mistrust
 The frail resolves of hearts still clinging to the dust.

M. B.

Miscellaneous.

A SABBATH IN NEW ZEALAND.—A small bell was struck outside the building, and it was an interesting sight to watch the effect it had upon the dwellers of the pah: one by one they came out of their houses, or crossed the little stiles dividing one court-yard from another, and, wrapping their mats and blankets around them, slowly and silently wended their way to the place of worship. On entering, each

individual squatted upon the ground, which was strewn with reeds; and, with their faces buried in their blankets, they appeared to be engaged in prayer. They then opened their Maori Testaments; and a native teacher commenced the sacred service. It would have been a lesson to some of our thoughtless and fashionable congregations, to witness the devout and serious aspect and demeanour of these tattooed men, who, without the assistance of an European, were performing Christian worship with decorous simplicity and reverential feeling.—*Angas' Savage Life and Scenes.*

BEGINNING OF THE YEAR IN VARIOUS NATIONS.—The Chaldeans' and Egyptians' years were dated from the autumnal equinox. The ecclesiastical year of the Jews began in the spring; but in civil affairs they retain the epoch of the Egyptian year. The ancient Chinese reckoned from the new moon nearest the middle of Aquarius. The year of Romulus commenced in March, and that of Numa in January. The Turks and Arabs date the year from the sixteenth of July. Dremaschid, or Gemaschid, king of Persia, observed, on the day of his public entry into Persepolis, that the sun entered into Aries; and, in commemoration of this fortunate event, he ordained the beginning of the year to be removed from the autumnal to the vernal equinox. The Brahmans begin their year with the new moon in April. The Mexicans begin it in February, when the leaves begin to grow green. Their year consists of eighteen months, having twenty days each: the last five days are spent in mirth, and no business is suffered to be done, nor even any service at the temples. The Abyssinians have five idle days at the end of their year, which commences on the 26th day of August. The American Indians reckon from the first appearance of the new moon at the vernal equinox. The Mahomedans begin their year the minute in which the sun enters Aries. The Venetians, Florentines, and the Pisans in Italy, began their year at the vernal equinox. The French year, during the reign of the Merovingian race, began on the day on which the troops were reviewed, which was the first day of March. Under the Carlovingians it began on Christmas-day, and under the Capetians on Easter-day. The ecclesiastical year begins on the first Sunday in Advent. Charles IX. appointed, in 1564, that for the future the civil year should commence on the 1st of January. The Julian calendar, which was so called from Julius Cæsar, and is the old account of the year, was reformed by pope Gregory in 1582, which plan was suggested by Lewis Lilio, a Calabrian astronomer. The Dutch and the protestants in Germany introduced the new style in 1700: The ancient clergy reckoned from the 25th of March; and the method was observed in Britain until the introduction of the new style, A.D. 1752, after which our year commenced on the 1st of January.

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WESTW. OF CATHEDRAL OF BAYONA.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 632.—MARCH 6, 1847.

ST. GEORGE'S CHURCH, DONCASTER.

DONCASTER is a considerable town, situated in the West Riding of the county of York. This town stands upon the river Don, which, according to Camden, is so termed "for that it is carried in a channel somewhat flat, shallow, and low by the ground; for so much signifieth Don in the British language." It runs by Sheffield, Rotherham, Doncaster, and at length joins the Humber.

Doncaster appears to have been a Roman station, denominated Danum in the itineraries, and afterwards by the Saxons *Dona-cercer*. The following is the description of it, given by Leland, in the time of king Henry VIII., as quoted in Dr. Miller's history of the place:—

"Before I came to Doncaster I passed the ford of a brook, which, as I remember, is called Rossington-bridge. I noticed these things especially in the town of Doncaster; the fair and large parish-church of St. George, standing in the very area where once the castle of the town stood, though long since decayed. The dykes may partly yet be seen, and the foundation of part of the walls. There is a likelihood that, when this church was erected, much of the ruins of the castle were taken for the foundation, and the filling up of the walls of it. There standeth an old stone house at the east end of the church of St. George, now used for the town-house, which, as some suppose, was a piece of the building of the old castle, or made of the ruins of it. There is, in declining in area castelli, a pretty little house built of timber, as a college for the priests of the town. There was another parish-church in the town yet standing; but now it serveth but for a chapel of ease. There was a right goodly house of white friars in the middle of the town, now defaced, where lay buried, in a goodly tomb of white marble, a countess of Westmorland, whose name, one told me, was Margaret Cobham. The image on the tomb is removed into the south front of St George's church; and by it, as the coronet is made, she should be a duchess.

There was a house of grey friars, at the north end of the bridge, commonly called the Freres'-bridge, containing three arches of stone: here I marked that the north part of Doncaster town (in the which is but a little, and that mean building) standeth as an isle; for Don river, on the west side of the town, casteth out an arm, and soon after, at the east end of the town, cometh into Don river again. There is also a great bridge of five arches of stone, at the end of this isle. At the south end of which bridge is a great turned gate of stone; at the west side whereof is a fair chapel of our lady, and therefore it is called St. Mary's-gate; at the east end of which bridge are two or three mills at the water. There appear no tokens, as far as I could see or learn, that ever Doncaster was a walled town; yet there are three or four gates in it, whereof that on the west side is a pretty tower of stone; but St. Mary's-gate is the fairest. The whole town of Doncaster is built of wood, and the houses are slated; yet is there great plenty of stone thereabout. The soil about Doncaster hath very good meadow, corn, and some wood."

The church of St. George stands on the area of the old castle; and as a stone—when the edifice was repaired about fifty years ago—was discovered in the eastern wall, with a date 1071 upon it, it has been supposed that the eastern portion was erected in the reign of William the Conqueror, and was probably a chapel to the castle. It is a spacious cruciform structure, principally in the later style of English architecture, with a tower, of which the details are exquisitely rich. The exact period of the original erection of this church is uncertain; for though, as above mentioned, there is some reason to conclude that an ecclesiastical edifice was built here at a very early date, yet it must have undergone so many alterations that no part of the original structure can be supposed still to remain.

St. George's church consists of a nave, aisles, and a transept, with a choir, side chapels, or chantries

extending north, to the extremity of the transept. "The roof of the nave," says Lewis, "is sustained by twelve massive octangular pillars, with plain capitals, whence spring ten obtusely-pointed arches. The tower is supported by four massive octagonal columns, with richly decorated capitals, of a later date than the rest of the fabric; and from these rise four finely-pointed arches, on each side of which, and in the belfry, are monograms, armorial ensigns, &c., commemorative of various benefactors."

The dimensions are as follows: the length, 154 feet; the breadth, 68 feet; the height, 78 feet. The height of the tower is 141 feet.

The exterior ends of the north and south transepts are divided from their respective aisles by handsome oak screens, by which they form small chapels, designed for places of interment of the several founders and their families. Each of these chapels, or chantries, is lighted by a large and beautiful gothic window, formerly richly illuminated with painted glass, little or none of which now remain.

The font is of a very ancient character: it is of free-stone, and is said to have had a date upon it—now, however, obliterated—of 1061. If this be true, it would seem to have belonged to some older church.

In 1721 the five bells then in the tower were taken down, and eight bells, of which the largest weighs 29 cwt. 1 qr. 20 lbs., were put up. In 1789 a fine organ, by the celebrated Harris, was erected.

A magnificent window has been of late years erected, containing figures of the apostles and prophets—the gift of Mr. T. J. L. Baker.

There are several monuments of interest in St. George's church: one especially may be mentioned, of altar-form, which stands behind the reading-desk, near the north-west pillar of the tower, with the inscription:

"Howe, howe, who is heare?"

'I, Robin of Doncastere, and Margaret my feare.

That I spent, that I had;

That I gave, that I have;

That I left, that I lost, A.D. 1670."

Quoth Robertus Byrkes, who in this world did reign

Threescore years and seven, and yet lived not aye."

Robert Byrkes, whom this inscription commemorates, appears to have been a person of repute in Doncaster; his name occurring thrice in the list of mayors, viz., 1569, 1573, and 1577.

Attached to this church is a library; not, it would seem, very large, but containing several valuable books, of which a list is given in Miller's history of the place. It is much to be wished that such libraries were more diligently inspected, and their contents made better known. Many volumes of great rarity, there can hardly be a doubt, of which the possessors scarcely know the value, would then be brought to light; but, for the want of some supervision, there are libraries in a woeful state of dilapidation. The writer could mention, from personal knowledge, more than one in such a condition: he could also mention cases in which the officials, from sheer ignorance, removed from the shelves, and caused to be disposed of, valuable books, which were known to be old, and were therefore conceived to be worthless. Abuses of this kind ought to be promptly checked; and these lines are written with the hope of inducing the numerous clergy, into whose hands they will fall, to exercise a vigilant superintendence over

any libraries which they may find attached to their churches. A gentleman, it may be added, well known in the literary world, is at this time endeavouring to obtain information respecting such libraries. It would confer a service both on literature, and more especially on theological research, to aid him in his intentions.

The first charter given to the town of Doncaster was by Richard I. Many events of interest in history have occurred here. It was in this place that Henry of Bolingbroke, afterwards Henry VII., made, in 1399, his protestation that he had returned from exile merely to obtain his paternal honours and inheritance. It was between this place and York that in 1460 the memorable battle of Towton was fought. James I. lodged here a night, on his way from Scotland to assume the imperial crown: the monarch's quarters were at the Sun and Bear. In 1644 Charles I. was in Doncaster, and attended divine service at St. George's church.

Doncaster is a corporate town: its population, which in 1800 was 5,697, had swelled in 1841 to 11,245.

ON PROSPECTIVE CONTRIVANCES IN THE ANIMAL KINGDOM.

No. III.

"In some are found
Such teachable and apprehensive parts
That man's attainments in his own concerns,
Matched with the expertness of the brutes in theirs,
Are ofttimes vanquished and thrown far behind."

COWPER.

THE economy of bees is a subject that has been thoroughly investigated, and the leading facts connected with it are well known. It abounds in instances of the most admirable prospective contrivance. I will notice, in passing, three particulars only; the construction of cells, with a view to the purpose for which they will be used; the adaptation of the provision laid up to the future wants of the community; and the manner in which contingencies, which would defeat the end in view, are provided against.

1. With reference to the first of these particulars, it has been well said that "the most profound philosopher, equally with the most incurious of mortals, is struck with astonishment on inspecting the interior of a beehive. He beholds a city in miniature. He sees this city divided into regular streets, those streets composed of houses formed on the most exact geometrical principles, and the most symmetrical plan; some serving for store-houses for food, others for the habitations of the citizens, and a few (much more extensive than the rest) designed for the palace of the sovereign. He perceives that the substance of which the whole city is built is one which man, with all his skill, is unable to fabricate; and that the edifices in which it is employed are such as the most expert artist would find himself incompetent to erect." They are formed of wax which is not secreted in great quantity by the bees, and are constructed in exactly such a manner as insures the employment of the least quantity of material, and are, at the same time, of the precise dimensions which will suit the size of the future inhabitant. Koenig, a

• Messrs. Kirby and Spence.

skilful mathematician, was requested to ascertain, by calculation, in what manner cells could be constructed so as to require the least quantity of matter. He worked out his problem, and discovered that the great angles of the cells ought to measure $109^{\circ} 26'$, and the little angles $70^{\circ} 34'$. Minaldi had already ascertained, by actual measurement, that the great angles of the cells were in fact generally $109^{\circ} 28'$; those of the smaller ones, $70^{\circ} 32'$. The cells for the larvæ of the neuters or imperfect females, those for the males or drones, and the few royal cells for the queens, are all of different size, shape, and construction, in accordance with the formation and functions of their future inhabitants. For nearly twelve months the queen lays only the eggs of neuters: during this time no other cells than these require are constructed. But, when she is about to lay the eggs of males, the neuters or working bees know it, and act accordingly. About the same time, they commence the construction of royal cells considerably larger, not interwoven with the rest, but suspended perpendicularly; being, apparently, quite aware that she will occasionally—once in about three days—deposit an egg destined to produce a future queen.

2. The provision made for the larva which is to produce a queen is of quite a different character from that of those which are to be converted into neuters only. The latter are fed by the workers (or, rather, by a class which are called “nurse-bees”) with what is called bee-bread; but to the royal grubs food of a more stimulant kind, and having a perceptibly acerb taste, is assiduously supplied. This regulation is made with especial reference to the duties that each will have to perform. If all were fed with the same strengthening food, every bee would be a male or female, and perfect. But then how would the hive be formed, the honey gathered, and the young bees fed? Hence, it is requisite that the larger portion of the inhabitants—the working class—should be stinted in their growth, and rendered sterile members of the community. In the summer-time honey is in abundance, and secreted by almost every flower: the bees luxuriate in the overflowing sweets, and replenish their cells as a pastime rather than a task. But autumn comes on; and winter must be provided for. Now the prospective principle comes into full operation: a store must be laid in for the coming necessity. First of all, it is determined that no idler shall exist. The unfortunate drones contribute nothing to the resources of a hive, and are therefore condemned to utter destruction. The whole working classes are animated with deadly fury against them, and chase them from every place of refuge; till, at last, they are brought to the bottom of the hive, indiscriminately massacred, and thrown lifeless away. All is now bustle and activity. Some clean out and prepare the empty cells; others repair the wax where injured, or construct new depositories; others fly far and wide in search of honey and pollen, for their winter store; whilst the queen, like a presiding genius, hovers about from place to place, to see that all are at their proper tasks.

3. But casualties will occur. A queen may die, or be killed, during the first eleven months before she has deposited any royal eggs.

What must then be done? The presence of a queen is absolutely necessary. Without her the working bees neglect their duties, refuse all food, and quickly perish. In this case she has not even a successor. For a few hours little notice seems taken of the loss; but then a hubbub commences, work is abandoned, and the whole hive is in an uproar. For many days they continue traversing the hive backwards and forwards, with the most evident want of purpose. Then a consultation seems to commence. The bees gather in knots, or clusters, of a dozen or so; shortly after which a resolution seems to be taken by the whole population. Some of the workers select one of the worker-eggs, which had been previously deposited by the lost sovereign. Three cells are thrown into one for its reception, the eggs in two other cells being destroyed. The grub, when hatched, is fed with the royal jelly above described; and a queen is produced. These then emerge from the pupæ perfect queens; whereas, had they remained in the cells they originally occupied, they would have turned out workers, having their form and instinct entirely different. It, again, occasionally happens that an unfavourable harvest causes all their resources to fail in endeavouring to lay in their necessary winter store. The only expedient which then remains to support their future existence is to betake themselves to plunder. Spies are commissioned to examine the neighbouring hives, the quantity of their provisions, and the forces of their inhabitants. The weakest hive is then selected as the object of attack: a furious onset is commenced, and many lives are lost. If the invading party is successful in gaining the interior of the hive, war continues to rage till one party is entirely exterminated. If, on the other hand, the inhabitants of the hive which is attacked should be successful, they are still by no means safe from the attack of bees from other hives, who may have joined, as they often do, in the fray, especially if they have penetrated as far as the magazines. In that case they usually return accompanied by a large reinforcement; and the unfortunate hive that has been once attacked falls a sacrifice to their repeated invasions.

The economy of ants is in many respects similar to that of bees, though not so well understood. They likewise have a numerous class of neutral workers, who bestow a still greater care upon the future progeny of larvæ, and likewise upon the cocoons in which they pass their pupa state; and one species of ants, at least, evinces a similar care in laying up a suitable winter stock. The all-attentive neuters not only feed the larvæ from their own stomachs, but are especially solicitous in guarding them from extremes of temperature. Their attachment to the cocoons is even greater than to the larvæ. They may be seen bringing them out in the fine fresh air of the morning, taking them in when the heat and light are too strong, sheltering them from the rain, and, if a breach is made in their dwelling, the cocoons are the first objects of their solicitude; and, although they are more than double the size of the ants themselves, the little creatures run as fleetly with them to places of safety as if they had no weight whatever. All this care is prospective, and designed for the perpetuation of the species.

“Go to the ant, thou sluggard: consider her

ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." "Absurd," says the sceptical naturalist: "the ant has no such instinct; it would be altogether useless to her, if she had; for in winter she falls into a state of torpidity." Vain man would be wiser than the divine word of inspiration. It is true that, in Europe and cold countries, the ant does fall into a state of torpidity; and, as if she anticipated this state, she makes no provision for the severity of winter. But in warm climates it is otherwise. A species of ants was observed in India by colonel Sykes, which, after long-continued rains during the monsoon, brought up and laid upon the surface of the earth, during a fine day, stores of grass-seeds and grains of Guinea corn, for the purpose of drying them. "Many scores of these hoards," he says, "were frequently to be seen on the extensive parade at Poona." "This account," says Mr. Kirby, "clearly proves that, when the climate and their circumstances require it (as was, no doubt, the case in Palestine) these industrious creatures do store up provisions."

In the habits and arrangements of several species of wild bees, and other winged insects, which do not form communities, but live in a solitary state, we find likewise many instances of the same kind of prospective contrivances.

The *melitta succincta* excavates a cylinder about two inches in depth, usually in the dry earth of a bank, which she occupies with three or four cells, about half an inch long, and one-sixth of an inch broad, shaped like a thimble, the end of one fitting into the mouth of another. The substance of which these cells are formed is a silky membrane, secreted by the animal, resembling gold-beaters' leaf, but much finer. As soon as one cell is finished, the bee deposits an egg within, and nearly fills it up with a paste composed of pollen and honey. Having done this, she proceeds to form another cell, storing it in like manner, till the whole is finished, when she completely stops the mouth of the orifice with earth. The *anthidium manicatum* constructs similar cells in the cavities of old trees, or any other object that suits the purpose. But such a situation would be too cold for the grub without a coating of some non-conducting substance. The parent-bee therefore, in this instance, after having constructed the cell, laid an egg in each, and filled them with a store of suitable food, plasters them over with a covering of vermiform masses, apparently composed of honey and pollen; and, as though fully aware what materials conduct heat most slowly, she attacks the woolly leaves of the *stachys lanata* and *agrostemma coronaria*, and other plants, industriously scrapes off the wool from them with her mandible, rolls it into a little ball with her fore-legs, and carries it into her nest. This wool she fastens on the plaster which covers her cells; and by this means they are closely enveloped with a warm coating of down, impervious to every temperature. This bee may be said to exercise the trade of a clothier.

Another numerous species has been called the "carpenter" bee. The *apis violacea* which abounds in southern Europe, and is distinguished by beautiful wings of a deep violet colour, makes her nest in upright espaliers or vine-props, and oc-

asionally in doors and window-shutters. In the beginning of spring, after repeated and careful surveys, she fixes upon a piece of wood, and with unwearied exertions forms in it a cylindrical hole or tunnel, twelve or fifteen inches long and about half an inch broad. At first she proceeds obliquely, but soon points her course downwards in a direction parallel with the sides of the wood. This, however, is but the shell of the destined habitations of her offspring, each of which, to the number of ten or twelve, will require a separate apartment. How is this to be accomplished? The very rubbish which she has removed supplies all her wants. Having deposited an egg at the bottom of the cylinder, together with a requisite store of pollen and honey, she then glues together the particles of fibre which are lying on the ground like saw-dust; and with this she constructs an annular partition, at the height of about three-quarters of an inch above, cementing it to the side of the tunnel as she goes on. This supplies the flooring of another cell, which she furnishes with an egg and suitable provision in like manner, and so proceeds till she has divided her whole tunnel into ten or twelve apartments. But here the slightest consideration will suggest a difficulty. This laborious task of constructing and obtaining the necessary stores must be the work of many days. The lowest egg must necessarily become a grub, and consequently a perfect bee, many days before the uppermost one; and how is it to make its escape through eleven superincumbent cells without destroying the immature tenants? This dilemma is provided against with admirable forethought: the tunnel is furnished with a kind of back-door, through which the insects produced by the first laid eggs successively emerge; in fact, all the young bees go out by this road. Each grub, when about to become a pupa, invariably places itself in its cell with the head downwards, and is thus compelled to pierce its cell in this direction.

Another tribe seem to follow the trade of masons; for they build their solid houses of artificial stone. After having fixed upon a suitable site, often on the south side of a stone wall, or in some sheltered spot, the bee selects the materials for the structure she is about to erect. The chief of these is sand, which with her viscid saliva she glues together into masses the size of small shot, and transports by means of her jaws to the proposed site of her castle. These constitute her artificial stone; and with it she lays the foundation and rears the walls of a cell. Having furnished it in a similar manner to the species we have just referred to, she covers it in, and proceeds to the erection of a second, which she finishes in the same manner; and so on till the whole number, varying from four to eight, is completed. The vacuities between the cells, which are not placed in regular order, are filled up with the same materials of which the cells are composed; and then the whole group is finished off with a common covering of coarse grains of sand. When finished, the whole nest presents a solid mass so hard as not to be easily penetrated with a knife: it is of an irregular oblong form, and to a casual observer more resembles a splash of mud than an artificial structure.

And another tribe of these curious little arti-

fiers have been called "hangers of tapestry," or "upholsterers," from the beautiful manner in which they decorate the excavations they have thus constructed. The *megachile papaveris* chooses for the hangings of its apartments the most beautiful scarlet, invariably selecting for its material the petals of the wild poppy, which she dexterously cuts into the proper folds. She first excavates in some pathway a burrow, cylindrical at the entrance, but swelled out below to the depth of about three inches. Having polished the walls of this little apartment, she flies to a neighbouring field, cuts out oval portions of the flowers of poppies, seizes them between her legs, and returns with them to her cell. Beginning at the bottom, she then proceeds to overlay the walls of her mansion with this beautiful tapestry. Having completed her hangings, the little upholsterer next fills it with pollen and honey to the height of about half an inch, and, having committed an egg to it, she wraps over the poppy lining, so that even the roof may be of this material, and lastly closes the mouth with a small hillock of earth. Other species of the same family cover their cells with a coating of leaves, but are content with a more sober colour. They differ also from the *megachile papaveris* in excavating large burrows, and filling them with thimble-shaped cells composed of portions of leaves so curiously convoluted that we should never consider them to be the work of any insect, did we not know in what school they have been taught to construct them. The rose-leaf is one very commonly selected by these little animals; and the process by which pieces of the leaf are cut out for the purpose is well worthy of attention. Nothing can be more expeditious. After hovering for some moments over a rose-bush, as if to reconnoitre the ground, the bee alights upon the leaf she has selected, usually taking her station upon the edge, so that the margin passes between her legs. With her strong mandibles she cuts without intermission, in a curved line, so as to detach a triangular portion. When this hangs by the last fibre, lest its weight should carry her to the ground she balances her little wings for flight, and, the very moment it parts from the leaf, flies off with it in triumph; the detached portion remaining bent between her legs, in a direction perpendicular to her body. And thus, without rule or compass, do these diminutive creatures cut out the oval or circular portion which they require, accurately accommodating the dimensions of the several pieces to each other. What other architect could carry impressed upon the tablet of his memory the entire idea of the edifice he has to erect, and, destitute of square or plumb-line, cut out his materials in their exact dimensions, without making a single mistake? So far in human art exceeded by the immediate teaching of infinite wisdom!

I will notice one more instance only. The nests of the *odynerus murania*, or mason wasp, may be found in this country in most sandy banks exposed to the sun. It bores a cylindrical cavity from two to three inches deep, in hard sand, which it would be scarcely able to penetrate, were it not for a slightly glutinous liquor which it pours out of its mouth, which softens it, and renders the separation of the grains easy to the double pickaxe with which this little pioneer is furnished.

At the bottom of this retreat, it buries eight or ten grub worms rolled up in a circular form, and fixed in such a manner that they cannot move: they are arranged in a spiral direction, and an egg is deposited in the midst, after which the mouth is closed. When the wasp-worm is hatched, it is thus amply supplied with the food exactly adapted for its support, and proportioned to the time necessary for its growth and transformation into a winged insect; when it issues from its nest, and is capable of procuring its own nourishment. The instinct of the parent wasp is in this case the more remarkable, as she does not herself feed upon any provision similar to that she stores up for her future young. With what wonderful foresight must she be endowed to know the exact period when her eggs will be hatched into worms, and the quantity of provision which will be required for their support!

THE INTEMPERATE BLACKSMITH*.

NUMEROUS as are the vices to which weak and erring men willingly sacrifice their health, their substance, their happiness here and their hopes hereafter, the giant vice intemperance stands forth pre-eminent; for, like the poisonous plague-spot, it spares neither age, sex, nor condition, but engulfs in one absorbing vortex of ruin and degradation the young and old, the rich and the poor; the delicate form of beauty, and the sterner mould of manly vigour; the mind darkened by the gloom of ignorance, and the intellect enlightened by the rays of genius and expanded by the graces of education—all sink alike beneath its Lethæan influence; and so uniform are its progress and result, that the tale of one becomes, with little variation, the tale of all.

The subject of the following sketch, whom, for distinction's sake, we will call Arnold, was the only son of an honest and industrious couple, who occupied a few acres of land situate at an outlying hamlet, belonging to the parish of Avondale. Like too many fond but misguided parents, they indulged their darling boy to the full extent of their humble means; and, instead of subjecting his earlier years to wholesome restraint, and the acquirement of habits of industry and frugality, they permitted him to follow the bent of his own inclinations, and grow up in ignorance and idleness. On attaining his fourteenth year, the impulse of the moment induced him to present himself before the officiating minister of the parish, as a candidate for the rite of confirmation, when his ignorance obliged the examiner to refuse the usual certificate. This refusal, though accompanied with an offer of personal assistance in acquiring the necessary amount of knowledge, excited the bitterest feelings in the breast of the misguided youth, and led to a course of annoyance towards his supposed enemy, though, in fact, his best friend, which in less forgiving hands would have subjected the perpetrator to punishment from the laws of his country. This forbearance, however, only added fuel to the fire; and, on arriving at that point beyond which forbearance would be a vice instead of a virtue, the clergyman informed

* From "Parochial Sketches of Avondale." By the rev. J. A. Beckett, B.A., incumbent of Marfleet, York. London: Painter. 1847. This little book is apparently the production of a young and unpractised writer, but it inculcates sound principles, and will, we think, be of use.—Ed.]

his parents that, unless they forthwith adopted some stringent course to check the vicious propensities of their son, he should feel it his duty to make his conduct the subject of a magisterial investigation.

In consequence of this determination, the boy was apprenticed to the hereditary blacksmith of a distant village, who was not only a worthy and industrious man, but a strict disciplinarian; and so judicious was his management, that, at the expiration of his apprenticeship, a period of six years, Edward Arnold returned to his native village with the reputation of being a good tradesman and an altered man. About this time he formed an attachment to the only daughter of the head gardener at Avondale Park; and, as the parents of the young couple approved of the connexion, and possessed the means of establishing them in business, it was arranged with the hereditary blacksmith of Avondale (for, in rural villages, these "strokes of work," as they call them, descend from father to son), a bachelor of some four-score years, that, for certain weighty considerations, the honours and emoluments of his anvil should be transferred to the care of Edward Arnold.

As soon as the young tradesman was settled in the house attached to the smithy, the marriage took place amid the congratulations of their mutual friends, who predicted a long career of happiness to the young and amiable bride. The stroke of work to which Arnold had succeeded was principally confined to the repair of agricultural implements and the shoeing of horses and oxen employed for the several purposes of husbandry. This description of work required his constant personal attendance, without obliging him to leave the precincts of his home; and from daylight to dark the echo of his anvil was heard in the distance, and he never allowed the thoughtless or the idle to congregate around his forge. His wife faithfully seconded his exertions: their cottage presented a picture of neatness worthy the imitation of their rustic neighbours; while she, the presiding genius, performed her household duties with a cheerfulness of manner and a dexterity of method as clearly proved the care bestowed on her earlier years, and the judicious nature of the parental management which so ably qualified her to discharge the duties of wife and mother.

Passing over a period of ten years, during which time their union had been blessed by the birth of two children—the eldest a boy then in his eighth year, and the youngest an infant of tender age—we come down to the time when a change in the conduct of Arnold was gradually presenting itself to the notice of the whole village. An increase of work had obliged him to engage an assistant, who, like too many of his class, allowed the indulgence of intemperate habits to waste the reward of his toil and the gains of his mechanical genius. At his solicitation, Arnold was induced to be present at one of their bacchanalian meetings, held at a roadside house situate in a neighbouring parish: his entrance was greeted with a shout of noisy welcome; and so much deference was paid by the whole party to their new visitor, that his vanity overcoming his better judgment prompted him to become a member of their club, with the promise of presiding at their next meeting. The

poisonous venom once inhaled, though slow in progress, was sure and deadly in effect. The echo from his anvil sounded with less regularity; and the internal arrangement of his smithy presented the usual appearance of disorder which marks the workshop of the intemperate or indolent tradesman. The change in his personal appearance was no less perceptible: the manly form of health and strength gradually declined beneath the enervating influence of his maddening excesses, which, in a few short years, left nothing but the outline of his former self. His attendance at church became less frequent, and at length ceased altogether; while the pleasure which he formerly experienced in the society of his wife and the prattle of his children seemed changed to disgust and abhorrence. But was there no predisposing cause to produce this fatal change? the superficial observer of human nature may be inclined to ask. Yes, I answer—the mistaken kindness of his parents. The inclination to do evil, which we all inherit as a common birthright, not being nipped in the bud of childhood, but allowed to germinate to the first bloom of approaching manhood, acting on a mind whose moral and intellectual powers had not been developed in a corresponding ratio, rendered its possessor the victim of impulse in pursuing vice or virtue as chance or design presented them to his notice. Thus the conduct of Edward Arnold during his apprenticeship was the result of the example set and the course pursued by his master: he was virtuous because his immediate associate was so. Again, during the first years of his marriage, not being exposed to temptation, and influenced by the presence and example of his wife, he continued to pursue the same course; but no sooner does vice assert her presence in the person of his fellow-workman, than this child of impulse yields to the first attack. His acquired habits quickly give way beneath the influence of those implanted in his breast by nature, which, though dormant for years, have never been thoroughly eradicated by the inculcation of moral or Christian principles, but allowed to smoulder without expiring, ready to be resuscitated by the first breath of vicious example.

But to return to my parishioner. Experience has taught me that no vice more quickly brutalizes human nature than intemperance. It appears to call into existence at the time of its adoption every passion and pursuit calculated to degrade our common nature, and to dismiss every nobler feeling which distinguishes the rational from the irrational creature.

Such was its influence on Edward Arnold. Six months had scarcely elapsed from his first visit to the roadside public-house, when his conduct, in connection with his degraded associates, became the subject of a magisterial investigation. He usually left his home about six in the evening, accompanied by a small spaniel dog, which, in his happier days, he had taught a variety of amusing tricks: among other things, this docile animal would stand on his hind legs and smoke a pipe. It was a feat, however, he would never repeat on the same night, or extend to more than three or four whiffs, as it evidently produced a nausea most disagreeable to the performer. On one occasion, about this time, the little animal had been exhibiting, at the command of his master, this,

among other tricks, for the amusement of his companions, when, on the arrival of a new comer, the several feats were repeated; but no persuasion could induce a repetition of the smoking feat. The sneer of the new comer roused Arnold's temper, who declared his dog should do it that night, or he would forfeit a certain quantity of punch. The proposal was hailed with a shout of noisy approval; when, after several ineffectual attempts, the infuriated drunkard seized the pet of years of happiness now fled for ever, and deliberately placed him on the fire. The landlord, however, entering the room, rescued the half-burnt dog, and forcibly ejected from his house these brutes in human form, who, on the following morning, were punished according to the full though inadequate extent permitted by law.

The result of this inhuman act was the dismissal of the perpetrator from the employment of the gentry and farmers in and around Avondale, and led to the immediate erection of another smithy, on Arnold insolently refusing to change his course of life. Notwithstanding the withdrawal of all the work in the immediate neighbourhood, he still retained sufficient from a distance to keep him in full employment and enable him to live with comfort and respectability. Intemperance, however, had now so far obliterated every better feeling, that he not only denied his wife and family the common necessities of life, but treated the former with a degree of cruelty which induced disease, and ultimately brought her to a premature grave. I could recount many of his acts of violence towards his uncomplaining and unresisting victim, gradually increasing in brutality as his mind became darkened more and more by the maddening influence of his excesses; but it will suffice to relate one, the climax of the whole, which, though it did not subject him to punishment from the laws of his country, through an insufficiency of legal proof, yet, in a moral point of view, it rendered him responsible to his God for the life of one whom he had promised to cherish as the apple of his eye, and who had never forfeited her claim to that promise by any misconduct of her own.

The landlord of the roadside house at which Arnold and his degraded associates had been accustomed to meet refused to admit them after the inhuman act recorded in the preceding section, and they accordingly betook themselves to a house of mean appearance and notorious reputation, situate at the post town a few miles from Avondale. From this place Arnold was accustomed to return, an hour after midnight, with his horse and cart; and, unless his wife met him at the gate to take charge of the vehicle, he generally felled her bleeding to the ground. Her next task was to clean the jaded animal, and wash the cart, while her husband ate the supper which she always took care to have ready by his return; and, if she had not performed the task to his satisfaction at the conclusion of his meal, he would tie her to the manger, and, after shortening the horse's halter, so as to bring him in close contact with his terrified victim, would goad the animal to a state of frenzy by the application of the whip and a spur attached to a long stake, and, after satisfying his brutal vengeance, would retire to bed without releasing the poor sufferer, who was frequently in a state approaching to insensibility. On one occasion the infuriated ani-

mal inflicted a severe wound on her right breast, which produced a cancerous swelling, and, after a few months of acute suffering, brought her to a premature grave.

During the illness of his wife, I frequently visited the cottage; but on no occasion could I obtain an interview with her wretched husband, who studiously avoided a meeting. After the fatal termination to her illness, her parents proposed to take charge of the two children, on condition that the father allowed a small sum weekly for their support. To this proposal Arnold readily acceded: and his children were thus rescued from the vitiating influence of his example, and the danger of being exposed to the cruel treatment of their unnatural father.

The careful observer of human nature cannot fail to have remarked that intemperance, in addition to producing effects similar in progress and result to those engendered by an indulgence in other vices, is characterized by one special peculiarity—it invariably makes its votaries cowards: their acts of aggression are always directed against individuals and animals incapable of offering an effectual resistance; and, when danger hovers in their path from parties more powerful than themselves, or from the interposition of a divine visitation, they instantly become paralyzed with fear, and will submit to any terms, however abject, to ward off the impending stroke. We have seen a proof of the former part of this peculiarity in the conduct of Edward Arnold towards his wife, his children, and his favourite dog; and, with reference to the latter part, a still more convincing proof will be found in the following circumstance.

As I have previously stated, Arnold on all occasions studiously avoided an interview with myself. Judge, then, my surprise on being roused from my bed, some three years after the death of his wife, with an urgent request to proceed to his cottage, as he had ruptured a blood-vessel, and was in a dying state. I immediately hastened to the bedside of the terrified wretch, who, the moment I entered his room, exclaimed, in a feeble though agonized tone of voice—"Save me, save me. I am dying: I do repent: O, give me the sacrament." Before I could reply to these outbursts of a conscience loaded with guilt and paralyzed with fear, insensibility had assumed her sway, and my hand was tightly clutched in the cold grasp of death. The immediate arrival of the surgeon, however, and the application of proper remedies, recalled the pulse of life; and, after a copious bleeding and the prescription of a composing draught, I retired with the surgeon, who informed me that he did not anticipate a fatal result on the present occasion, if the patient would keep himself quiet, as he had not ruptured a blood-vessel, but was simply suffering from an accumulation of blood around the left lung, the air passages of which were in a diseased state, produced by his intemperate habits; and adding that it was a common result of a long indulgence in this degraded vice.

Two days elapsed before I could hold any conversation with the invalid; and never shall I forget the painful nature of our first interview.

Fully impressed with the conviction that his thread was almost spun, he clung to me with the tenacity of one who is afraid of losing his last

chance of safety—his sole remaining hope of escape from impending danger; and, when I told him that I could merely put him in the way of seeking pardon for his sins, that the sacrament was simply a means of grace, and not a pledge of acceptance, and that Christ, and Christ alone, was the rock on which he must depend, his countenance became rigid with an intensity of fear, the current of his heart's blood appeared to stagnate, his muscles suddenly to contract, and he lay before me an immoveable mass of animate yet inanimate flesh, formed in the fashion of a man.

Our interviews extended over a period of three weeks, during which time I visited him daily, and endeavoured to lead his mind to the contemplation of such subjects as were calculated to place him on a sound basis with reference to his hopes of pardon and acceptance at the day of judgment. He paid every attention to my remarks, and apparently prayed with fervour; but there was still a want of that heartfelt warmth, that thorough humiliation, that well-digested conviction of our utter unworthiness and entire absence of merit in ourselves, which invariably mark the conduct of the sincere and practical believer. So long as he felt himself to be hovering on the brink of the grave, so long did he receive my visits with apparent thankfulness, and outwardly, at least, take an interest in my conversation on the covenant established and ratified by the Saviour's blood; but no sooner did comparative health enable him to leave his bed and receive the visits of his former associates, than he formally declined all further intercourse.

On my last visit I found him surrounded by four of his former companions, who were about to commence a drunken debauch in honour of their host's recovery. Of course I immediately withdrew, but, before doing so, addressed my parishioner in the following words: "Arnold, you sent for me when you thought yourself dying. I came, as in duty bound, and have faithfully endeavoured to explain to you the gospel of Christ. That God, whom you have dishonoured by your long career of vice and crime, and who has given you one warning which you have neglected, and which you have made a means of still further dishonouring him by your false professions, is a God of vengeance as well as of mercy: beware lest this trifling with his mercy should excite his vengeance, and induce him to cut you off without further warning—to summon you to his presence with your sins unrepented of and unforgiven; and remember that solemn declaration of scripture: 'The wicked shall be turned into hell, and all the people that forget God.'"

From this time I rarely encountered this wretched man, who became in his personal appearance so loathsome to look upon, that the very children would cease their sports and turn with disgust from this living emblem of vice and crime.

He continued to follow the same course; and about six months after our last interview, in returning from his usual debauch, his horse and cart arrived at the cottage-door without their master; and, on a search being made along the road, the lifeless body of my parishioner was discovered, his head literally crushed to pieces, and his whole person encircled by a pool of blood.

So lived, so died, Edward Arnold, the willing

victim of intemperance—a disgrace to his family, his species, and himself; and so will live and die all who are content to immolate themselves on the altar of this deadly vice.

THE LITURGY OF THE CHURCH*.

It was the opinion of a leading nonconformist, that "if a form be constantly disused, and people have not sometimes a recital of the same again and again, it may tend to breed a childish levity and giddiness in religion; as if it were not the matter, but mere novelty and variety that did please. And so it may also easily make hypocrites, who shall delude themselves with conceits that they delight in God and in his word, when it is but in these novelties and varieties of expression that they are delighted"†. Forms of prayer are authorised by the bible. God himself prescribed a form of words in which the priests, under the law, were to bless the people (Numb. vi. 22, 23). Our Lord sanctioned forms of prayer; he attended the worship of the Jewish church in which forms were used; and he taught a form of prayer to his disciples.

The liturgy of our church stands unrivalled in majesty, beauty, propriety, and comprehensiveness. It is so expressive of humility and reverence, of faith and hope, of gratitude and love; and the petitions, though numerous, are so short and devotional, yet so full of the best desires for the church and the world, for Gentiles and Jews, for the honour of God and for the happiness of man, that we cannot imagine an objection in an unprejudiced and Christian mind. That which gives the whole a peculiar excellency, is the constant use which it makes of that name which is above every name—the name of Jesus, which it delights to exalt. The perpetual reference also to those influences, which alone can direct the understanding and affections of men in the way of wisdom and peace, shows the firm faith of our reformers in the Holy Ghost, as "the Lord and Giver of life." And this gives life to the whole; this heavenly energy breathes throughout, whether we are pouring forth our desires for our gracious sovereign or her council, for the clergy or the people, for the church or the world.

Many of the prayers of our liturgy are known to have been used by the early Christians; yet these are objected to, on the ground that we have borrowed them from the church of Rome. But, surely, the introduction of these beautiful monuments of ancient piety, amidst the corruptions of the mass-book, can neither have destroyed their excellence nor lessened their value. "If," as bishop Hall remarks, "a piece of gold were offered to us, we should not refuse to receive it because it was taken out of the channel?"

A well-known nonconformist of former days, when out of the reach of a place of worship belonging to his own communion, would "freely and cheerfully attend the divine service of the church, knowing," he says, "nothing in the prayers but what I can heartily say Amen to."‡

* From "Grounds for Communion with the Church of England." London: Worthelm, 1847. This tract would be useful for distribution in parishes.—Ed.

† Baxter. "Disputations on Church Government," p. 385. Edit. 1689.

‡ Matthew Henry. "Miscellaneous Works," by Williams, p. 86.—Ed. 1830.

And a striking testimony upon this subject was more recently borne by one of the most distinguished of modern dissenters* "I am charmed and delighted beyond measure," he declared, "with the reflection that, when pouring out my soul before God in the appropriate and beautiful language of the church of England, I am addressing my heavenly Father in precisely the same words which were used by the holy apostles and primitive disciples of Christ."

Scriptural and excellent, however, as is the liturgy of our church, a blessing can only be expected from the devout use of it†: "God is a Spirit, and they that worship him, must worship him in spirit and in truth" (John iv. 24). May none of us be of the number of those who draw nigh unto God with their lips, while their heart is far from him; but may we all pray to be made true and faithful worshippers, such as the Father seeks to glorify him on earth, and such as he will mercifully receive to glorify him in his temple above.

SPIRITUAL WORSHIP :

A Sermon,

BY THE REV. R. H. DAVIES,

Curate of East and West Lexham, Norfolk.

JOHN iv. 24.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

GOD the Son was seen continually for thirty-three years, while he tabernacled on earth with men; and God the Holy Ghost was also seen when, in the likeness of a dove, he descended upon the Saviour at his baptism. But God the Father was never seen by mortal eye. Not even to Moses did God the Father visibly appear; for, though the nearest possible approach to that sight was given to this renowned servant of the Almighty, yet it was said to him, "Thou canst not see my face; for there shall no man see me, and live." "No man hath seen God at any time." Deity is not so circumscribed as to be within the scan of human vision; and the reason for this is given us in the text, viz., that "God is a Spirit;" not any local spirit, not a spirit which dwells here or there, but *the* Spirit which pervades the whole of the universe. This fact, taught us first by reason, and then by revelation, impressed upon our senses more and more as we progress from our present infancy to our future manhood of knowledge in the mysteries of heaven, confirmed to our admiring sense by the direct affirmation of

Jesus Christ (himself God); this fact, I say, forms the basis of the argument for that worship which alone can be suitable to an object so immense, so altogether beyond the comprehension of the creatures which are the offspring of his command. If God be the Spirit whose mandate created the universe, and whose influence breathes life into every moving thing; whose will can to-day raise up a world, and to-morrow so annihilate it that even the very substance of which it was made shall return to nothingness; if we know him to be the Creator of us as individuals, and acknowledge (as every person with the feeblest common sense does) that our life is in his hands, it is evident that there is demanded from us a worship, an adoration, a prostration before, a complete giving up of the soul to, so unbounded a Power.

This, we say, is evident from reason. Put aside revelation for a moment, and merely see what reason teaches with respect to our worship of God. When the mind once turns to the notion of worship towards God, the simple idea is that of absolute worship. This is natural to man's mind; his reason teaches him so far, though it ceases to carry him further than the mere acknowledgment of a fact he cannot deny. Few indeed, however wicked their lives may be, would bear to be called atheists; though they shew their atheism every day, and shew nothing but atheism, and this too, we may say, almost of the worst kind; for it is practical atheism—atheism practised in opposition to the teachings of their nature, and the opinions they would by no means give up. Yet you will find, I say, even among the most ignorant of these, some notion of what worship towards God should be, viz., absolute and entire as the faculties will allow. This we call the teaching of reason on this point. In addition, we as Christians (that is, not heathens) have the motive to this kind of worship redoubled by the teachings of revelation, God's written command that we are to love him, and serve him, and obey him (which three things—love, service, and obedience—form the real essence of worship) with all our heart, and with all our soul, in the same way as did Abraham when he would have willingly sacrificed his only son Isaac, because he believed it to be God's wish that he should do so. And in no more clear and explicit way is this command given than as we find it in the text—the ground on which it is demanded, and the mode in which it is to be performed, both at once presented to us, and this too from the lips of the highest authority: "God is a Spirit; and they that worship him must worship him in spirit and in truth."

* Mr. W. Thorpe, in a communication to a friend, now a clergyman of the established church.

† It is too often forgotten that each member of the congregation has a part to take in our public worship. May every reader remember this, and observe the injunction of the church by joining, with a humble voice, in the appointed portions of the liturgy. It is said of the "Amen," in the congregations of the early Christians, that it resembled the sound of distant thunder.

But we, as Christians, and living under the "great light" of the revelation of Jesus Christ, are expected to carry our ideas on this important subject further than did the heathens, or even those who lived in the dim ages of prophecy, before the "fulness of time" had come, and when but partial glimpses of the divine economy were granted. We have even higher motives to a spiritual worship of God, than the most favoured of his people under the old dispensation; as I shall endeavour to shew you presently, when we consider the word "truth." We have a higher knowledge of the God we naturally and by command worship, and so are incited to a more earnest devotion of ourselves to God, because we know God as our Father in a more extended sense than as simply our Creator and Ruler. The light from heaven as it shone on the Jews was comparatively faint and obscure, because it was reserved for the coming of Christ to declare the meaning of all those wondrous foretellings and forshadowings which they who proclaimed them and they who heard them could only, as it were, guess at, if we may be permitted to use such an expression to convey the idea of imperfect knowledge. To adopt a simple figure, the light bestowed on those of ancient times, before the victory of the cross, was but the dim, grey streak of dawn: the light we are under is day risen and progressing, the sun rolling towards meridian splendour; and we wait the second revelation of the Lord Jesus Christ from heaven, before we shall reach the full blaze of noon-day glory. And, as they of old time had a great motive towards a spiritual worship of God, with their limited light, we with our advanced light have a greater motive; and, if it be our lot through Christ to live in the eternal dispensation of this light completed, we shall of course have still higher motives to that adoration we cannot attain to here, and to which a whole eternity will be devoted.

This being our position, we cannot be too eager to know how we are to carry out the intent of real worship. If we have the proper notion of this worship in our hearts, how are we to show it by our practice, the practice both of our inward and outward acts of devotion? The rule is that we are to worship "in spirit and in truth." It will be well therefore to enlarge on these topics, and to inquire the meaning of them as they lie before us. Let us, then, with earnest prayer to God for the teaching influence of his Holy Spirit, proceed—

I. To consider what is meant by worshipping the Deity "in spirit."

II. What is meant by worshipping him "in truth."

I. What is meant by worshipping God "in spirit." The expression "in spirit" is not confined to the scriptures, but is one of common occurrence to express a hearty, willing course of action. We say a man undertakes a work with spirit, when he devotes all his heart and attention to it; and this because, when we use the word spirit in this sense, we intend it to imply the energy of the best part of man, viz., his mind, and the ready obedience of his body to perform whatever his mind may dictate. And, in cases where the services of the body are not required, where, as it is called, the head only is summoned to action, in any business, that is, of reading, or thought, or exercise of mental skill, we say in such case a man undertakes a work with spirit, when we observe him strain all his faculties to one point, and centre his whole mind to the one object before him. And we further understand by this expression, "with spirit," a willing service. There is no drudgery implied in it, no enforcement, no persuasion even; else we cannot use the phrase in its generally-accepted sense. Now, all these ideas are likewise implied in the expression that we are to worship God "in spirit;" and you will therefore see how easy it is to understand our Saviour's injunction.

1. Let me now proceed to say that in the spiritual worship of God there will be, first, an absence of formality. And this evil of formality, which is the destruction of so much of what is probably intended to be worship, is to be guarded against, not only by those who are to a degree indifferent, but by those also who are most sincere in their professions. The mind so readily falls into habit, that, if we do not take care, we shall find ourselves at church and on our knees at stated times, merely because we believe it to be an important part of our duty. We shall find ourselves listlessly going through our forms of prayer and praise, while our hearts are far away from the occupation we are engaged with. The Jews in the time of our Lord (and especially the Pharisees) had forgotten the spiritual worship of their Creator, and had, among their other iniquities, become, as a people, notorious for a careless, indifferent, formal religion, from which all life had fled. And hence our Saviour's cutting reproof, as he quoted from their prophet: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth; but their heart is far from me." It is with individuals as with this devoted nation. Unless great watchfulness be exercised, a gradual coldness and

deadness and formality will creep in, and shut out that which alone is the essence of real worship—the worshipping “in spirit.”

Now, of course, the mere formal worship, which is the disgrace of so many who call themselves Christians, can be nothing but hypocrisy, though that seems a harsh word to use towards many whose lives, humanly speaking, are without reproach. But what is hypocrisy? Simply the profession of a character which does not belong to us. A man who wears a mask is a hypocrite, because he wears the semblance of face which conceals his true face. In fact, the word, whence comes our word hypocrite, means an actor, because the actor appears professing for the time to be some character which is quite foreign to his own; and hence it has come into common use to signify the pretence of virtue where virtue does not exist. To wear, therefore, the appearance of religious people, to go through stated religious duties in a formal manner, without having our hearts and affections in the worship, must be hypocrisy; though, where the intention is not to deceive others, it is not hypocrisy of the worst kind.

Can we, then, be too careful, lest our worship dwindle down to barren formality, and we thus are found, before we are aware of it, even in the catalogue of those on whom God's wrath must especially rest, because they are continually (and this is a very important consideration)—they are continually taking his holy name in vain, and mocking his supreme majesty and authority? Can we be too suspicious of ourselves, lest we be mere Pharisees in our religion, dishonour God by an empty, hollow profession, and bring ruin on ourselves, because we forget that, if we pretend to worship God at all, we “must worship him in spirit and in truth”?

2. Again, in the proper worship of God there will be faith. The apostle Paul tells us, “Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Now, of course, there is no faith in the formal worship which we have just been speaking of. But too often it happens that the faith is miserably weak, even in those who are very far from formalists. How often do we put up prayers with doubting in our minds whether God will take any notice of them! Can this be called a proper worship? Why do we pray to God at all, unless we feel sure of his listening ear? “What man is there of you, whom if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent?” What child

is there who does not make known his many little wants to his parent, certain of being heard, and anxiously heard too, unless during some season of punishment? The child's request may not be granted, for he may ask for poison; but the petition is not disregarded. So it is with those who seek God as their Father. All their petitions may not be directly answered, for they may ask for that which would be of injury to them; but they are weak in faith, if they do not know that, even at the throne of Majesty supreme, their prayers are heard, and regarded with tender kindness, when offered in “spirit and in truth.” We go into our chambers to commune with God, and make known to him our wants: we meet him in his house publicly to do the same. But what poor and fruitless works they are, if we perform them merely with a kind of speculation whether it is of any use our doing so or not! Can they be pleasing to God? Can prayers offered up in wavering hesitation as to their acceptance be received with favour? No, because by such conduct we doubt the goodness of God; and surely it is as sinful to doubt his attribute of perfect goodness, as it is to doubt his attribute of perfect wisdom, or any other of his attributes. Besides, it is a further doubt of his truth, because he has promised that the prayer of faith shall be heard, and answered too; so that you see faith is a most necessary part of that worship which enables us to approach God in “spirit and in truth.”

3. Thirdly, we must worship God with love. “God is love,” and has, in the most transcendent manner, displayed his love; and he requires from us love in return. “Love is the fulfilling of the law,” both towards God and man. The formalist and the hypocrite cannot love God, else their formalism and their hypocrisy would quickly vanish; for how could the turning of the heart towards God, the devotion of the best principles of our nature to God, co-exist with a cold, heartless formality, or a deceitful hypocrisy? The bible command is: “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;” so that it is evident at once that to worship without love were impossible, since the attempt would include a breach of a positive command; which disobedience, alone, would nullify the whole intention.

4. But, fourthly, this love must be tempered with reverence, for we are to honour God as much as we love him; and, when this is the case, we entertain the proper love towards God; for love, without esteem, even humanly speaking, cannot be. While, therefore, we draw near to the throne of mercy

with feelings of fervent love for one who so loves us, let us remember who occupies that throne; the Being so vast, so incomprehensible, so awful in all his attributes, that we are amazed how it is that he permits such insignificant, sinful worms of clay, as we are, to open our sin-dyed lips before his stupendous majesty and consummate holiness.

Thus, brethren, I have endeavoured to bring before you a subject of deep importance; and, before we pass on to the second division of it, I would beseech you to reflect a moment on your own positions—whether you are worshippers of God “in spirit,” or whether you are in the dangerous condition of despisers or mockers, or careless, or indifferent, adding daily to your condemnation by a continual dishonouring of God in your fancied or pretended acts of worship. It is a most dangerous condition to be in, of course, to live without worshipping God at all, that is, without in some way or other paying some adoration; but is it not also a most dangerous condition to be in, to go through set and stated forms of worship for form’s sake, or for the sake of gaining a reputation for religion? Yes, truly; and, if for no other reason, because it must be a continual breach of the third commandment, and produces a constant taking of God’s holy name in vain, and that, too, in a very awful way; and you remember how strictly God speaks as to this sin, viz., that he “will not hold him guiltless that taketh his name in vain.” Wherefore, brethren, examine yourselves. You that live without any worship of God at all, beware of that thunder-cloud, which is now charged with the wrath of God, ready to be poured forth upon you for your wicked neglect. You that are in the habit of daily and weekly worship, sift your hearts to see whether you are not likewise in danger of God’s anger, because when you worship you do not worship “in spirit and in truth.”

II. And now, in the second place, let us go on to inquire what is meant by worshipping God in “truth” as well as in “spirit.”

Of course, our first idea of truth is opposition to falsehood; and, taking it in this sense, we can well interpret the text by pointing out how it enforces the real genuine homage of the heart. It strikes at the root, not only of formality, but of hypocrisy, in a stronger way than might be inferred from the previous expression of worshipping “in spirit.” There are many people who worship merely to gain the good opinion of those around them. Servants, for instance, will frequently feign to be truly religious, when in the service of religious masters, and go through not only the forms, but the more solemn ordinances of

worship, to gain the confidence of the human authority they obey: others will do the same in some official capacity, and may, for years, deceive all who know them: to such as these the text, of course, peculiarly applies; but this would be only a partial interpretation of it.

The word “truth,” as we find it in the New Testament, means more than opposition to falsehood: it means the opposition to what is typical and figurative. A type is a figure to represent something which is as yet obscure: truth is the reality of that thing so represented. For example, the brazen serpent on the pole was a type, or representation, of Christ on the cross; not only from its position, but from all its attendant circumstances. By the Israelite’s being healed of a serpent’s bite, if he should look up to this provision in faith, was faintly shadowed forth the greater provision for the healing of the more deadly serpent’s bite, viz., sin; and, though this was unknown at the time, yet, when the Saviour was crucified, and souls were healed by looking up to Christ in faith, the truth or reality of the emblem at once appeared plainly.

Now the whole of the gospel dispensation forms the “truth” of the Mosaic or legal dispensation, and likewise the dispensations before that was established; as we find it recorded in the gospel of St. John: “The law was given by Moses, but grace and truth came by Jesus Christ;” that is, that in Christ was perfected the whole scheme of types and shadows which the law of Moses contained. Christ came, and is the “end of the law to every one that believeth;” i. e., in him centres the whole object of the Mosaic law, which, in its emblems and representations, its ablutions and sacrifices, foreshadowed the great sacrifice of the “Lamb of God,” and the other parts of the gospel scheme. The worshipper under the previous dispensation of the law could therefore only have worshipped under a system of types: his faith could only have been in the emblem, not in the reality; and, in this sense, however earnestly he might have worshipped in spirit, he was not able to worship in truth. If you read the previous verses to this of our text, you will see the soundness of these remarks, inasmuch as Jesus, when he spoke them, was addressing the woman of Samaria; and, while she naturally laboured under the idea of worshipping God in one particular place—at Jerusalem for the Jews, and on that mountain for the Samaritans—Christ told her that God was to be worshipped everywhere, and that local worship would shortly be abolished: “Woman, believe me,” he said, “the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father.” She, not-

withstanding this, said, "I know that Messias cometh: when he is come, he will tell us all things." And then came the reason for the new state of things which Christ had been speaking of: "Jesus saith unto her, I that speak unto thee am he."

So that to worship God "in truth" not only means that we are to worship him with as much genuineness as our fallen nature will permit, but to worship him only in and by and through Christ, as the "author and finisher of our faith." The text implies that the worship of God which is paid by many, in which Christ is not the foundation on which it is built, is vain worship, and will not be accepted by the Father. Prayers offered up without faith in Christ as the Son of God, the Lamb of God, the Mediator, Advocate, Redeemer, Saviour, all in all—in short, without faith in him as the sum and substance of all true religion—are no prayers at all, and will be rejected; because whosoever would worship God must not only worship him "in spirit," but "in truth." And Christ is truth; as he said himself: "I am the way, the truth, and the life." He is the truth of the whole bible, the truth which was represented by the whole law, the truth foreshadowed by the offering up of Isaac before the law was given, the truth represented by the passover, the truth typified by all the sacrifices of the law, the truth of the prophecies which were issued, from the first, given by God himself, that the "seed of the woman should bruise the serpent's head," to the last uttered by his servants, the prophets, from Jacob to Malachi; the great truth, in short, on which rests the whole plan of God's revelations to us; the great truth, which is the only basis for the sinner's hope, and which, taken away, would reduce the bible to a fiction, and man to a non-entity.

Let me, then, in conclusion, briefly urge upon you the earnest consideration of this great subject. Not only examine yourselves to see whether you are worshippers of God "in spirit," but whether you do really see Christ as the reality, the end and complete object of your worship. Think not because you go through forms of prayer, which conclude with the words "through Jesus Christ our Lord," that therefore you are worshipping in truth. You must do more than this. You must seek for that enlightenment which can only come from heaven, to show you what is really contained in those words. There are thousands of worshippers, who go on day after day, Sunday after Sunday, through a course of prayer sound in expression of doctrine, and beautiful in composition, who yet are blind as to the doctrine implied. They

never think about it, but imagine it to be quite enough that they should regularly say their prayers. Alas, how many prayers are said, but never prayed! How can people pray, if they are ignorant of the only proper foundation on which to build their prayers?

The text is peculiarly applicable to those who, like the Samaritans (to whom it was at first addressed) profess worship of some kind or other, in which there are some sparks perhaps of what is real; but this point we shall not have time now to consider, for I cannot conclude this momentous theme without a few words to such as are no worshippers at all.

In most congregations there are some who have only joined the throng of believers for form's sake, or to pass the time, or from some other frivolous motive. O, if I address any such now, let me beseech you with all affection and fervency, pause before you pass another day without seeking God "in spirit and in truth." If you die in such a state of soul as you are now in, remember my words: your soul will be lost. While you have the opportunity, therefore, turn to God in the name of Christ, and you shall have pardon. Yes, when we worship God "in truth," we know that most wonderful and gracious of God's promises, that every sin and every transgression is blotted out of the judgment-book, and our names transferred to the "Lamb's book of life." Be warned then, ye careless, and be advised: "Flee from the wrath to come," by giving up your present awful mode of life in living without worshipping God, and seek the glory to come by hastening to the city of refuge, and worshipping God in "spirit and in truth."

To you who do worship, or who would worship as the text enjoins, one word. Remember that your great duty is to worship on; not to faint, not to draw back, and, moreover, not to imagine that the due worship of God consists only in prayers. It is to be manifested in your walk, your "conversation," your inmost thoughts, the devoting of your soul to your heavenly Father, in and by and through Christ, dwelling in Christ, abiding in Christ, walking in Christ, making Christ all in all, to ransom, to redeem, to save, to glorify. And remember too, for encouragement, that, while by earnest prayer to God for the light of that Spirit who only can make you thus worship you progress in your homage to the throne of all Majesty, it is only progressing to a far higher condition of worship, to be paid in another and more exalted existence; and the more you progress here in the worship which it is your duty to pay, the more meet you will become to join in that celestial adoration which claims

the voices of all the thousands in heaven, whose hymns of praise are now resounding through the wide expanse above, and which are to be mightily increased in their swelling choruses, when the signal-trumpet shall sound, and the risen saints give in their tributes of ceaseless and unbounded spiritual worship.

INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

No. I.

By MARY ROBERTS.

BRITAIN remained unmolested by the Romans for nearly a century after the departure of Julius Cæsar, till the reign of Claudius, when the project of its final subjugation was again agitated. Men thought that martial fame might yet be earned on her fields; and the emperor resolved to bring the country under his dominion. A powerful army was therefore sent from Gaul, commanded by able officers, among whom Vespasian was one of the number. The reduction of the southern provinces was speedily announced to Claudius, who resolved accordingly to visit his new dominions; when, having taken possession of Camolodunum*, and received the homage of several petty kings, he returned in less than six months to Rome, to enjoy the splendour of a triumph, with the additional title of Britannicus. The least enterprising of the emperors had, however, no inclination to revisit Britain: he appointed Ostorius Scapula to undertake the government of the country, contented with the imaginary honours which servile men awarded to his late expedition. Ostorius, finding on his arrival that the provinces were in commotion, resolved at once to subdue the restless spirit of the natives by vigorous operations. Having conquered the Iceni, laid waste the country of the Cant, and caused the Brigantes to lay down their arms, he marched against the Silures†. To their natural ferocity that people added the courage which they derived from the presence of Caractacus. Renowned for his valour, and for the moderation with which he had borne various changes of good and evil fortune, this heroic chief spread his fame throughout the island. His knowledge of the country, and his skill in all the wiles and stratagems of savage warfare, gave him many advantages; but he could not hope with inferior numbers to make good his stand against a well-disciplined army. He therefore proceeded with rapid marches into the state of the Ordovici (which included the modern division of Radnorshire, Monmouthshire, Brecknockshire, and Glamorganshire), and drew around his standard all those who considered peace with Rome another name for slavery. With this view, he chose a spot where the Columnus flows into the Temdus, not far from a hill called Cæd Carodoc, and where, from its strong position both to approach and to retreat, were difficult to the enemy, and to himself every way advantageous. It was defended by steep and craggy elevations; and, wherever an opening among them afforded an easy ascent up the declivity to those who were encamped in the plain, he fortified the place with massy stones, heaped together in the form of a rampart. A

* Colchester.

† South Wales.

river, with fords and shallows of uncertain depth, afforded an additional security; and, thus entrenched, the brave Caractacus awaited an attack.

Much meanwhile was going on, for the chiefs of the respective nations were busy in every quarter. They aroused the timid, they confirmed the brave, they urged every one to exert himself for the deliverance of his country; and, when the day of battle dawned, Caractacus was seen in every part of the camp. He darted along the lines: he exclaimed aloud, "This day, my fellow warriors, this very day decides the fate of Britain. The era of liberty or eternal bondage begins from this hour. Remember your brave and warlike ancestors, who met Julius Cæsar in open combat, and chased him from the coast of Britain. They were the men who freed their country from a foreign yoke, who banished from your sight the Roman eagles, who saved your households from destruction." The soldiers received this speech with shouts of applause. With a spirit of enthusiastic valour each individual swore an oath peculiar to his nation, that he would brave every danger, and prefer death to slavery.

The intrepid countenances of the men struck Ostorius with astonishment. He saw before him a river to be passed, strong earth-works to be forced, a steep hill to be surmounted, and several posts defended by a prodigious multitude. But he did not hesitate; and the fate of Britain was decided on that memorable day. The wife and daughter of Caractacus were taken prisoners: his brother surrendered at discretion; and the chieftain himself, still hoping to retrieve the fortunes of his country, fled for assistance to Cartesmandua, the powerful queen of the Brigantes. But she, fearing for her dominions, which included modern Durham, Lancashire, Westmoreland, and Cumberland, basely loaded him with irons, and delivered him into the hands of his enemies. This heroic chief had resisted the power of the Romans during nine long years. His fame was not confined to his native island: it passed into the provinces, and spread even over Italy. Rome rejoiced in the intelligence that Caractacus was at length a prisoner; but she needed not rejoice, as if his captivity reflected honour on her arms; for intelligence soon followed that treachery, not bravery, had delivered him into her power. But the deed was achieved; and, as the chieftain passed through the provinces in his way to the imperial city, people flocked to gaze on him from all parts. Claudius, willing to magnify the greatness of his conquest, gratified the citizens with a public triumph. He assembled them to behold a spectacle worthy of the Roman name. The prætorian bands were drawn up under arms: the adherents of the chieftain walked in procession; and with them were carried, as in mockery, the military accoutrements, the harness, and rich collars, which he had gained in various battles. The wife of Caractacus, his daughter, and brother, came next: he himself closed the melancholy train. The rest of the prisoners, struck with terror, descended to abject supplications. They were no doubt bewildered with the excess of their misfortunes, and by the terrifying contrast which Rome, with "her myriads and her hum," must have presented to the quiet scenes of their far-off land. Caractacus

alone was superior to adversity. His countenance remained unaltered: no symptom of fear was perceptible: emotions neither of sorrow nor of unmanly condescension moved him: he behaved with dignity even in ruin.

"If to the nobility of my birth," said he, when placed before the tribunal of Claudius, "and to the splendour of exalted station I had united the virtues of moderation, Rome had beheld me not in captivity, but a royal visitor and a friend. The alliance of a foreign prince, descended from an illustrious line of ancestors, a prince whose sway extended over many nations, would not have been unworthy of your choice. A reverse of fortune is now the lot of Caractacus. The event to you is glorious, to me humiliating. I had arms, and men, and horses. I had wealth in abundance. Can you wonder that I was unwilling to lose them? The ambition of Rome aspires to universal dominion; and must mankind in consequence stretch their necks to the yoke? I stood at bay for years: had I acted otherwise, where on your part had been the glory of conquest, and where on mine the honour of a brave resistance? I am now in your power. If you are bent on vengeance, execute your purpose: the bloody scene will soon be over, and the name of Caractacus will sink into oblivion: preserve my life; and I shall be to the latest posterity a monument of Roman clemency."

Claudius, unable to resist the eloquence of this untutored speech, granted the noble Briton and his family a free pardon. Their chains were taken off; and they presented themselves before another tribunal, where Agrippina was seated in great state, to whom they returned thanks, and paid their obeisance in the same way as to the emperor.

An old man accompanied the captives, concerning whom no mention has been made. This was Bran, the father of Caractacus, who, being taken prisoner with his son, was carried to Rome. Perhaps Claudius respected his age, and would not constrain him to witness the degradation of his family, when standing in chains before the tribunal of the enemy. But the going of this old man to Rome was attended with important consequences. We know not the workings of his mind, nor what yearning of spirit after better things than those by which he was surrounded might have risen within him; nor yet what abhorrence he might have felt in witnessing the abomination of pagan worship. Certain it is that, while at Rome, he heard the preaching of the faith of Christ; for his disciples were not then dispersed abroad by the rage of persecution. There were many Christian residents in the imperial city, Aquila and Priscilla, who had laboured with St. Paul at Corinth, and who had been expelled from thence, were most probably there. Individuals of the two families of Aristobulus and Narcissus had embraced Christianity. The former was of the blood royal of the Maccabees, and had been carried prisoner to Rome by Pompey. He had suffered a variety of hardships, incident to a life of turbulent ambition; and his family shared in his trials: some of them had become Christians. Narcissus, also, distinguished in Roman history as the ambitious prime minister of Claudius, had members of his household, who held the Christian faith.

The Cabinet.

THE USE OF AFFLICTION.—Who is now so stiff-necked and hard-hearted, that he will not say with the apostle, "I will with all my heart rejoice in my infirmities and weakness, that the virtue, power, and strength of Christ may dwell in me?" Who now is so blind, which seeth not that to be visited with sickness in this world is to receive a singular and high benefit of God? Who is so far from true faith, that will not be persuaded that afflictions, troubles, sicknesses, and diseases, be plain testimonies and evident signs of God's good favour toward us? as the wise man saith: "The chastening of God thou shalt not refuse neither grudge thou, when he shall correct thee. For whom the Lord loveth, him he correcteth, and delighteth himself as the father in the son." David also saith: "O blessed is that man which is under the law and nurture of the Lord." Again: "It is highly for my wealth, O Lord, that thou hast brought me under to learn thy ordinances." Hereto agreeth the saying of the apostle: "My son, despise not the chastening of the Lord; neither faint thou, when thou art rebuked of him. For whom the Lord loveth, him he chasteneth, yea, and he scourgeth every son that he receiveth. If ye endure chastening, God offereth himself unto you as unto sons. What son is that whom the father chasteneth not? If ye be not under correction (whereof all are partakers), then are ye bastards, and not sons. Wherefore, seeing we had fathers of our flesh which corrected us, and we have them in reverence, should we not much rather be in subjection unto the Father of spiritual gifts? And they verily for a few days nurtured us after their own pleasures; but he learneth us unto that which is profitable, that we might receive of his holiness. No manner of chastising for the present time seemeth to be joyous, but grievous: notwithstanding, afterward it bringeth quiet fruit of righteousness unto them which are exercised in the same." Bear not therefore, dearly beloved, impatiently the cross of sickness, whensoever God layeth it on your back, neither strive ye against the good pleasure of your heavenly Father, which only seeketh your commodity and eternal salvation; but patiently suffer and pray that his godly will (which is always best) may be done in you; and, whether he sendeth sickness or health, ever glorify his name, and rejoice in him, being thoroughly persuaded that he will handle you none otherwise than shall make both unto his glory and your salvation, which to resist were extreme impiety and too much ungodliness.—*Becon, Jewel of Joy.*

THE FALL.—"By one man sin entered into the world" (Rom. v. 12). How few, when they have done wrong, are willing honestly and openly to tell of it! If they cannot deny it, they try to excuse it: "Such a one told me to do it;" or "such a one did it too." So said Adam, when the Lord God said to him, "Hast thou eaten of the tree of which I told thee not to eat?" He did not say, "Lord God, I have, I con-

* From "Tender Grass for Lambs," by the rev. W. W. Champneys. London: Wertheim. A nice little children's book.—Ed.

fess it, and hate myself for doing so ;' but he tried to throw the blame on Eve ; " The woman, whom thou gavest to be with me, she gave me, and said, Eat ;" as if this was any excuse for his doing what God, his good and kind God, told him not to do. And when God said to Eve, " What is this that thou hast done ?," " The serpent," said Eve, " beguiled me, and I did eat ;" How cursed, how deceitful a thing is sin ! How soon it made those, who were once like God, to become like Satan ! Dear child, if you have done wrong, do not try to hide it. You may hide it from man : you cannot hide it from God. And he will one day call every one before him : we shall not deny anything then, nor try to excuse it, in that awful day. Then, go to God, and tell him of it : go to your parent or teacher, and tell him of it (James v. 16). He who hides his sin, as the little boy did the fox, hides that which will bite out his bowels. " Confess your sin, then, to God ;" and for Christ's sake he will forgive you (Psalm xxxii. 5).

Poetry.

SCRIPTURAL LYRICS.

By Miss M. A. STODART.

(For the Church of England Magazine.)

NO XII.

STANZAS.

(Ps. xci.)

By revelation's sacred beam
One blissful truth is taught,
Which oft hath lightened poet's dream
And cheered his waking thought ;
And O, 'mid all our care and woe,
'Tis sweet to think, to feel, to know,
That there are sinless spirits of heaven,
To whom the charge of man is given.

Servants of God ! whose joy was heard
Till heaven's high concave rung,
When earth from chaos first was rear'd,
And on her centre hung ;
Although exalted far above
All human thought in blissful love,
Ye still may feel man's hopes and fears,
While journeying through this vale of tears.

'Twas yours to sing Messiah's birth,
Redemption's wondrous plan ;
" Glory to God, and peace on earth,
And mercy unto man."
And still your joyous anthems rise,
And long re-echo through the skies,
When one poor sinner turns away
From paths of darkness unto day.

And 'tis my creed, some chosen bands
Unseen among us move,
To execute the high commands
Of mercy and of love ;

To shield in peril's threatening hour,
To hover round the midnight bower,
And guard us, in our lone repose,
From earthly and infernal foes.

In that dread scene of joy and fear,
When man resigns his breath,
It may be yours to linger near,
And smooth the bed of death ;
And when the mortal conflict's o'er,
When sin and pain are felt no more,
To speed the soul's triumphant flight
To regions of eternal light.

There, while she shares the bliss unknown
To mortal ear or eye,
And pays glad homage at the throne
Of majesty on high,
How sweet 'twill be, a thought to cast
On dangers feared and sorrows past,
And hold high converse with the powers,
Who aided in those darkened hours !

Perchance the sullen sceptic sneers
At thoughts so fair and bright ;
And let him—wrapt in doubts and fears,
'Mid error's fearful night.
I would not change the wildest dream,
Illumed by truth's celestial beam,
For all the joys that e'er were found,
Or hoped for, on unhallowed ground.

HAGAR.

(For the Church of England Magazine.)

Who is it wends her solitary way
Through trackless sands of the unbounded wild,
Reckless of pain and of the scorching ray,
Reckless of all but her expiring child ?
'Tis Hagar, by her master sent away—
Proud Hagar, in her fondest hopes beguiled :
Spent is her water, spent her scanty store :
She walks, she halts, she sinks—is help no more ?

She looks around—nought but the burning sand,
No brook to quench the thirst, no creature near ;
Then off she flings the lad, and takes her stand
Not far, but shedding many a bitter tear.
Yet God did not withhold his saving hand :
His eye did see her, and his ear did hear :
His angel came, and showed the sparkling well—
They drank, and lived their wondrous tale to tell.

Thou wanderer through this desert, do not fear :
In all thy need and trouble God is near ;
And he, without whom not a hair can fall,
Will save, e'en when despair has giv'n up all.

M. B.

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 633.—MARCH 13, 1847.



(The Pimpernel.)

FLOWERS.

No. XVI.

PIMPERNEL.

Greek, *Αναγallis*; Latin and Italian, *Pimpinella*; French, *Pimprenelle*.

THE corolla is in this plant wheel-shaped; the
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stamens are yellow and hairy, collected close round the style in the middle; and the capsule is many-seeded, and bursting all round.

The scarlet pimpernel, *anagallis arvensis* (which is the species here represented) is small and straggling, with flowers of one five-cleft petal, which are set with glands or hairs. When

the flowers have passed away, the stalks twist round in a most remarkable manner, until the capsule bends downwards, and its top falls off, thus, most curiously, sowing its own seed. But this is not the only thing worthy of admiration in this brilliant and delicate little flower. Besides closing habitually as early as two o'clock in the afternoon, and opening next morning about seven, it shuts itself up before rain in so true and exact a manner, as to have acquired the name of the "poor man's weather-glass." In the belief that this flower prognosticates the weather, "we have," says the author of the "Journal of a Naturalist," "the sanction of some antiquity to support us: Bacon records it; Gerarde notes it as a common opinion entertained, by country people, above two centuries ago; and I must not withhold my own faith in its veracity, but say that I believe this pretty little flower to afford more certain indication of dryness or moisture in the air than any of our hygrometers do."

Besides the scarlet, yellow, blue, and white pimpernel, there is a fifth and still less known species, with no prettier name than that of *bog pimpernel*, though it is of a most delicate rose colour, growing on wet heaths, and chiefly to be found in the wildest places.

"Delighting," says Miss Roberts, "in the purest air of heaven, they are seen likewise on the open spaces of forest-land, where streams steal silently, and waste themselves among the grass; and he who climbs the summit of high rocks may find them there; for such plants as affect damp places will grow occasionally far up the rugged sides of lofty mountains, at the base of which lakes abound, and gathering mists keep moist the places of their growth."

The metropolitan botanist has not, however, to go far for specimens of the bog pimpernel: it abounds in the marshy parts of Hampstead-heath and Caen-wood.

MISSIONARY RECORDS.

No. XX.

"By much diligence and application of mind, by steadfast watchfulness and exertion, we are enabled, through the grace and gift of Christ formed within us, to acquire a true 'love towards God;' and then we shall be able easily to fulfil the 'second commandment,' which enjoins 'love towards our neighbour.' Let, therefore, that which is 'first' in order be first observed, and with principal diligence, and then that which is 'second' will follow as inseparable."—MACARIUS.

THE CHURCH IN RUSSIA.—During the past year 3,201 Romanists, and 14,000 Lutherans (the latter consisting almost exclusively of peasantry) went over to the Greek church; 1 Lutheran and 25 Jews to the Roman church; and 190 Romanists and 20 Jews to the Lutheran church. Independently of the adherents of the Greek church, which is the predominant one, the returns for the whole of Russia show that there are 2,689,427 Romanists, 20,230 catholic Armenians, 345,002 Gregorian Armenians, 1,669,456 Lutherans, 40,893 Reformed, 2,320,576 Mahometans, 1,186,570 Jews, 223,644 Buddhists, and 171,928 heathen, forming a total of 8,658,725 individuals who are not members of the Greek church. The Romanists possess 78 monasteries

and 44 convents, containing 1,132 monks and 611 nuns. To the Romanists belong 2,378 churches: the catholic Armenians have 52 places of worship, the Gregorian Armenians 925, the Lutherans 920, and the Reformed 32: the Mahometans have 6,063 mosques, the Jews 643 synagogues, the Buddhists 156 temples, and the heathen 273. The Lutheran clergy consist of 411 ministers, and the Reformed of 33 (St. Petersburg, Jan. 5).

AUSTRALIA.—"The effects of an itinerating ministry on the minds of the people are very desultory, especially a people who have been shut out for years from participation in the means of grace, and who consequently have, in a great measure, become careless about them.... Thus they hear the word, indeed; but, for the most part, they are 'hearers only:' it is long before they hear it again: 'they forget what manner of men they were.' And it can hardly be otherwise among a population engaged in such pursuits, and so widely scattered as that of this district*. Still, I know, it is our duty to labour in hope, not doubting but that some of the seed of the divine word sown will fall upon ground prepared for it by the Spirit of God, and will not return to him void. . . My congregations consist, on an average, of from fifteen to twenty persons—sometimes more, sometimes less. The carelessness and ungodliness of the labouring classes are very awful. It is difficult to get them to attend divine service when their occupation does not hinder them, especially if their masters are careless about it. Some—the shepherds, who must look after their flocks—are altogether precluded from attending. That class who are designated as 'old hands,' the convicts who have become free, or hold tickets of leave, are in a deplorable state; and even the immigrants, who have been long in the 'bush' without the means of grace are nearly as bad. However, from what I see and hear, there is certainly some improvement taking place.... The number of married people in the district is greatly on the increase, and this tends greatly to the amelioration of manners. Up to the present time I have baptized 53 children; a fact of itself sufficient to prove how greatly a clergyman was needed in this district. I am sorry to report that it is not practicable to establish schools for the children here, the people living so far apart that there is no locality where even a few could be brought together. There are several single families who have got teachers for their children in different places—men incapable of any other employment, and frequently very unfit for this. . . I regret I cannot say that I have succeeded in persuading any masters or heads of families to continue this service (evening worship) in my absence; so lax and dead to the spiritual concerns of themselves and others have even those, who have been at one time religiously disposed, become from long disuse and the absence of religious ordinances" (rev. E. G. Price to the bishop of Australia).

NEW SOUTH WALES.—*Moreton Bay District.*—"At one o'clock (17th August) we started for the Messrs. Mackenzie's station, accompanied by Mr. David Archer. We passed over a well-watered and richly grassy country, lying between two ranges of mountains, through which the Bris-

* Murrumbidgee, South Australia.

bane flows. The road, which was very heavy from the late rains, runs through an undulating valley. Few rocks make their appearance; but such as appear are of a talcy or chlorite character, similar to those around Brisbane. We saw, in a bush through which we passed, a beautiful blue flower, with a most delightful smell, the corolla of which is formed of one entire leaflet or petal. The plant had spinæ, but we did not know to what family it belongs. On our journey this afternoon we also saw a number of the aborigines, who were very vociferous in their calls of 'Name yoa!' but did not attempt to deal us any blows. They were, however, all armed with shields, spears, waddies, and boomerangs: I really should not have liked to meet or pass the savages if I had been alone or unprotected, as they had a most ferocious aspect, and exhibited several points of barbarous conduct. They were near a dense bush; and I understand that they often encamp in such a position for the sake of a safe retreat, in case they should be attacked successfully by Europeans. Their position otherwise was also well selected for observation, and for attack and defence, being on the point of a terminating ridge, with a hollow on each side, along the ends of which passes a road on which Europeans travel. We arrived at Messrs. Mackenzie's station about sunset (August 18). I awoke refreshed in body and mind, and arose about seven o'clock. When I had dressed, I made arrangements for visiting the out-stations, and for performing service at the head station. After breakfast, in company with Mr. John McDonald, I proceeded to visit the out-stations, and, by a route of about fifteen or sixteen miles, we visited three before three o'clock in the afternoon. All the men at these stations readily joined in the devotional exercises; and some even of the most hardened were deeply affected. I had considerable pleasure in addressing some of these men, as they were very attentive, and expressed their thankfulness when I had ended what I had to observe to them. August 22.—When I arrived at Messrs. McConnell's station, they gave me a hearty welcome; and I soon perceived numberless indications of the wealthy squatter. The house is substantially and neatly built of the wood of the iron-bark tree, a species of the genus *eucalyptus*, and is shingled with the same material. There is a large stock-yard capable of holding 800 cattle, with an excellent dairy, the principal apartment of which is covered by an outer-house, in the shape of a shade, in order to keep out the great heat of the sun. There are a great many huts for the accommodation of the servants on the establishment: there is also a large paddock for the use of the horses. After dinner I was shown the whole establishment, and was much pleased with all I saw. About sundown, Mr. J. McD. accompanied me to the nearest out-station, where I read prayers and addressed the men, who were very attentive. 23rd August.—I have seen for the first time the celebrated 'bunga-bunga tree,' which is of the coniferous family, and is very like the common pine, but of a lighter colour in the bark and leaves. The cone which it bears is highly prized by the aborigines, and is perhaps the most nutritious production of Australia. The only specimen of a cone which I have seen was nearly of the size of

a man's head" (rev. J. Gregor's journal—Soc. for the Propagation of the Gospel).

ENGLISH MONTHLY TRACT SOCIETY.—The design of this society is to bring the important subject of personal religion under the attention of the nobility and gentry of the kingdom. The agency employed by this society is twofold: in some cases the tracts are neatly enveloped, sealed, directed, and left at the houses of the wealthy each month: in other cases the post is rendered subservient to the purposes which the society has in view. As one of the tracts enclosed in an envelope weighs less than half an ounce, it can be sent to any part of the United Kingdom for a penny. The operations of this society are not confined to the metropolis, but a regular distribution takes place in many parts of the country. The committee also forwards a large parcel of tracts every month to Havre and Paris; and arrangements have also been made to circulate them in Belgium, Holland, Switzerland, and Germany, in case the funds can be obtained. Lists of names of invalids have been forwarded to the committee, and tracts suitable to them have been sent. Of the seventy-seven tracts already published, 500,000 copies have been issued.

IRELAND.—*Scriptural Education*.—"The teachers of the scriptural schools depend mainly on two sources for their support, namely, the contributions of the landed proprietors, the clergy, and others, paid either directly to the schools, or through the Church Education Society for Ireland, and the payments of the parents of the children. Both these sources have now in a great measure failed them: the first, owing to the pressing demands made on all parties for the relief of urgent distress, which has compelled the discontinuance of subscriptions; and the other, from the inability of parents to pay anything towards education, while themselves suffering from the horrors of famine. On this account the greatest misery and want are fast spreading among the teachers. Many of them are in a starving condition: their schools are abandoned, and, unless timely assistance be afforded, will be altogether lost. One Irish clergyman writes to the committee in London: 'Would I could in person lay before you the sad condition to which, I fear, all our schools will be reduced this year. Distress is setting in to a fearful extent in this district. What will be the issue God alone knows: he alone can furnish the relief. Do consider our poor schoolmasters, and make a present sacrifice in our behalf.' The committee confidently hope that, in answer to this appeal, the bounty of Englishmen will be cheerfully contributed to meet the evils of a case so sad in itself, and threatening such lamentable results" (Address from the Church Education Society, Office, 29, Southampton-street, Strand).

GERMANY.—"The several states comprise 20,158,957 protestants, 16,880,104 Romanists, 507,519 Jews, 242,791 of various other sects, and 5,184 Greeks. In 1820 the numbers were about 13,690,000 Romanists, 15,215,500 protestants, 350,000 Jews, and 2,900 Greeks. The increase in the last twenty-five years has therefore been, about 4,940,000 protestants, 3,190,000 Romanists, 157,000 Jews, and 3,280 Greeks. In Hungary and Transylvania there are 860,840 German Romanists and 610,720 protestants: in Switzerland,

1,089,279 protestants, and about 50,000 Romanists, all Germans. Of the 6,000,000 and upwards of individuals of German extraction in the United States of North America, the number of Romanists does not exceed 300,000. The number of Germans who have seceded from Rome since Ronge's movement began is under 40,000, and they constitute 219 flocks, the two largest of which are the 8,000 in Breslau, and 2,000 in Berlin" (Kutscheit's Church in Germany).

FRANCE.—The following is a list of the protestant religious societies:—

	Income. 1846.
Two bible societies in Paris and Strasburg, established between 1816-1818	£ 1815 Paris.
Religious tract society in Paris, 1822	1165
Protestant missionary, do., 1824	4170
Society for promoting primary instruction, 1829	2380
Evangelical society for France, 1833	9240
French and foreign bible society, 1833	1865
Society for printing religious works, 1833	
Societies for propagating the gospel (d'Evangelisation) at Nismes and Strasburg 1836-1842	
Christian protestant societies in the north of France, and at Bordeaux, 1836-1842	
Orphan institutions at Neuhoef, Saverdun, Custres, Orleans, and Lévrou, 1825-1842	
Deaconesses' institutions at Paris and Strasburg, 1841-1842	3600
Society for the general interests of protestantism in France, 1842	1245

COLONIAL CHURCH SOCIETY.—The present missionary establishment of this institution consists of two ministers in Western Australia; one missionary and three agents at the Cape of Good Hope; ten agents, schoolmasters, &c., in British North America; four schoolmasters in Prince Edward's Island; two catechists, &c., in the Bahamas; two catechists in Malta; and two catechists in France. At the Hague the society gives annual support to the British chaplaincy. "How little," observes the report for December last, "have the members of the church of England hitherto done for the vast dependencies of the British crown! Five millions of our colonists are in a state of great spiritual destitution. This alone presents a claim for self-denying exertions on the part of the mother-country. But this is not all: they are surrounded by more than one hundred millions of idol-worshippers, disastrously affected by the want of religion among our own countrymen. How peculiar too, and numerous, are the temptations to which our fellow-subjects are exposed in Roman catholic and Mahomedan countries! And wherever they are living without religion, without even the ordinances of a church of Christ, how must they cause the way of truth to be evil spoken of, misrepresent the character of protestantism, and strengthen the superstition and infidelity of their neighbours!" In con-

clusion, the committee add: "They are confident that if the society, based as it is on sound principles, and pledged to send out the pure gospel of the Redeemer, is but adequately supported, it promises to become a wide and permanent blessing to some of the most interesting and influential nations on the face of the globe. It is as yet 'a day of small things' with the society; but the committee feel that every step they take is a step in the right direction."

H. S.

ROME*.

FEBRUARY.—On the second of this month, I was present at a singular ceremony in St. Peter's. That day being the Purification of the Virgin, the blessing of the candles took place. The pope sat on a magnificent throne, surrounded by a long train of cardinals, bishops, and other ecclesiastics. These went one by one to the throne of their supreme head, and, kneeling before him, kissed his foot, and received an immense taper from his hands. Not only did the dignitaries of the church appear as actors in the scene, but the procession was filled out by the addition of monks and bareheaded friars. When all had received their candles, they were lighted, and the pope (who held an extra-sized one in his arms, ornamented with silver and gold fringe and lace) was carried on a chair of state round the church, all the possessors of candles following him in solemn procession. When the tour of the basilica had been completed, the pontiff knelt down at a splendid stool, or Prie-Dieu, which was placed beside the high altar, still holding his enormous taper in his arms. Beautiful singing was heard during the whole service, excepting at the interval of mass. The cardinals often changed their attire during the ceremony, and had at one time crimson dresses, with large white ermine capes. Their caudatary, or train-bearers, sat at their feet, holding their candles when not lighted. How completely do these proud princes of the Romish church put away the simplicity of the primitive Christians! We have often noticed their carriages, which are covered in many instances with painting and gilding, and have not unfrequently three richly-dressed footmen standing up behind them.

It is a singular exhibition of ecclesiastical dignity to see a cardinal pay a visit in private to the image of St. Peter. One of the holy order steps forward, and places a crimson cushion for the humble follower of St. Peter. Two or three stand by, waiting to assist the dignified priest to rise; and then, attended by his train-bearers, he moves off.

Our present situation is one that brings us more into contact with the convents and their inmates

* From "Letters from the Continent, to a beloved Parent." By a clergyman's wife. London: Seeleys, 1846. These letters are written in an interesting style and a Christian spirit. The authoress is not one of those (unhappily too many) who by their sojourn in popish lands, become captivated by popish influences. She is alive to the evils of the mystery of iniquity, and utters a voice of warning against them. We therefore have pleasure in recommending the book.—ED.

than our former residence in the Corso. We are surrounded by monasteries and convents, and are often awakened by their bells ringing for early matins: throughout the day these sounds are also heard at short intervals. From our windows we can see the picturesque figures of the monks, as they wind in long procession through their gardens.

I went, one morning last week, to the chapel of a neighbouring convent, to see some of the ceremonies connected with the profession of a nun. Around the altar stood the lady-abbess, and four novices who were now about to confirm their vows. A cardinal sat in a chair of state within the [rails of the] altar, attended by other ecclesiastics. When mass had been performed, the novices knelt one by one at the feet of the cardinal; and, the lady-abbess having removed the covering from the head of each young lady, a pair of scissors were given to him, with which he cut off the hair of the novice. After this ceremony was performed, the latter stood up, and, taking a tress of her own hair from the golden salver on which it had been deposited, threw it on the ground with an exclamation expressive of her entire renunciation of the pomps and vanities of the world. There was something in the countenances of the priests during the ceremony that I did not at all like: they bore a sarcastic expression, as if they secretly despised the poor creatures who were thus voluntarily sacrificing their liberty.

The number of persons who are thus immured for life in Italy is very great. In 1836, in the metropolitan city alone, were 2,023 monks and friars, and 1,476 nuns.

In some convents the laws possess little rigour; but in others the inmates are exposed to great privations and hardships. The capuchin nuns wear, in remembrance of the crown of thorns, a band of coarse linen, wound tightly several times round their heads; and even in dangerous illness this is not taken off. Other more severe mortifications are imposed, such as wearing sackcloth, exposing the feet to intense cold, undertaking the performance of vigils and fasts, which are often far beyond the strength of the person who engages in them.

One who was once an inhabitant of a monastery in Rome, but who has been led by divine grace to forsake the errors of Roman catholicism, thus writes of a member of her own family, who fell a victim to these austerities: "I had a sister, amiable and good in a superior degree. . . . At the age of twenty she left an infirm mother to the care of servants and strangers, and shut herself up in a convent, where she was not allowed to see even the nearest relations. With a delicate frame, requiring every indulgence to support it in health, she embraced a rule which denied her the comforts of the lowest class of society. A coarse woollen frock fretted her skin: her feet had no covering but that of shoes open at the toes, that they might be exposed to the cold of a brick floor. A couch of bare planks was her bed, and an unfurnished cell her dwelling. Disease soon filled her conscience with fears; and I had often to endure the torture of witnessing her agonies at the confessional. I left her when I quitted Spain, dying much too slowly for her only chance of relief. I wept bitterly at her loss two years

after; yet I could not be so cruel as to wish her alive."

The idea that the performance of such works as these is meritorious in the sight of God appears to be the principal inducement to them*. The poor recluse is taught by her spiritual guide that she may assist in the work of salvation, forgetting that "Christ is the end of the law for righteousness to every one that believeth."

We have continued to take our daily rides, and always discover some fresh source of interest. I can but find time and space to describe to you two or three of these delightful excursions. We drove for some little distance along the Appian way, and stopped to examine the tomb of the Scipios, which is situated in a vineyard on one side of the road. You would have been amused with the cicerone who attended us to view these subterranean chambers: she was quite a young girl, but so well acquainted with her task that it was performed most glibly. "Here is the place in which was found the most noble mausoleum, now in the Vatican museum. Here were found the busts of some great men that are now in the same place. This," pointing to an arch in the subterranean passage, "was the entrance to this wonderful tomb." After we had satisfied our curiosity with regard to these ruins, we continued our way through the gate of St. Sebastian, and paused at the ancient church or basilica of that name. Underneath this church are catacombs, whose formation is attributed to the early Christians, and which contain some interesting inscriptions. They consist of subterranean streets of unknown length, intersecting each other in so intricate a manner that it is extremely dangerous to advance any distance into them. In some parts, the rooms have their sides painted with illustrations of scripture; and other evidences as to the character of the people who built these recesses have been found. The church is a fine old building, though now almost forsaken.

We afterwards proceeded to the tomb of Cecilia Metella. This is one of the most interesting monuments of ancient Rome now extant, and has much more the appearance of an old castle than a sepulchre. Within it was found a splendid sarcophagus, which is now placed within the Vatican. Successive rebellious nobles converted this tomb into a fortress; and it still bears the marks of having been besieged. Its diameter is about one hundred feet. After we had made ourselves well acquainted with all the parts of this building, we drove to some distance further, to see the fountain

* Many are the affecting instances that might be related of the works of supererogation prescribed by the popish priest to his credulous disciple. How different is the spirit which breathes in the language of the true Christian! Our poet Cowper has beautifully portrayed the feelings of the penitent believer, who, while rejoicing in the salvation wrought out for him, joyfully acknowledges that all his dependence is upon his Saviour:

"Since the dear hour that brought me to thy foot,
And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hoped but in thy righteousness divine.
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child:
Howe'er performed, it was their brightest part
That they proceeded from a grateful heart.
Cleansed in thine own all-purifying blood,
Forgive their evil, and accept their good.
I cast them at thy feet: my only plea
Is what it was—dependence upon thee.

of Egeria. This is situated in a little valley ; and in the month of May the Roman people visit it, and crown themselves with flowers ; after which they return to the city, dancing and shewing their garlands.

As we returned homewards, the view was most striking. The wide Campagna spread around the city. At some considerable distance, and bounding one side of the horizon, were the Abruzzi (mountains which separate Naples from Romagna), whose snowy summits lost themselves in the clouds that hover around them. The line of ancient aqueducts stretched across the Campagna to an immeasurable distance, and offered a most striking object of observation. Innumerable ruins surrounded us. We entered the circus of Caracalla, where the Roman people were entertained with games on a most gigantic scale. The space is still pointed out within which these exhibitions took place, and the remains of the tower appropriated to the emperor, with that intended most probably for the judges of the course.

Returning through the gate of St. Sebastian, we took a circuit around the modern city, to visit the church of St. Pietro in Vincoli. This contains a statue by Michael Angelo, said to be his master-piece. The figure is that of Moses, who is represented in a sitting posture, rebuking the Israelites for their idolatry. Tappi, an Italian poet, has thus described the excellences of this beautiful piece of sculpture :

SONNET ON THE MOSES OF MICHAEL ANGELO.

"And who is he, that, shaped in sculptured stone,
Sits giant-like ? stern monument of art
Unparallel'd ; while language seems to start
From his prompt lips, and we his precepts own ?
'Tis Moses ; by his beard's thick honours known,
And the twin beams that from his temples dart ;
'Tis Moses, seated on the mount apart,
Whilst yet the Godhead o'er his features shone.
Such once he looked, when ocean's sounding wave
Suspended hung ; and such amidst the storm,
When o'er his foes the reflux waters roar'd" *.

This statue was intended for the tomb of pope Julius II., which was planned by the pontiff himself. Several other figures, that are only blocked out, were intended to form a part of the group, but were never completed ; the only part Michael Angelo finished being this statue of Moses.

Before we concluded our interesting drive, we rested for a short time in the splendid basilica of St. John in Laterano, one of the most highly ornamented churches of Rome. It is situated in a direct line from the basilica of St. Maria Maggiore, which is not far from our present residence. The basilica of St. John stands in a fine square, one side of which is occupied by the pope's palace. I believe the latter is but little used, if at all, on account of the malaria which has taken possession of this quarter of the city. In the centre of the square stands an obelisk. The baptistery of Constantine occupies part of one side ; and in it he is said to have received the rite of baptism. We entered this building, and found its interior contained many subjects of interest, being covered with paintings, and enriched with valuable marbles ; but these were surpassed by the church itself, which is more elaborately decorated than any I have ever seen.

* Roscoe's translation.

The ceiling is covered with gilding and painting ; and precious marbles are inlaid in almost every part. St. Giovanni Laterano boasts, however, of treasures more valuable in the eyes of Roman catholics than any yet mentioned. These are contained in a tabernacle near the high altar. I give here two or three names of the relics, as I saw them in a printed list, which was suspended by the side of the altar* : "Part of the swaddling clothes of the infant Jesus ; part of the towel with which he wiped his most precious hands after the last supper ; a thorn from the crown of thorns ; a finger of St. Catherine ; parts of the bodies of St. John and Paul, &c., &c.

After leaving the church, we were conducted to the Scala santa, or holy staircase — a covered building, containing a long flight of stairs, part of which were taken from Pilate's house, and therefore, according to tradition, have been rendered sacred by our Saviour's passage over them. The devotees are only allowed to crawl up these holy steps on their knees, and at almost every hour of the day the devout may be seen fulfilling their wearisome task, in the hope of thus obtaining favour in the sight of their almighty Judge. O how lamentable, my dear father, is the sight of such superstition ! Surely, if all protestants were fully aware of the follies as well as the wickedness of popery, they would watch with most jealous care, lest any approach should be made to the anti-christian observances of the Romish church.

In another of our rides during the last week we visited the Forum and column of Trajan. The former has frequently been mentioned as the most wonderful of all the ancient buildings of Rome. Its length was about 1150 feet, and its breadth 470 feet. Rows of columns adorned the sides ; and within its limits stood a magnificent palace, a library, a triumphal arch, porticoes, and a gymnasium. Among its ornaments were the splendid pillar which still exists, and an equestrian bronze statue of Trajan. In or about the middle of the Forum stood a large basilica ; while the two extremities were ornamented, one with a triumphal arch, and the other with the temple of the emperor. We can still have an idea of the splendour of this Forum from the discoveries that have been made of late years. The whole of the space occupied by it was paved with marble. An ancient historian has left us an interesting account of the impression made by its grandeur upon the mind of a foreign prince : "The emperor Constans came to Rome," he tells us, "in A.D. 356 ; and, coming to the Forum of

* The extract above gives but an imperfect idea of the relics contained in the tabernacle ; I therefore take from a work before me the following more explicit statement : "The following are exhibited at the church of St. John at Rome, on Holy Thursday : The heads of St. Peter and St. Paul, encased in silver busts, set with jewels ; a lock of the virgin Mary's hair, and a piece of her petticoat ; a robe of the Saviour's, sprinkled with his blood ; some drops of his blood in a phial ; some of the water which flowed from the wound in his side ; some of the sponge raised to his lips ; the table on which our Lord ate the last supper, which could only have held the twelve apostles by miracle, as it seems impossible for more than two persons to sit at it ; a piece of the stone of the sepulchre on which the angel sat ; and the very porphyry pillar from which the cock crowed after Peter denied Christ. I thought all these sufficiently marvellous," says the narrator ; "but what was my surprise to find the rods of Moses and Aaron — though how they got there nobody knows — and two pieces of the wood of the real ark of the covenant !"

Trajan—a structure which I conceive to be unique in the world, and deserving the admiration even of celestial beings—he was struck with astonishment, casting his thoughts over its gigantic edifices, which it is impossible to describe, or for any mortal to imitate. Giving up, therefore, all hopes of attempting any thing similar, he said that the only thing which he could or would imitate was the horse upon which the emperor sat. Upon which Hormisdas, of the royal family of Persia, who was near him, said, ‘First order a stable to be built similar to this, if you have the means; and may the horse which you purpose forming be as successful as that which we are looking at.’”

The excavations which have been made of late years place before us the pavement of ancient Rome; and it has been remarked that “the effect produced by the replacing of the columns on their bases, and other judicious arrangements, is little inferior to the wonders of Pompeii.” The only perfect structure is, however, the pillar or column. This was erected A.D. 115, to commemorate the victories of Trajan over the Dacians, and was formerly surmounted by a colossal statue of the emperor. The latter was thrown down in the general desolation which has visited Rome; and pope Sixtus V. had a statue of St. Peter put up in its place. I must endeavour to give you an idea of the most interesting part of the beautiful column, which consists of the bas-reliefs. These run round the shaft in a spiral band, going twenty-two times round it before reaching the capital, and represent the victories of Trajan over the Dacians. There are as many as 2500 figures sculptured on this wonderful piece of architecture: the emperor is represented upwards of fifty times. At the top of the column the figures are nearly double the size that they are below: thus the proportion appears the same. In a work published some time ago, under the title of “Letters of an Architect,” the following observations are made respecting the superiority of this over similar erections: “It may be said that one column of this sort is much like another, and that there is very little room for the merit of an architect; but, if you were to go two or three times to the column of Antoninus, and return to that of Trajan*, you

would feel the great superiority of the latter, though it might puzzle you not a little to find out in what that superiority consisted. This magnificent column must always have been conspicuous, as it is now, rising above the basilica and all the buildings of the Forum. . . .

A favourite drive during our stay in Rome has been to the gardens of the Villa Borghese. This country residence was built by a cardinal, nephew to Paul V. It is situated in most delightful pleasure gardens, which, with a lake, occupy a portion of land several miles in circumference. A most valuable collection of statues formerly adorned the interior of the villa. The prince Borghese, who married Pauline, the sister of Bonaparte, sold to his brother-in-law the most precious gems of his cabinet for a part of the French territory. The gardens have been so long open to the public, that it now claims as a right what was beforetime considered a matter of favour. We were delighted with these grounds; and the rustic temples, cascades, and groves, contained within their limits, contrast strongly with the mouldering ruins beheld within a short distance.

In the evening-heats of an Italian summer, these agreeable shades must prove a source of much enjoyment to the Roman citizens, and far more invigorating than a ride in the narrow and crowded Corso.

The Trinita de Monti is another most pleasant ride, and from its elevated summit affords an extensive view of the ancient city. We spent some time, the other day, in attempting to trace the seven hills of Rome, and had the consolation of knowing we beheld their sites; although, from the debris of past ages, it is a difficult matter to assign the precise bounds to each.

The Capitoline, Quirinal, and Viminal hills are partly covered with modern buildings; while the Esquiline, Aventine, and Cælian are occupied by gardens or brushwood, and have more the appearance of a deserted country than that of a space enclosed within the walls of a city. . . .

During the past week preparations have been making for the carnival; and the shops have presented a grotesque and amusing spectacle, being filled with every variety of mask, from the black domino to the harlequin. The governor and senators of Rome open this singular festival with a grand procession. The principal scene of action is the Corso, which runs the whole length of the modern city, extending from the Porta del Popolo to the Capitol, or Campidoglio. This street would not admit three carriages abreast; and the houses are so high, that it would be considered, we should imagine, dull and disagreeable; but it ranks very differently in the estimation of the Roman tradespeople, who esteem it their greatest treat to take their children a drive through it. Several noble squares occur on the way down this street; and in the upper and middle parts of it are some of the most splendid palaces of

boats every where are without a rudder, but are guided by an oar fastened with a thong on one side of the stern. The wall of the camp has battlements; and the heads of the Dacians are stuck upon it. The Dacian women are represented burning the Roman prisoners. We may also see the testudo, formed by soldiers putting their shields together in a compact mass over their backs; also, the sacrifice called suovetaurilia. Victory is represented as writing with a pen upon a shield.—*Dr. Burton.*

* One reason for the superior interest which attaches to the column of Trajan is the faithful representation we behold upon it of Roman soldiers. “The Roman dress and manners may receive considerable light from these bas-reliefs. We find the soldiers constantly carrying their swords on the right side. On a march they are generally bare-headed: some have no helmets at all: others wear them suspended to their right shoulder. Each of them carries a stick over the left shoulder, which seems to have been for the purpose of conveying their provisions. We may observe a wallet, a vessel for wine, a machine for dressing meat, &c. We know, from other accounts, that they sometimes carried sixty pounds weight, and food for seventeen days: they never carried less than enough for three days. Their shields are oblong, with different devices upon them. Their standards are of various kinds, such as a hand within a wreath of laurels, which was considered a sign of concord. Pictures also were used, which were portraits of gods or heroes. The soldiers wear upon their legs a kind of pantaloons, reaching a little below the knee, and not buttoned. The Dacians have loose pantaloons reaching to the ankle, and shoes: they also carry curved swords. The Sarmatian cavalry, allies of Decabalus (the Dacian king) wear plate armour, covering the men and horses. Some Roman soldiers have also plate armour, but they are archers. The horses have saddles, or rather cloths, which are fastened by cords round the breast and under the tail. The Dacian horses are without this covering; and the Germans, or some other allies, have neither saddles nor bridles to their horses. We might observe several other particulars, such as a bridge of boats over a river; and that the

Rome. You must now, my dear father, imagine almost every story of these lofty houses decorated with crimson, blue, or gold-embroidered cloths, which are hung out at the open windows and balconies. These latter are filled with masks and persons who act merely as spectators, but are all provided with innumerable bunches of flowers and abundance of ammunition, in the shape of comfits and other sweetmeats, to send at their friends below. A great part of the material employed for this purpose is, however, nothing more than small seeds covered with chalk, which produce a white appearance upon the articles of clothing with which they come into contact. The pavement on each side the street is lined with chairs, two or three deep, where there is space for that number; and these, with the seats in the temporary balconies or platforms (erected where there are steps), are let out at so much a sitting, by men who stand ready to attract the notice of passengers to the excellency of the positions they can offer them. It is difficult to account for the extreme avidity with which the Roman people enter into the amusements of the carnival. The father of a family is seen seated beside his wife and children, dressed up in some most grotesque costume, and appearing to enter as fully into the sport as any of those around him. Instead of the usual staid deportment of the Roman citizens, a spirit of the most boisterous gaiety and merriment appears to have taken possession of them. . . .

THE CONDEMNING POWER OF GOD'S LAW :

A Sermon,

BY THE REV. HART SMITH, M.A.,

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JAMES ii. 10.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

It is one strong presumptive evidence in favour of the truth of that system of religion which the bible propounds to our acceptance, that its doctrines are not calculated to attract human favour or approbation. It is clear they are not suited, and were never devised to compass this end. The statements, claiming to be the revelation of divine truth, which it makes, do not meet, and, we infer, were never designed to meet, the natural taste of the multitude. They are revolting to the pride, the prejudices, and the passions of mankind at large. Still they are made, and that in bold and authoritative language. What those statements set forth is set forth simply and majestically, but unequivocally and without the slightest symptom of disguise or reserve. There is no traceable indication in them of an attempt at adaptation to human prepossessions: they do not seem to court

acceptance; but, whether they are received or rejected, there they stand, it may be said in harsh, yet at least in clear and undeniable characters. And nothing of an opposite tendency, no counter-statements which might go to modify or soften them, or in any degree to abate their force and intensity, or qualify the unpalatableness which naturally belongs to them, so as to render them more likely and easy to be embraced, are in the least admitted. They do not bend to human frailty: they concern themselves not with human antipathies or predilections. They present a stern and unmoveable aspect. If a man will receive them, let him receive them: if he will reject them, let him reject them: it is at his own risk, he must abide the consequences. But, if there is to be any accommodation, the accommodation must be on man's part: they will descend to none, but maintain ever the same high and unswerving altitude. And these remarks, which are made respecting the statements of the bible, are no less true in regard to its requirements. If the doctrines are felt to be repulsive, in like manner also are the precepts. The one is not more offensive to the pride than the other is to the passions of men. And for what purpose, then, we ask, could a religious system so contrived, and so ill adapted, upon human principles, to work its way into the embrace and affections of the multitude, have been contrived and promulgated, on the supposition that it came not from God? Surely, no answer can be given to this question; and I am therefore entitled to repeat, what I began with observing, that the fact of the doctrines and precepts of the bible being so utterly opposed, as they are found to be, to human sympathies and predilections, is of itself a strong presumptive evidence of their divine original; and the same fact, when considered in connection with the actual success and extensive reception which those doctrines and precepts have met with, raises the presumption into a certainty, and proves incontrovertibly, and with the power of a visible demonstration, that they did indeed come from God.

The words which I have read to you, from the epistle of St. James, constitute one of the statements to which we have been referring; and I propose, in humble dependence upon the Divine teaching and blessing, to notice from it,

- I. The declaration itself;
- II. The principle upon which that declaration is based;
- III. Its application to ourselves; and then, briefly,

IV. The means of escape from the condemnation which it involves.

I. Consider what the declaration is, and how much it implies. A case is put. God has revealed in his holy word a law for the regulation of his creatures. This law, the index of his will, is the transcript of his own mind and character. It is therefore holy, just, and good: it is pure, perfect, and spiritual. Nothing else could proceed from him. He is holy; and, accordingly, his spotless holiness and purity are stamped upon his law: it is without the slightest blemish. God is also perfect; so the law which goes forth from him cannot be less than perfect. Its claims upon the creature can admit of no subsequent modification: it makes a full demand, and expects an absolute and unreserved compliance with that demand. God is also just; therefore his law is perfectly just: it asks nothing beyond what the natural capabilities of the creature can render. The breath of truth can never assail it for any thing oppressive or cruel or unreasonable in its exactions: no, it is infinitely just. But, again, God is spiritual, nay more, he is a Spirit; consequently his law partakes of this character: also it is necessarily spiritual, not concerning itself merely or chiefly with actions and outward performances, but penetrating to thoughts and feelings, having to do with motives, imaginations, intentions. It is "a discernor of the thoughts and intents of the heart." It says, indeed, "Thou shalt not steal;" but it adds, also, "Thou shalt not covet." The unholy longing, the selfish wish, the corrupt machination, the base design, no less than the natural issue of them in the unjust and foul deed, are by the law of God forbidden and reprobated.

Now, let it be supposed that a man keeps this law perfectly, with one slight and apparently trifling exception: that exception the text declares is of fatal consequence to him. Take two cases in illustration of this; and the first shall be one of holy, spiritual obedience to the Divine law. The doctrine here set before us is this—that, supposing a case of this kind, where, from the first moment of conscious responsibility, through a long course of years, the path of rectitude has been walked in without the smallest deviation; no fault has been committed, no idle word spoken, no ill temper indulged; no levity of thought, no impurity of mind, no pride, no worldly desire, no envious feeling, no dissimulation of purpose, ever unsuspectingly crept into the soul; nay, more than this, not only the absence of all evil, but the positive performance of every thing good; perfect love to God and to man, holiness, justice,

truth, goodness, and every grace that can render its possessor like in character to the moral image of the invisible God, all in bright, active, unvarying manifestation—supposing all this has been exhibited by a creature of God, for an indefinite period, and at length one dark spot appears in the bright radiance; one slight tinge of defilement is faintly discernible, a hair-breadth's deviation from the straight line has taken place, a fault has been committed, but a fault to all appearance so inconsiderable as scarcely to arrest attention at all, or merit the least unfavourable consideration—that one act, that slight blemish, that single fault, standing almost hidden amidst ten thousand and countless acts of faultless obedience, nevertheless covers its subject with utter condemnation. Extenuation, on the score of its being but one fault, is out of the question: no palliation of this sort is admissible. Has the law been transgressed? (it matters not how much). Has it been transgressed? That is the question. If it has been transgressed, it is to no purpose to plead in what a slight particular the transgression was committed. But the excuse is heard, that no other fault can be found, that perfect obedience has been rendered in every other particular; the whole law has been fulfilled, at all times, in all other respects. But why was it not fulfilled in this? justice promptly, but confoundingly demands. The offender is speechless; for the stern reply crushes in pieces his vain allegation, and shivers it to the winds. Then, with an awful frown, and a look of withering indignation, she thus continues: Thou art convicted and condemned, O man, as a transgressor: all thy righteousness that thou hast done shall not be remembered; for the iniquity which thou hast committed thou shalt die; for, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Brethren, there is no exaggeration or over statement of the case here: we are not laying an undue and unjustifiable stress upon the words of the text, or dressing them up with a too deep, because with fictitious, colouring. No: I appeal to their awful verification, in the case of our first parents, who, as we know, did "keep the whole law, and yet, offending in one point," were adjudged "guilty of all." They had pleased God in all things till the hour of their fall: they then were led to disobey (at least Eve was so led) through the wiles of the devil: they took of the fruit of the tree which they had been commanded not to touch; and for this they drew upon their own heads, and upon the heads of all their posterity, the heavy vengeance of the violated and insulted law.

But take now the case of merely external rectitude. There was a young man, whose reply, when Christ rehearsed to him his duties, was, "All these have I kept from my youth." But this young man was convicted by Christ as a transgressor of the law, when he was proved to be covetous of his great possessions, and would not give them up in order to follow Jesus. One thing he lacked, and that was deadness to the world. Though exemplary in his own estimation, and probably in the estimation of others, as a fulfiller of the law, in one point of that law he offended, and that point was covetousness: he was living in the continual breach of the tenth commandment. Now, this is an invisible sin: it is not of a palpable and outward character like the rest; and the young man had never broken the other nine literally, or at least flagrantly; yet the text pronounces this verdict upon him: "He is guilty of all." There are many like this young man in the present day, as well as at every period. They lead upright, moral lives, whereby they are inflated with pride and self-esteem; and "what lack I yet?" is ever rising to their lips. They think that, "as touching the righteousness of God's law" they are blameless. Rehearse to them the commandments, they hear them one by one; and, when you have finished, they say, "All these have I kept from my youth." They have worshipped none but the true God: never have they bowed down to a graven image, nor used profane language, nor forgotten the sabbath to keep it holy: they have honoured, loved, and obeyed their parents, have kept themselves from murder and violence: they have been guilty neither of adultery, theft, nor falsehood, and are not conscious of having coveted anything.

Perhaps there are some here present, whose consciences testify strongly in their favour while contemplating this enumeration. Will any one say he has not broken any of the ten commandments? There are few of us who would venture to assert this, or who would not be ashamed of such an averment. Every one knows that it would be an audacious asseveration. But still there is a feeling of innocence in this matter extensively entertained, which is inconsistent with the verbal admission of guilt so easily and commonly made, and which originates in the most deplorable self-ignorance, and the most culpable want of acquaintance with the spiritual character of the divine law. It is a positive fact that, go where you will, into whatever town or village or parish you please of this our beloved country, you will find numbers who are resting for salvation upon their works; who, if pressed upon the subject of religion, will tell

you that they wish well to every body: they mean no harm, and have done no harm to any body: they desire to do all the good in their power: they go to their church, aye, love it dearly, and do their duty to their children and families; and they have no fear but they shall be saved. There are numbers of our poor, alas! in this state; and the like phraseology, though not the precise expressions, but words of exactly similar import, come from the lips of persons of all classes, men of every grade and occupation, and of every conceivable variety and shade of caste, education, acquirement, mental perception and refinement—all may be heard giving utterance in their different ways to the same infatuation, with strong delusion believing a lie, hugging it in their bosoms, and forthwith reposing on, with listless hearts, in their alarming security. Are any of you of this number? If it be so, I will not attempt to prove you guilty in many particulars, though it might be done. But I fancy I hear you say, "I have done no harm;" which I understand to mean, I have done no wrong; because, if you have done wrong, clearly you have done some harm—if in no other way, at least by not doing what good you could, or by a bad example.

Now, it matters not which of the ten commandments I take to try you by. I might take any one of them, and prove you guilty; but I need not choose more than one, and I will select the fifth. The fifth commandment is not more suitable for my purpose than any of the rest; but still I must decide upon one, and I will take the fifth: "Honour thy father and mother." Have you done this? I hear you say, "Yes, I have honoured my dear father and mother;" and the tear of affection flows down your cheek at the mention of their name, and at the thought of the love and care they have lavished on you. But, stay: I have not done. Have you obeyed their commands at all times, and whenever they have been laid upon you? Can you still answer in the affirmative? How few can say this! However, let me suppose that you are able to do so, and that you can truly say you have never disobeyed their injunctions. Thus far, then, it is very well. But you are not yet acquitted. I have further to ask of you, whether you always obeyed respectfully, without a murmur? Can you say, Yes, I am sure I always did"? Then I inquire, did you do so willingly and cheerfully, without the least sullenness of look? Were you never in one single case at all cross or out of humour, when told to do any thing? did you never lose your temper? Still I hear you say,

"I always obeyed willingly and cheerfully, and I was never what you mention." But were you never slow to obey? were you in no instance deaf to the first commandment? did you always fulfil it immediately, the first time you were told, without waiting a moment, or hesitating whether you would do it or not? Do you now exclaim, "You are pressing me too much: you are asking things which I cannot remember: I shall not answer any more." Nay, my friend, I am not pressing you more than is fit: you can remember what I am asking; and I am bound to be thus particular. "Well, then," methinks I hear you reply, "I never to my knowledge hesitated or waited a moment in doing what I was told." I now ask: Have you always spoken to them with respect? You have. Have you never, as far as you can remember, answered them otherwise? have you never addressed them, or either of them, in an improper manner? Shall I understand your reply to be that you have never done so? you have never spoken to them improperly? You are near then being acquitted. But first answer me the following questions: Have you minded their desires, and performed them in their absence? or, if you have done so, have you, further, always consulted their wishes, and done what you knew would please them without being told? I am not asking if you *often* have—for such I would hope is the case—but was there ever a single time when you did not? Have you ever been idle when you knew they wished you to be industrious? Have you ever grieved them in your childhood by indulging angry tempers with your companions in their presence? Have you ever preferred your own inclinations to their known wishes? In those cases in which to please them would involve self-denial on your part, and the relinquishment of innocent and lawful gratifications, have you never failed to incur the relinquishment and practise the self-denial? I am asking very much of you now—Have you always been forward and anxious to testify to the utmost of your power as well by positive acts of obedience to them as by a reverent attention to all their words, and an uniform affectionate dutifulness of conduct, the deep sense which you entertain of those obligations which nature and reason, no less than the word of God, impose upon you? and in your whole life has there been no single flaw or exception in any one of all these respects? If you can plead not guilty now, I have done. To attempt further to convince you would be useless; and it would be needless to try you with other commandments; for, if you are clear with respect to the fifth commandment, you

may be with all the other nine, and if so the text can have no application to you. But I am sure it is not so. Will you not allow that, however dutiful you may have been (and I can afford to grant that you have been very dutiful), you have not done all that has been enumerated, that you have come short in one or more particulars at one or more times? If you admit this (and surely it were hard to deny it), that admission is sufficient. Then you have not honoured your father and mother as God requires: you have broken the law, and are adjudged a transgressor. And you are considered to have broken not only the fifth, but all the commandments; for our text declares that, "whosoever shall keep the whole law, and yet offend it one point, he is guilty of all."

II. But let us see upon what principle this is declared. The principle is simply this, that the law is one and indivisible. It is true its requirements are ten in number; but the law itself is one: there are not ten laws; and sin, we are instructed, is not the transgression of this or that or the other commandment, but it is "the transgression of the law:" whoever breaks a commandment of the law breaks "the law." In the eye of God the law consists not of parts: it is one and indivisible: his authority binds the whole together irrefragably. If one precept is violated his will is violated; "for he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." There is no difficulty in understanding this. If you can set at nought God's authority in one particular, you can in another: no distinction can be drawn here. If you can swear, you can steal: if you can covet, you can also kill: if you can break the sabbath, you can also slander: if you can set your heart on the world (which is having other gods before the one only living and true God), you are ready and able to break all the other commandments—that is, you are, so far as God's authority is concerned in the matter; which is the main point of the question. Human feelings, human law, and ordinary habits might indispose you to the commission of some of the sins just mentioned; but that God does not regard: he justly considers that a setting at nought of his will in one respect is virtually a setting at nought of it in all. If one link of the chain is broken, the chain is broken. The blow that splits a mirror into two might as well shiver into it a thousand pieces. The invasion of one law of his country deprives the culprit of his liberty or his life; and justice is deaf to any such plea as that he has kept every other law.

III. Consider then, thirdly, dear brethren, the application of this principle to ourselves. It produces two results; and

1. It shuts every mouth: it stops boasting: hereby the seemingly innocent are brought in guilty. It hence appears that there are no little sins, that the slightest delinquencies are noticed; and the tendency is to open men's eyes to their guilt. The law, as thus explained, admits of no escape. Men cannot assume that they are exempt from condemnation because on the whole they have lived upright, praiseworthy lives. The divine law is very particular and strict in its demands: general obedience is by no means a satisfaction of its claims: it asks for universal, unflinching rectitude; and, if this is not yielded, it condemns. Nor does it allow any peculiar merit to perfect obedience. Perfect obedience is only the discharge of bounden duty: it possesses no supererogatory value, and cannot atone for the smallest delinquencies. The law drags those smallest delinquencies to light, and will not permit them to be lost sight of. O where is the man who is not thus convicted? who does not plead guilty to small failings? who feels not that they habitually follow his every step, and that his past course is strewn with ten thousand of them, and with thousands of thousands. Not the most virtuous man, nor the most honourable, but is included under condemnation. All are guilty: you and I and every body have sinned, and have called down upon ourselves the wrath of God. The law entered that sin might abound—that is, that conviction of guilt might be brought home universally, that “every mouth might be stopped, and all the world become guilty before God.”

2. But the other result which proceeds from this principle, in its application, is, the arousing men out of their careless security. This the law does, by discovering to them the enormity of their guilt, because it shows to them the infinite turpitude of one transgression. It is virtually equal in magnitude with many; for “whosoever offendeth in one point is guilty of all.” Thus, each sin is a boundless evil: its guilt transcends all calculation. Now, this truth it is of the last importance for all to understand. There are few who deny altogether that they are sinners: the existence of imperfection and error, and even sin, is easily acknowledged. The misfortune is, that the truth is so coldly felt, and so faintly entertained: mankind in general are in a deep sleep upon the subject: they have but few and feeble misgivings: they have no adequate idea of their state; but, on the contrary, repose themselves with listless ease on the pillow of satisfied complacency,

well pleased with their own doings and deservings. They glide down, with wonderful composure, on the smooth, glassy sea of outward formalities and decent external compliances, gently wafted along the fatal waters by the deceitful breezes of a vain self-elation. They have no alarms: no salutary fears of wrath and condemnation come to them. And it is more than probable that there are some such in this as in every sanctuary: to them, then, I would speak: O that you might now be convinced of your dangerous condition! O that your peace might this night be taken from you, and that, under a deep sense of the avenging wrath of the Almighty, you might be constrained to cry out, “What must I do to be saved?” While I am speaking to you, may the Spirit speak to your consciences, and fix upon you, with rivetting force, the awakening truths which are declared in your hearing. Suffer the text to speak to you: open your closed ears, that the intelligence, now only half-heard, or understood like doubtful sounds of distant thunder, and hitherto unheeded, may come upon you at length with moving, heart-breaking power, and penetrate, with all its painfully thrilling interest, through every secret corner and avenue of your soul! You are shut up unto condemnation: you are in danger of perishing for ever. O, ye spiritually foolish, when, when will ye be wise? when will you consider your latter end? Behold, the hastening months and the fast revolving years press the duty of repentance upon you, and with mute energy and eloquence entreat of you to delay attention no longer to your precious souls, with their never-dying interests. Would that you might be impressed now, ere the day of grace closes! The souls of your ministers may well weep in secret, when they think of your sad, hard, impenitent state, and of the overwhelming destruction which threatens to engulf you for ever.

O, my dear brethren, I entreat you, defer the work of your salvation no longer. You are in imminent danger. May you be aroused out of your supineness: may you be enabled to flee to the appointed refuge. This leads me, in the last place,

IV. To notice, as was proposed, the means of escape from that condemnation which the declaration of the text involves.

I shall not speak upon this point at any length; but I cannot permit myself to sound the alarm of the law's threats upon this or upon any occasion, without pointing the trembling sinner to that hope which the word of God supplies for the relief of all wounded consciences. If there is any poor sinner, halting from his iniquities now, under the fear of consequences

to which before he has been blind; if there is even one poor creature who is now afraid of sin, because of the perishing doom which it brings, and who sees now nothing between himself and his quick descent into the bottomless pit, I would bid such a one not despair. Look to Jesus: he has died for you. Repent truly of your sin, and apply to him for mercy. He will not cast you out: he waits to receive you: you may be saved by believing in his name. Throw yourself on the largeness of his grace: take the free benefit of his bountiful compassion. If you are distressed for your sins, fear not; he will put them away: he has bled for every one of the black catalogue, and can therefore cancel them all. But, O, forsake iniquity henceforth, or it will prove your aggravated ruin: if you still cleave to it, it will hang hereafter like a millstone about your neck, and sink your guilty, wretched spirit—yes, and the body too—into the nethermost hell.

"There 'twill for ever be in vain
To cry for pardon or for grace,
To wish you had your time again,
Or hope to see your Maker's face."

But cry now for pardon and renewal, for grace and holiness, for a new heart and a right spirit, and assuredly you shall receive from him all, and more than all, which you believingly ask: you shall be clothed with the white robe of his righteousness, and made all glorious, and shall be admitted hereafter to take your place amidst the shining multitude of his redeemed ones, to enjoy the unspeakable bliss of his presence, the life of his smile, and the honours of his kingdom in glory for ever and ever.

But let me address a few words to the Lord's dear people before I conclude. And, first, in reference to your privileges.

Although you have offended in one, and in more than one point of the law, yet you are no longer held to be guilty of all, or indeed of any. Your answer to all charges is this: "Who is he that condemneth? it is Christ that died; yea, rather that is risen again; who also makes intercession for us." Such is the triumphant ground which you are permitted to take. "For, if by one man's offence death reigned by one, much more you who receive abundance of grace and of the gift of righteousness," being released from the bondage of the law, "shall reign in life by one Jesus Christ." By his sacrifice you are released from every pain and penalty which attaches to disobedience: all past offences are removed; when penitentially confessed, they are remitted, and the burden is taken away.

Yes, dear brethren, you know that, if any

of you sin, you have an advocate with the Father in your behalf, who pleads for you his own all-availing propitiation. Therefore you are free. The Son makes you free, and you are free indeed. You are the Lord's freemen. O, blessed condition! O, thrice enviable privileges! "Happy are the people that are in such a care; yea, blessed are the people who have the Lord for their God."

2. I would only add one word of a caution.

I have said you have liberty. Yet use not this liberty as a licence to transgress. See that you abuse not your privileges; neither requite God's mercies with base ingratitude. Our "old man is crucified with Christ, that the body of sin may be destroyed, that henceforth we should not serve sin." "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." Follow after righteousness, godliness, faith, love, patience, meekness; flee youthful lusts; resist self-indulgence and carnal ease; forsake pride and every degree of worldly conformity; hate "the garment spotted by the flesh," and endure not its contamination even for an hour. But, beloved, "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

THE EVENING STROLL.

BY THE AUTHOR OF "THE MORNING WALK."

THE fast-receding autumn had removed all traces of spring's verdant cheerfulness and summer's thousand-coloured glories, and had assumed its own modest tinge of russet-brown: the trees were shedding their beauteous leaves, and nature was already yielding to winter's nakedness, when, from the humble retreat of a country-cot, I sallied forth to enjoy a placid and enchanting evening.

My path lay on the west side of a gently-sloping hill. The landscape that was spread before my admiring eyes was truly rural: no deafening din of a noisy city disturbed the tranquillity of the spot: no blackening smoke obscured my view, or spread a cloudy veil over the vivid scene: everywhere might be observed the mighty work of the unerring artist, nature, and nowhere the puny efforts of frail man. As I thus proceeded, enjoying the gentle, cooling breeze, the sun set, and cast a gloom around; but still the glimmering twilight was sufficient to guide my steps, and more than sufficient to lead my thoughts to reflect on the numerous lessons that were poured around me.

I said the sun set. Surely no one but those who are, unhappily, deprived of the blessing of sight, can have failed to observe and admire a sun-set: it is a noble, a soul-moving spectacle; and hard, yea, unnatural, must be the heart of him who is not raised by it to higher and happier thoughts. At the time I am speaking of, the sun glided gently, brightly, and gloriously, without a cloud to obstruct its beauty, down from my view; and, when it had disappeared beneath the horizon, I felt its loss, but yet grieved not thereat; for I knew that it would rise again with fuller powers, and in higher majesty.

Such is the Christian. He, through baptism, enters the Christian world as a new-made member of Christ and child of God: he runs his course with joy towards the appointed goal: the mists of his fallen nature and the dark clouds of sin may damp the beauty of his holiness, but still he presses forward towards the mark of his high calling in Christ. And, when his days begin to dwindle, when his life's sand begins to run low, and he approaches the portal of death, the spiritual horizon, he changes from the bright glory of his mid-day zeal to the milder, yet more enlarged, beauty of Christian meekness, and sets in the tranquil, but majestic sleep-like death of a true disciple of the meek and lowly Jesus. And, when he has departed this life, and gone to a purer and brighter atmosphere, we perceive and feel deeply his loss; we acknowledge with sorrow that a light of the world hath left us, and cast a gloom around us. But yet we weep not as those who have no hope: we grieve not for him, as we know that in the great day of the Lord he will rise again a shining light, a bright satellite of his Saviour, in whose glory he will partake, and with whom he will shine for evermore triumphant in the blessed presence of our heavenly Father.

As I proceeded on my walk, I came to a wide-extended and thickly-set cluster of trees; and, from their present desolate appearance, I looked on them as a good resemblance of mankind in the world. The year ushers in the trees naked and bare: soon, however, they bud forth, put on their leaves, and are richly clothed. The autumn comes: they lose all their verdant covering, and the year at its departure shows them as naked as before. So men enter naked into life: "they bring nothing into this world." As they progress in their earthly stay, their year, they bud forth; some, indeed, more abundantly than others, yet all in some degree become rich in this world's goods. The chilling autumn of death approaches; and, like the withered leaves, their talents and opportunities, their honours and earthly possessions fall from, and profit them nothing: they "go out of the world, but bear nothing with them:" as "they came forth of their mother's womb, naked they return to go as they came, and take nothing of their labour, which they may carry in their hands."

Having passed through this woody spot, I came suddenly to a quiet, sequestered village, in which the cottages were neat, and bore visible marks of a contented though poor peasantry. I soon arrived at the unpretending yet beautiful church, which, though small, was quite fitted for the thinly-inhabited neighbourhood. Of all churches that I have ever seen this one of M— is the

most delightfully-situated: its truly picturesque appearance, as rising nobly from the midst of rugged elms, and its churchyard, as entirely surrounded by the sombre and melancholy yew, filled me with gratitude, with holy awe and majestic thoughtfulness. On this consecrated ground I stood, and was, as it were, riveted to the earth. My mind was overwhelmed with thoughts; and to attempt to recite them all, as they filled my mind with an unknown happiness, would be a vain task: let it suffice to recount one or two, to encourage others to taste of that overflowing cup of bliss. In this remote village, far removed from the busy world—here, in all its rural beauty, stood the house of God; even here was a gate of heaven. No doubt, long has it been the weekly resort, for prayer, of many generations of truly humble, penitent, and childlike sinners, who, in the simplicity of their hearts, have rendered up a willing and acceptable service to the throne of grace: these holy aisles have for centuries resounded with the hallelujahs of unfeigned lips, and with the thanksgivings of faithful tongues: within these hallowed walls the successive messengers of God, even his holy ministers, have continually administered the holy sacraments, and laid before their willing congregations the glad tidings of the gospel. Yet still it stands forth to lead others, by its sanctity and ancestral dignity, to acknowledge the kind and merciful hand of God in dwelling in an earthly tabernacle, in bestowing his blessed presence on a place, however humble, where two or three are gathered together in his name.

Around me lay the graves of some of these sainted villagers:

"Beneath these rugged elms, that yew-tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep."

Here and there I could perceive a half-hidden tomb-stone; and many a tale do their humble epitaphs call to the mind, many a lesson do they teach the careless one. But even here the proud and wicked lie side by side with the just: even among these humble tokens of departed worth may be seen the haughty, aristocratic tomb. Yet, though their epitaphs may put on a hypocritical smile, though they bear on their whitened sepulchres varnished lies of undeserved praise, though the polished marble may trumpet forth

"Not what they were, but what they should have been," still we need not repine; for, though all have been absorbed in one common vortex—death, though they be buried in one common grave, still they rise not in one common resurrection: there is the first resurrection of the good unto life everlasting, and the second of the wicked unto everlasting damnation: the one shall rise to reign with Christ, the other to be buried again in the torments of the second death.

Like man's life on earth, all earthly things must have an end: so had these sweet and happy thoughts of mine their termination. The village-clock pealed out the passing hour, and made me remember that I also took no note of time. So away from this happy, lovely, and holy scene I was forced to tear myself, and bend my unwilling steps homewards, and to turn again from the regions of imagination to the cold reality of this dull world.

THE SINAIC INSCRIPTIONS*.

No one, now at least, in combating the old view, that the inscriptions are traceable to the Israelites, would make use of the argument that they did not possess at that time a complete system of written characters, which was in frequent use. From the then state of things in Egypt, as we are now acquainted with them, and of which the Jews must have been cognizant in the fertile province of Goshen, it is wholly incredible that they did not possess a running-hand, as well as the Egyptians; however improbable it may be that, as has been supposed, they borrowed it in any degree from the hieratic character of the Egyptians. They were accustomed, likewise, to the Egyptian practice of making inscriptions on the rocks, and might have imitated them. The whole character of the writing on the rocks of the peninsula, however, is palpably of comparative modern date, and not very unlike the well-known Semitic inscriptions, especially in regard to the principle of contracting several letters into one, a practice by which, though it is not adopted throughout, the more modern Semitic writings are characterized, and to which they have a very strong tendency. Professor Beer is quite correct in assigning them a Christian origin. Christian monograms and crosses are not uncommon; even the Greek inscriptions, frequently interspersed among them, generally of the same date, and sometimes even demonstrably older, are likewise most of them Christian. They are usually short, though some are found of a greater length; and, as a general rule, they seem to contain names. The Greek inscriptions are mostly commemorative: some of them in Arabic, with which they are intermixed, begin with *Bism Allah*, "in the name of God." This, or something like it, seems to be the meaning of the group of three letters with which almost all the unknown inscriptions commence. The statements of some travellers, that similar inscriptions are found in particular places in Egypt, especially in the quarries of Turah at Cairo, require confirmation. It is not even the fact that they are met with only on roads which lead out of Egypt: they occur in the most secluded spots, where they could never have been expected, and especially on the rocks which lie considerably out of main roads. Most of them are connected with rude drawings of camels, goats, and even horses; and I am fully convinced that they are the work of a Christian pastoral people, who had independent possession of the peninsula, and knew how to write—not of pilgrims, nor in reference to any particular place. The principal city of this people was the early Christian *Farán*, at the foot of the Serbal, in the valley of the same name. This explains also the admixture of Greek inscriptions. The ingenious Burckhardt remarked that they are found principally in the neighbourhood of the Serbal, and therefore conjectured that at some time the Serbal had been considered to be Sinai, and on this account was much frequented by pilgrims, as a place of holy resort. He expresses his own deliberate conviction, however,

* From a "Tour to the Peninsula of Sinai." By professor B. Lepsius. Translated by C. H. Cottrell, M.A. London: Putnam, 1844. An interesting investigation of the journeyings of the Israelites. The inscriptions described above have occasioned much doubt as to their character and antiquity. Many of them have not yet been deciphered.—Ed.

that the true Sinai must be looked for in Gebel Mû'sa, or Gebel Katherin. If the inscriptions had any reference to Sinai, it could be only indirectly, owing to their being traceable to the Christian *Farán*, and its inhabitants principally, and to the fact of this convent having been originally built in consequence of the supposed proximity to Mount Sinai. The main reason for its establishment in the Valley of Palms seems to have been the fertility of the soil; and if, as is not at all improbable, it had reference to the bible narrative, they should seem to have believed, and so far at least correctly, that in the neighbourhood of Raphidim they were building on Horeb; as Raphidim and Horeb were expressly supposed by Cosmas and Jerome to be situated there, even if, in conformity with the ordinary interpretation, and the apparent literal sense of scripture, they thought that Sinai was a day's journey from Raphidim.

We have made a valuable collection of several hundreds of the most legible inscriptions, some in fac-simile, and others in papyro-plastic, several of which seem to have a Greek translation. Should professor Beer, therefore, not have already exhausted the subject, this interesting point may now be submitted to a further and more close examination, with the aid of these precious materials.

The Cabinet.

PATIENCE UNDER TRIAL.—And that ye may with the more patient and thankful mind receive all kind of sicknesses and diseases, wherewith ye are at any time vexed, look that ye persuade yourselves and believe undoubtedly that your punishments come not unto you by chance, but by the counsel, providence, and appointment of God, without whose will an hair doth not fall from your heads; which also keepeth all your bones, so that not one of them shall be bruised without the permission and sufferance of that our good God. "He made us, and we not ourselves. We are his flock, and the sheep of his pasture;" therefore, like a most gentle shepherd, considering the grievous diseases wherewith we are already infected, or else like to be, he prepareth his tar, and greaseth us with that, that we should be free from all contagious diseases, and be found whole and sound, whensoever we shall be searched. For God doth not visit us with sickness and other plagues, that he might destroy us, cast us headlong into hell-fire, and damn us perpetually, but to call us to repentance, to provoke us to come home again unto the sheep-fold, to exercise, prove, and try our faith, that by this means he might save us. For that Lord, which is the searcher of reins and hearts, perceiving how old Adam beginneth to wax cruel and fierce in us, restraineth and plucketh him back with the bridle of sickness, that he shall not do what he himself would, but what the good-will of our heavenly Father is, which else, without all doubt, would so rage and grow unto such licentious riot, that with his vain pleasures and fleshly lusts he would deceive the most precious and noble soul, and, so deceived, throw it into the danger of eternal damnation.—*Beacon, Jewel of Joy.*

Poetry.**SCRIPTURAL LYRICS.****No. XIII.**

BY MISS M. A. STODART.

(For the Church of England Magazine.)

"It is better to go to the house of mourning than to the house of feasting."—ECCLES. vii. 2.

REJOICE! rejoice! 'tis pleasure's hour :
No cloud of care may dare to lower;
And all around this magic bower
Doth whisper highest ecstasy.

The wassail-bowls incessant flow ;
And, twining round each youthful brow,
Spring's loveliest roses brightly glow,
And scent the gale triumphantly.

The thrilling glance of beauty's eye,
And all her influence, bright and high,
Speed the winged moments as they fly,
And smile upon our revelry.

The poet sweeps his living lyre :
Now beams his eye in loftiest ire ;
And now a softer, sweeter fire
Illuminates his minstrelsy.

The laugh how loud, the smile how bright,
As song and wit and wine unite
Their dearest charms to bless the night
Devoted to hilarity.

Hush the proud strain! Away, away!
The eye may beam all bright and gay,
And pleasure, with her kindling ray,
May seem to sparkle cheerily ;

While lurks within the anguished breast
A spirit wounded and oppress'd—
A heart that seeks and finds not rest,
But mourns for it incessantly.

And, even if your joy doth beam
Bright on your soul, 'tis but a dream,
Which fades away at morning gleam,
Like fairy vision, silently.

The house of mourning asked my eye :
I turned me from the bowers of joy
To drop a tear, to heave a sigh,
With humblest want and misery.

The "mightiest of the earth" was there :
His hand benumbed one young and fair ;
And earnest vow, and fervent prayer,
Rose in that dread extremity.

In silent grief a father bent,
A mother's wildest shrieks were sent,
And sorrow's madd'ning power was spent
In that abode of poverty.

Yet the pale sufferer did appear
Tranquil and blest ; she shed no tear,
And, rising o'er earth's hope and fear,
Looked calm upon eternity.

I wept. But sweet the tears which flow
In pity for another's woe ;
And wiser did my spirit grow
From sorrowing and sympathy.

Miscellaneous.

PICTURE OF CANADA.—Canada is a magnificent country. I doubt very much if nature has created a finer country on the whole earth. The soil is generally good, as that made by the decay of forests for thousands of years, upon substrata chiefly formed of alluvion or diluvion, the deposit from waters, must be. It is moreover, from Quebec to the Falls of St. Mary, almost a flat surface, intersected and interlaced by numberless streams, and studded with small lakes, whilst its littorale is a river unparelled in the world, expanding into enormous fresh-water seas, abounding with fish. If the tropical luxuries are absent, if its winters are long and excessively severe, yet it yields all the European fruits abundantly, and even some of the tropical ones, owing to the richness of its soil, and the great heat of the summer. Maize, or Indian corn, flourishes, and is more wholesome, and better than that produced in the warm south. The crops of potato—that apple of the earth, as the French so justly term it—are equal, if not superior, to those of any other climate ; whilst all the vegetables of the temperate regions of the old world grow with greater luxuriance than in their original fields. I have successively and successfully cultivated the tomato, the melon, and the capsicum, in the open air, for several seasons, at Kingston and Toronto, which are not the richest or the best parts of Western Canada, as far as vegetation is concerned. Tobacco grows well in the western district ; and where is finer wheat harvested than in Western Canada ? Whilst hay, and that beauty of a landscape, the rich green sod, the velvet carpet of the earth, are abundant and luxuriant. If the majesty of vegetation is called in question, and intertropical plants brought forward in contrast, even the woods and trackless forests of Guiana, where the rankest of luxuriance prevails, will not do more than compete with the glory of the primeval woods of Canada. I know nothing in this world capable of exciting emotions of wonder and adoration more directly than to travel alone through its forests. Pines, lifting their hoary tops beyond man's vision, unless he inclines his head so far backwards as to be painful to his organization, with trunks that require fathoms of line to span them ; oaks of the most gigantic form ; the immense and graceful weeping elm ; enormous poplars, whose magnitude must be seen to be conceived ; lindens equally vast ; walnut-trees of immense size ; the beautiful birch, and the wild cherry, large enough to make tables and furniture of.—*Bonnycastle's Canada.*

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 634.—MARCH 20, 1847.



(The Old Tolbooth.)

RUINS OF THE NORTH OF ENGLAND.

By WILLIAM HYLTON LONGSTAFFE, M.A.I.

No. IV.

THIRSK CASTLE, &c., YORKSHIRE.

"O wavering world, all wrapped in wretchedness,
What avails thy pompes so gay and glorious,
Thy pastimes, thy pleasures, and all thy riches,
Sith of necessitie they be but transitoryous?"

OLD POEM, TEMP. HENRY VIII.

THE quiet market-town of Thirsk, in the North Riding of Yorkshire, preserves a more than usual share of primitive rustic simplicity—the little capital of a widely-extended agricultural district. The view, bounded on the east by the majestic Hamilton hills, on the other sides presents the beautiful vale of Mowbray in all its varied graces.

VOL. XXII.

The place is endeared to the writer by many pleasing recollections, and the present paper will consist of divers little notices of ancient remains there, it being his wish not to confine himself in this series to the grander and more known ruins of the north, but also to present to the reader descriptions of the smaller relics of the past, perished and perishing, but which have had in many instances as varied fortunes as the now nobler piles.

In Domesday Book, that inestimable treasure to antiquaries, the place is called *Tresche* (query from *tre* a town, and *esk*, a river?); and two manors are mentioned in it, held by two Saxons, Orm and Tor. The latter was a large possessor in the north. A record in the possession of John Bell, esq., M.P., says that the lordships of Thirsk and Kirby Malzert "were, as may be presumed, given by the Conquerour to Gilbert bishopp of Constance, who,

for his service done to the Conquerour in that signal battail against Harold, was afterwards also made earle of Northumberland; but, y^e same earle dying about y^e beginning of William Rufus' reigne, his possessions, together with his title, were by the same king conferred upon Robert de Molbray, sonn of Roger de Molbray, who came in with the Conquerour." This Robert de Mowbray conspired against William Rufus twice: the first time he was pardoned; the second, however, he was taken at Bamborough castle, imprisoned at Windsor, and had his estates confiscated. They remained in the crown till Henry I. gave them to Nigel de Albini, whose mother was a Mowbray, and whose son Roger, by special command of king Henry, assumed the name and arms of that family.

Roger de Mowbray was an illustrious character of his day: he was one of the chief commanders at the famous battle of the standard, fought against the Scots near Northallerton, in 1138; and, possessing firm adherence to the fortunes of king Stephen, he was taken prisoner by the empress Matilda at the battle of Lincoln, with his sovereign; but, when the sun once more shone on the fates of the latter, Roger gained his freedom with his master. He founded the abbey of Byland, and Newburgh priory, and, in 1148, accompanied St. Louis to the Holy Land, where he gained great renown by fighting a stout and hardy pagan in single combat, and completely vanquishing his stalwart foe. He perhaps never became entirely reconciled to his old adversary Henry II., for in 1173 he attached himself to the cause of the rebellious prince Henry, and this circumstance caused the destruction of the noble castle of Thirsk; "for," proceeds the record above quoted, "having his castles of Oxholme and Mallizard besieged and taken by the bpp. of Lincoln (the king's base sonn), he hasted to y^e king, then at Northampton, and surrendered his castle of Thirsk, and thereupon had his pardon granted; which said castles of Thirsk and Kirby Malazard y^e king soone after caused to be demolished."

It must be confessed, the king had no reason to view these strong baronial castles, which his predecessor had in many cases allowed to be constructed and enlarged, with complacency: they were dangerous weapons in the hands of his opponents in these civil wars. Roger de Mowbray had always been much attached to the church, to which his grants had been munificent to the extreme; and now, in his reverses, his piety (or superstition) prompted him to undertake a second journey to the Holy Land, in which he was taken prisoner, but redeemed by the knights templars. There are two differing accounts of his death. One says that he died in the Holy Land, and was interred at Sures; the other, which is more generally received, states that he returned to England, and, living fifteen years more, was buried in the chapter-house at Byland abbey. At all events the last tale is the popular version, and is received as true in the locality; for, in 1819, Martin Stapylton, esq., the owner of the abbey, having, as he said,

* Roger de Mowbray, the founder, son of Nigel de Albenelo by his wife Gundreda, was buried in an arch on the south side of the chapter-house, near to his mother (Dugd. Bar. v. i. p. 129). On his tomb was the figure of a sword" (Barton's Monasticon: Eboracense, i. 340, under the head of Byland Abbey).

discovered the exact place* where he was buried, disinterred a coffin and bones, which were firmly believed to be those of the illustrious Roger, and conveyed them to Myton church, after they had been duly plundered by relic-hunters.

This potent personage married Alice de Gaunt. His eldest son, Nigel, followed his father's example, and assumed the cross: he, however, died on the journey, and left a son William, one of the Magna Charta barons, who founded a chapel at Thirsk, and chantry within it, dedicated to St. Nicholas. The lands then descended through a long line of barons, dukes of Norfolk, &c., of whom John was hanged at York, in 1321, for siding against the Spencers. Thomas duke of Norfolk, who was banished with the future Henry IV., in the reign of Richard II., must occur to the memory of every one at all interested in the history of old England; and Thomas, his son, was beheaded at York for conspiracy with archbishop Scrope against Henry V. The lands passed through females into various hands.

The arms of Mowbray (gules, a lion rampant argent) in one of the church-windows, and on the chancel-roof, still serve to connect their name with the place. There is also a fine female head, in stained glass, with a coronet, having her hands ornamented with rings, which may probably have belonged to an effigy of one of the duchesses of Norfolk.

Jefferson's history of Thirsk (1821) contains a long detail of the Saxon origin and siege of the castle, and some account of its appearance. The latter has every likelihood of being a mere fancy sketch, no authorities being given; and the former is generally believed at Thirsk to have been a complete fiction, invented to deceive the author. From the scanty notices we have of the event, it would appear that the castle was surrendered at once.

The ruins of Thirsk castle are now mere mounds: a field containing a part of them is still called the "Castle Garth." In it is a long ridge, and beyond it a moat, which still contains water; and in some gardens adjacent is an enormous elevated embankment of earth. Some years ago portions of the subterranean vaults gave way, causing the earth to subside about four feet at the surface. I have also heard that in one of the gardens a staircase was discovered, but closed up again without any result; and, in 1845, I remember a well being dug not far off the last-named mound, out of which numerous squared stones were taken; but none had any carvings on them. The ruins would seem to have remained for a long period in the state in which we now see them; for Camden in his "Britannia" says: "The castle is utterly demolished, so that I could see nothing of it there besides the rampire." The same worthy old author says it was "a very strong castle." It is an universal tradition that the noble church was built from the ruins; and this is likely enough, as much expense and trouble would be saved by employing the already-worked materials, instead of bringing fresh ones from the hills four miles off. The church is florid, so that the castle would then be in utter desolation. I believe I am warranted also in asserting that the low wall which bounds a garden behind the church was erected from the same source: the stones are of large size, squared,

and have evidently been brought from some very considerable building.

There is a remarkable square mound, with a moat surrounding it, existing in a field near the mill at Thirsk: in an angle of the field is a round hillock. This has been called a Danish encampment; but it is much too small for such a purpose, and has every appearance of having been an out-work of the castle. It is truly astonishing how pestered are the accounts of early antiquities by the writers of the last century and the directories of this: everything unknown is at once declared to belong to the poor Danes, who have the same share in them as Julius Cæsar has in towers and Nebuchadnezzar and Nimrod in the works of the east. The place is at present surrounded by water; but whether these are merely modern arrangements for the mill, or remains of ancient watercourses (in which latter case a question arises whether this was "the island of Tresc," mentioned by Roger de Mowbray in the foundation-charter of Newburgh priory), I will not attempt to determine. A street in the town retains the name of Barbeck (Barbican).

It is said there were watch-towers connected with the castle, at Sowerby, Kirby Wiske, and Pickhill; and, at the first-mentioned place, a singular conical mount is supposed to be the remnant of the tower there: it delights in the euphonious epithet of "Padding-pie Hill," and is like a pudding enough; but the addition of pie is quite unaccountable. Others think it a Danish sepulchral tumulus; and (exculpating the persecuted Danes) this opinion is much more credible than the former, for it is placed in a hole, though there is suitable elevated ground for a watch-tower near it. It is clearly artificial; and half a dozen copper coins were dug up about forty or fifty years ago on its west side, which would seem, from the material, to belong to Roman times, but I know not what became of them.

A few years ago, an old building, called the Tolbooth, which stood at the south side of the market-place, was pulled down (see the cut, from a drawing taken in 1839). It was a picturesque pile, rude and patched; and doubtless some of the details were curious. Some notes, for the use of the Archaeological Institute at their late meeting at York, written in ignorance of its destruction, describe it as being "ancient, and worthy of attention." The house of correction was contained in it, and "some remains of a chantry were supposed to be standing, with an inscription upon them, so lately as the year 1784, constituting the parlour of the late keeper." These remains (if such there were) were not unlikely those of the chapel and chantry therein, dedicated by William de Mowbray to St. Nicholas; for this chapel was certainly not within the church; for he agreed "with ye monkes of Newbrough that, although it was not a parochial church, yette y^e beles shd be rung at y^e celebration of mass there, whensoever he or any of his quiris should be present, and on y^e festival of St. Nicholas and y^e obitts of his ancestors." There was another chantry, dedicated to St. James, which gives the name to St. James's Green, where numerous bones have been dug up, and where a venerable elm, the pride of the place, stood till 1818, when, on the 5th of November, its hoary trunk was luckily

consumed by the mischievous sports usual on that day. It is said to have stood near the porch of the chantry; and, not so very long ago, an old house was remembered on this green, with an ancient ponderous door, studded with large nails, and generally considered to be a church-door. This was very likely plundered from the chantry. Many picturesque "post-and-pan" houses still ornament this part of the town: they were formerly much more numerous, but are gradually disappearing before the arm of the merciless modern destroyers of things ancient.

The market-cross is now a stunted square shaft on a flight of steps. I have heard the older inhabitants of the place say that they remember it being nine feet high, surmounted by a sort of gothic pinnacle, which I believe is now destroyed, being knocked off during some election proceedings. In the possession of Mr. Sinclair are two curious figures, which came from an old house-door now pulled down: the date 1417 is added; but it appears to be patched, and 1617 is evidently the true date, from the costume and execution of the figures.

A well near the church, containing unusually fine water, retains the name of Lady Well, evidently no modern appellation. The church is dedicated to St. Mary Magdalene, though an image of the virgin and Son on the west front seems to intimate the probability of its original patroness having been St. Mary the virgin. It is a magnificent parochial structure, but does not enter into the scope of the present series of papers on things going and gone.

About two miles north of the town are some scanty remains of a convent, commonly called Harden nunnery. The moat is distinguishable; but the whole site is occupied by a coppice, and is overrun with underwood. We may sometimes indulge in lamentations on the works of art destroyed by the ministers of Henry's rapacity; yet how much good has sprung from their ashes! "The thistle shakes its lonely head, the moss whistles to the wind," where the imprisoned victims sighed their energies away, and, so far from becoming more pious, almost learned to curse the faith which, under the anti-Christian tyranny of the Romish church, sapped the energies their Maker had given for the advancement of his glory. Muse, gentle reader, when thou visitest the ruin of a Romish establishment; but O, weep not. And, when visiting a castle-ruin, how thankful should we be that such edifices are no longer needful in our favoured isle! Little does the peasant reek of the blood which flowed in ancient times, when treading o'er the vestiges of Thirsk castle. The whole town appears to be the sad relic only of former grandeur: everything seems to re-echo—"Fallen, fallen!"

CHRISTIAN TEACHING*.

THE most excellent of all knowledge is that of God, "whom to know is life, and joy to make mention of his name" (Hooker). But how shall we know

* From "Observations on Sunday-school Instruction; being the substance of an address delivered to Sunday-school teachers." By the rev. John Gregg, B.A., Minister of Trinity church, Dublin. Dublin: Curry and Co., 1847. A very earnest and impressive address.—ED.

God except he teach us? "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." From the finite works we cannot know the infinite God. "God is light;" and, as nothing but light can reveal light, so nothing but God can reveal God. "The only-begotten Son, which is in the bosom of the Father, he hath declared him." "Thy creatures have been my books, but thy scriptures much more. I have sought thee in thy courts, fields, and gardens; but I have found thee in thy temples" (lord Bacon).

The knowledge of man is to us next in importance to the knowledge of God. But we do not fully know the least creature that God has made; and how shall we know man, one of the greatest? We may know indeed a little of the surface; but we cannot fathom the heart: "For thou only knowest the hearts of the children of men." They only can be truly said to know God, or man, who are taught of God; and he teaches by his Spirit and word, opening the mind to understand the scriptures, and opening the scriptures to the mind. If you would acquire or impart this knowledge, pray without ceasing, and be mighty in the scriptures. Study with prayer the heart of man, and the gospel of God: in the one you will find a disease, and in the other a remedy. Misery you will find abundant in man; and mercy you will find superabundant in God. For "where sin abounded grace did much more abound." Sin triumphed over man; and grace triumphs over sin. The conqueror is conquered—"thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The want of Christ and his word is the standing want of man. He fancies that by another possession, or another position, his heart will be happy; but, when he attains them, he is as far from rest as he was before: like the troubled sea tossed by the tempest, he cannot be quiet, till Jesus says, "Peace, be still!" and then there is a "great calm."

Look carefully into your nature: there is a void which nothing but God can fill, and a thirst for greatness which nothing but God can quench. Where will you find God but in Christ? and where will you find Christ but in the gospel? and where will you find the gospel but in the bible? and the bible is the Sunday-school book.

No man has salvation from God, no man gives due honour to God, until he is in Christ. To be like Christ is holiness, to live to Christ is happiness, and to be with Christ will be glory. All the prophets taught Christ. The great object of the scriptures is to point him out. We can know something of human guilt and human danger from the books of men; but we can know nothing of divine grace and divine deliverance without the blessed book of God. To Jesus Christ chiefly the Holy Spirit bore witness. The great subject which the apostles taught and testified was Jesus Christ. If you would prove yourselves to be of their spirit, teach Christ—

"Him first, him last, him midst, and without end."

It will soon be of little consequence to youth what they know, if they know not Christ, "whom to know is life eternal." He is the only resting-place: to him direct the "weary and heavy-laden," that they may find rest unto their souls. He "is

the fountain of living waters:" to him direct the thirsting spirit, and not to "broken cisterns," hewn out by man. His blood is the blood of God: it cleanseth from all sin. This is the subject for teachers and scholars: this is the science of the saints. Study it deeply: fill your minds with it: in Christ "are hid all the treasures of wisdom and knowledge." You can be fellow-students with the "ten thousand times ten thousand" that "stood before him," and with the brightest and most burning seraphs that are nearest the everlasting throne.

Jesus is the only way to heaven: make youth well acquainted with this way, and see that they walk therein. Let your voice be ever heard saying, "This is the way, walk ye in it." Lead them to Gethsemane: show them the "man of sorrows and acquainted with grief." Bring them into Pilate's hall: let them gaze on the crown, and the sceptre, and the purple robe, and the bended knee, by man prepared to mock the majesty of the "King of kings." Walk on to Calvary, and pause long with them there: show them the meek and lowly Jesus, "brought as a lamb to the slaughter," bearing "our sins in his own body on the tree." After they have heard his dying cry, "It is finished," let them follow him down to the silence of Joseph's tomb, and see the stone, and the seal, and the watch: let them see the place where the Lord lay: let them behold him, "after suffering to the lowest bent of weakness in the flesh, presently triumphing to the highest pitch of glory in the Spirit," "angels and authorities and powers being made subject unto him."

They should never tire in hearing of Jesus; and you should never tire in teaching him. We do not tire of light: "Truly the light is sweet; and a pleasant thing it is for the eyes to behold the sun." Jesus is the "true light," the "Sun of righteousness:" whosoever "followeth" him "shall not walk in darkness." Whatever be the complexion of other persons' teaching, let yours be empurpled with "the blood of the Lamb." If others teach the power of the church, teach you "Christ the power of God:" if they teach the saints, teach you Christ the "King of saints." "What are all the saints in comparison of Christ? nothing but little drops of night-dew in the head of the spouse, and in the locks of his hair" (Luther). May the cry of every Sunday-school be that of the martyr at the stake: "None but Christ, none but Christ." Nothing will do for poor sinners, in church or school, but Christ "the bread of life." May there be no famine of this bread in the land. Set Christ before them, whole and entire, a "Lamb without blemish and without spot." Sprinkle well the door-posts with the blood, that the angel of death may not enter. Heaven is open, Jesus is the door: any one, every one, all may come in. There is no sword now, to keep the way of the tree of life. They need not regard him as the flower of the garden enclosed for the rich, and inaccessible to the poor, but as "the rose of Sharon" in the highways, and hedges, and open fields, which even the wayfaring man may take, to which the poorest may go and the youngest may reach. He is not the moss, nor the shrub of the mountains, to which only the few can climb, exposed to danger and swept by the tempest, but "the lily of the valleys," to which all can de-

scend, which the feeblest may approach and the most timid acquire.

We are commanded "to do good." It is our interest as well as duty to do good. Yet we should ever prefer the greater to the lesser good—good to the soul before good to the body. "Power to do good is the true and lawful end of aspiring" (lord Bacon). The greatest good we can do is to make Christ known, and loved, and served: he is God's best gift to man. No matter what men have: if they have not Christ, they have nothing worth having. No matter what men want: if they have Christ, they have all that is worth having.

"Give what thou wilt, without thee we are poor;
And with thee rich, take what thou wilt away."

The power, without which you cannot, and the inclination, without which you will not, make him known, are from the Spirit of God only. These he does not usually grant without laborious study of his truth, and laborious prayer for his grace. He, who joins the two, will surely receive a blessing. Work much in secret, with the mighty engines of thought and prayer, and he will invigorate your understanding, enlarge your knowledge, and improve your heart. You are engaged in a great work: no great work is accomplished without labour. Labour is necessary, but not sufficient: you may labour to weariness, and not conquer or win the heart. The will is stubborn, and will not bend: the ear is closed, and will not listen. The Spirit alone can bend the one, and unlock the other. It is pride to expect that your labour will do it without him, and folly to expect that he will do it without your labour: he can do it, but he *will* not. Even a Paul should plant, and an Apollos should water, before God would give the blessing. If he work not in you, you cannot work: if he work not with you, you work in vain: he will not work with you, unless you work also yourselves. "Whatsoever thy hand findeth to do, do it with thy might." Yet, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Toil on for God: when you do much for him, you may expect much from him. The labour of the spring may be great: the joy of the harvest is coming. The recollections of your toils here may sweeten the joys of eternity.

All the difficulties in your way may be overcome. Be constant in prayer for the class, and constant in labour with them. The apostles prayed and waited, and the Spirit came: then they testified of Jesus, and the blessing came. They had knowledge by inspiration: you can have it only by study, and scriptural knowledge by study of the scriptures. If you desire to set forth the glory of God, and to set forward the salvation of the class, plough in the closet, and you will reap in the school. It is in grace, as in nature: the fruits of the earth are not from labour, but from God; and yet not from God without labour, but from God by labour. Pray and labour, and God will prosper: prayer without labour will not prevail; labour without prayer cannot.

Be ardent teachers. No great work is done without ardour. In science, in arts, and in arms, its power is felt. You are warm in pursuit of things temporal, and should you be cold in pursuit of things eternal? If you are not kindled in teaching, you will not kindle those you teach.

In youth the heart is more yielding than in age, and therefore more likely to be won. The earlier that persons are converted, the more glory they give to God, the more joy they receive, and the more good they confer. How blest are they who fear the Lord from youth to age! Fair as morn, bright as noon, and mild as dewy eve, they sink at length to calm repose, with rich not dazzling lustre, tinging and gilding all around. So have I seen, in lowly life, an aged man, who served the Lord for sixty years. His person was neat, his figure erect, his manner cheerful: his life was useful, his conversation instructive, and his experience large. When near his end, he was asked, had he any doubts. "Doubts!" he repeated, "how can I have doubts? I have the Eternal's promise." "Have you any darkness?" "How can I have darkness? I dwell in the sunshine of his glorious countenance." "Are you afraid to die?" "Afraid to die! no; death will be my birth-day in the palace of glory." His faith in Christ was strong, his hope through Christ was lively: he had Christ in all things, and all things in Christ: thus his life was holy, and his death was happy. Youth and age, friend and neighbour, even many of adverse faith, crowded round his humble grave, to do homage to departed worth. All were solemn, and all were still: no sound was heard but the voice of the man of God. "Mark the perfect man, and behold the upright; for the end of that man is peace."

You should leave nothing undone, that you may be good teachers. On you, under God, all our expectations hang; for, as is the teacher, such in general will be the scholar. Much will depend upon the spirit with which you teach: take heed to your spirit. Consider the spirit of the great Teacher. "Learn of me; for I am meek and lowly in heart." It is very difficult to keep down the spirit of the old man, and to teach and act with the spirit of the new; yet you must do so, or you may mar all your efforts, and dishonour the truth you mean to commend. Set a great value upon a right spirit: ask God through Christ to give it. Such is our nature, that we imbibe the spirit and catch the manner of those with whom we associate, and in whom we delight. "Delight thyself also in the Lord." Keep up constant intercourse with him by prayer. Dwell upon his words: seek to realize the gentleness and tenderness of his spirit, when he "took up the young children in his arms." Endeavour to conceive the sweetness and softness of his voice, the blandness of his manner, and the benignity of his countenance: as he blessed the little ones, and pressed them to his heart. It has been of said Simon Peter, that he wept whenever he recollected the suavity and meekness of our Lord in his daily conversation. Read much of him, meditate much on him, pray much to him, and commune much with your own heart. Thus may you be in the fear of the Lord all the day long, and receive his gracious influence: blessed and enriched in your own souls, you may impart to others benefits and blessings exceeding the stars of heaven in multitude. You cannot do spiritual work, without spiritual power: by spiritual prayer is spiritual power. If you desire much power, offer much prayer. The early Christians were great in prayer; and "great grace was upon them all." They laboured greatly;

and the Lord did great things by them. The more you labour, the more you need to pray; the more you pray, the less you will feel labour: great labour is great honour, and great prayer is great privilege. Pray, and walk, and work, as "children of God," and "heirs of the kingdom. Prize above all price, both for yourselves and others, the riches that suit all times and all worlds—"the unsearchable riches of Christ."

THE WORLDLING.

No. I.

"It's no in titles nor in rank,
It's no in wealth, like Lon'on bank,
To purchase peace and rest.
It's no in making muckle mair,
It's no in books, it's no in lear,
To make us truly blest.
If happiness hae not her seat,
And centre in the breast.
We may be wise or rich or great,
But never can be blest;
Nae treasures nor pleasures
Could make us happy lang:
The heart aye's the part, aye,
That makes us right or wrang."

BURNS.

DURING the many years which have passed since my ordination, I have always kept a diary wherein to note any incidents, any conversations which took place, or any remarkable traits of character developed in my intercourse with my parishioners which I thought might be instructive to myself or others. From these "parochial records" (which, let me add, I am careful to keep from the public eye till convinced that no pain can be inflicted by their publication), I have already drawn several anecdotes respecting some of the poorer members of the flock, over which, in subordination to Mr. Morton, as vicar, the great Shepherd of souls has seen fit to make me overseer. I shall now transcribe a few passages from the life of one of the "squires" of Elford.

The manor of Elford had for centuries been held by the ancient family of the Thornboroughs; and, in most cases, the lords of the soil had lived among those who had a right to look up to them for protection and encouragement, and for relief and consolation when assailed by those troubles which an all-wise Providence has ordained to be the heritage of the poor. Such, however, was not the case when I first became curate of Elford: at that time the lord of the manor was an absentee; and the only occupant of the fine old hall was an aged woman, who for more than half a century had been a faithful follower of the family. All that was known of sir George Thornborough was, that he had married (early in life) a foreigner, who, preferring the blue sky and soft air of her native land to England's changeful climate and cloudy sky, had persuaded her husband to take up his abode on Como's beautiful shores, and that he had never visited Elford since the property came into his possession, on the death of an elder brother.

Such being the state of the case, it may easily be imagined that the village was thrown into a state of no ordinary excitement on the news being spread abroad, about two years after my taking up my abode there, that (lady Thornborough having died) sir George was coming to live permanently

at Elford. The hall was thrown open: workmen were seen busily employed in repairing and ornamenting the house; whilst thirty labourers were at once called in by the new gardener, to rid the pleasure-grounds of the weeds which ten years' neglect had allowed to flourish in rank luxuriance. So rapidly was the work of restoration carried on, both within and without the house, that in three weeks' time the workmen were gone; and, not many days after, a carriage-and-four passed swiftly through the village, and under the fine old archway which formed the entrance to the park, bearing sir George Thornborough, and a little girl (now his only child), to their future home. In accordance with a wish expressed by my vicar, I took the earliest opportunity of paying my respects to the "squire," from whom we both hoped that the parish and its venerable church would reap much benefit. As I walked slowly through the richly-wooded path across the graceful bridge which spanned the broad waters of the beautiful Teign, and up the aide-like avenue of venerable horse-chestnuts which led to the house, I thought within myself, "Surely the possessor of such a place must be happy: surely, surrounded by beauties of nature of the highest order, with a highly-cultivated mind to enjoy them, he must find peace; nay, more—he must live in a purer atmosphere, and have a different sort of existence to those who are troubled with the petty affairs of every-day life." And (must I confess it?) a pang of jealousy for one moment made my heart ache. Thank God, though young and thoughtless, it was but for a moment that such a pitiful, such a wicked feeling dwelt within my breast: in the next, self was forgotten, and my thoughts had reverted to the cottage I had just left. An image of the child of poverty stretched on the bed of languishing, probably of death, with nothing but cold water to moisten her parched lips, nothing but the coarsest food to sustain her wasted, sinking frame, save the few delicacies occasionally brought by the hand of charity, rose before me. Each sad incident, each bitter trial which had marked the course of her life of privation, passed in review before me. Then I looked around, and saw luxury on every side: there were herds of spotted deer kept merely for sport, or to grace the rich man's park; whilst she had often well-nigh been perishing for lack of bread. There, too, was the stately mansion, rising story above story, to lodge the great ones of the earth in magnificence; whilst she, but for the charity of others, would not have had "where to lay her head." The contrast was painful; and I was tempted to ask, in the bitterness of my soul, how such a state of things could be reconciled with the mercy of an all-seeing and all-powerful God. Mine was an unchastened and rebellious heart; and, a "fool and blind" as I was, I had yet to learn that finite man "cannot by searching find out God."

I had meanwhile reached the mansion; and a grey-haired butler, followed by two footmen in splendid liveries, appeared, in answer to the summons given by the reverberating sound of the sonorous bell. I was ushered through the noble hall, ceiled and floored with polished oak, and hung with the pictures of its once noble possessors (now laid low), into the spacious billiard-room, and thence into the library. There I found the

owner of all that magnificence reclining on a couch, listlessly reading a neatly-ironed sheet of the morning's paper. Sir George Thornborough arose on my entrance, and received me with all the courtesy and ease which marks the gentleman. But how different was the person before me to the "outward man" which I had imagined must belong to him whom reports had represented as one of the noblest, richest, and most cultivated among the country gentlemen of England! His real age did not exceed five-and-forty, but he looked at least ten years older; and there was a settled expression of discontent in his haggard countenance, and a restlessness in his sunken eye, which betokened a spirit ill at ease, and a heart which was a stranger to true peace.

"Your part of the country is rather tame, Mr. Relton," sir George began, as soon as the first salutations were over.

"Indeed, do you think so?" I replied; "tourists generally admire this part of D—shire very much."

"Tourists make a point of admiring every thing, from a dilapidated cow-shed to a mansion in the Chinese style," said sir George rather tartly. "But it does not do, I assure you, after Italy and Switzerland; though, I confess, I was grievously disappointed in them."

"Do you not think, sir," I asked quietly, "that the degree in which we admire and appreciate the beauties of nature depends much upon ourselves, and the state of our hearts?"

"In what way, may I ask?"

"Why, for instance, suppose we saw a view at one time with a heart at peace with God, our fellow-creatures, and ourselves, and then again visited the same spot with some sin lying heavily on our conscience, or some secret sorrow weighing down our hearts, do you suppose that we should appreciate its beauties as much the second time as we did the first?"

"I should suppose not," was the reply.

"And do you not think," I continued, "that those who see the hand of God in all his works, and love them with a sort of fraternal affection, as being the offspring of one great Father, will discern beauties which by the eye of mere taste will be passed unobserved, or attract but little notice or admiration?"

Sir George smiled a sickly smile, and replied: "Really, Mr. Relton, I do not quite understand you. You must remember you are not talking to one of your sober cloth."

There was a pause. I saw that sir George was annoyed by what I had said, though he tried to avoid showing that he was so; and I feared that, for so young a man, I had expressed my opinions too dogmatically. And this is a difficulty often experienced by young clergymen; and those who associate with them as superiors should remember it, and be ready to make allowances, if, with the ardour of newly-enlisted soldiers in a good cause, they are, it may be, a little too forward in delivering the important message with which they are charged, or are not sufficiently guarded in the manner in which they act as ambassadors of Christ. In such cases, we may be assured that the "spirit truly is willing, but the flesh is weak;" that it is from the fear of falling under condemnation, as being "neither hot nor cold," that the

young soldier of the cross errs; and, be it remembered, that "e'en his failings" should be despatched on tenderly by those whose years have added knowledge to their zeal.

At length sir George renewed the conversation, by saying: "There is a great deal to be done, to this place before it will be habitable."

I smiled, and said nothing, for all appeared to me to be in perfect order; and he continued—

"'Tis as well it should be so; for I expect to find time hang very heavily on my hands in this corner of the world."

"I should think," I replied, looking around, "that, with such a library as this, with your duties as a county magistrate, and the interest which you will, I trust, ere long take in your tenantry, you will find plenty of occupation, much of which will be of a satisfactory nature, as it will be useful to others, as well as interesting to yourself."

"Well," replied sir George, with a suppressed yawn, "vegetating in the country is the only species of life which I have not tried, so I will not condemn it before-hand; but I must confess that I have never yet found any thing worth living for."

"You must excuse me, sir George," I said, "if I tell you that I am not only surprised, but shocked, at what you have just said; nor can I forbear adding, that I cannot think that any one, having a proper regard for his fellow-men, or taking a Christianlike interest in their welfare, would deliberately say they had never found any thing worth living for."

Sir George was about to reply, when suddenly the door was thrown open, and a little girl, apparently between ten and eleven years of age, came bounding into the room, followed by a noble greyhound.

"O, papa," exclaimed the excited child, "my beautiful new pony, my pretty Stella, is come. Do come, and see it!"

Sir George gazed proudly on the beautiful face of his child, flushed with excitement, and radiant with happiness, and gently stroked her head, and put the dark clustering tresses off her brow. With him, her wish was evidently law: he arose immediately, saying, "Well, I suppose I must obey, my little queen; so try if you cannot persuade Mr. Relton to accompany us, Madeleine."

The child took my hand, and, looking up in my face, said: "You would like to see my Stella, would you not?"

Such an appeal was not to be resisted, and we sallied forth. The conversation became of a desultory nature, in which Madeleine took the lead, when she was not running races with her dog; and, after I had praised her pony sufficiently to satisfy her, I took my leave. "Such then," I thought as I left the garden, "such is the worldling." And I fell into a reverie very different in its nature to that which had occupied me as I walked towards the hall. Then I had envied the lord of that domain: now I pitied him from the bottom of my heart. Then I had dared to question the mercy of God in allowing the extremes of prosperity and adversity to exist in the world: now I felt that she who was dying in poverty, but with her Saviour to "make all her bed in her sickness," was far, far happier, than he who was

surrounded by every luxury, but who was living without God in the world.

And think not, reader, that sir George Thornborough is one in a thousand, or even in a hundred; unhappily his is no uncommon character. Could we see into the hearts of the rich, the great, and the gay, how little cause should we find for envy; how far oftener should we find reason for compassionating the gorgeously-attired denizen of a court, or the proud possessor of high-sounding titles and princely estates, than to harbour for a moment the wish that we could exchange our lot for theirs! Many, many have tried, like sir George, every kind of life, save that of the Christian, and have found in each nothing but "vanity, and vexation of spirit."

"So ever sear, so ever cloy
Earth's favours as they fade,
Since Adam lost for one fierce joy
His Eden's sacred shade."

"The worldling" often possesses all that heart can desire or fortune bestow. For a while the glittering gifts dazzle and delight; but soon they pall upon his satiated mind, and he discovers the nothingness of the wealth, the adulation, the pleasures, and the learning of the world which he has worshipped as a god. Then he thinks "there is nothing worth living for." And why? Because, reader, there is but one thing which renders life a blessing to its possessor, which is the consciousness of being accepted by him who gave it and preserves it. It is this alone which gives happiness in prosperity and serenity in affliction; which imparts that perfect peace of which the world and its children know nothing; which is emphatically called the "one thing needful." O, how can we, who on our bended knees pray each day to God, "to whom all hearts are open, all secrets known," to "lead us not into temptation"—how dare we so to mock the Majesty of heaven by repeating such words, when we know that our heart's desire is that we and our children should be richly endowed with this world's wealth; that we lust more after the "mammon of unrighteousness" than we desire eternal treasure in the heavens; in direct defiance, as it were, of our Saviour's warnings: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven"! Heartily did I pray, in the beautiful words of scripture, on my return from the hall, that it would please the great Disposer of events to "give me neither poverty nor riches." The experience of that day had taught me the weakness of my own heart; and I felt that, were the temptation thrown in my way, I might become a "worldling." "And O," I exclaimed, "if such be his condition, if such his feelings in prosperity, O what will be his doom when his hour of trial comes!"

COMING UNTO CHRIST, THE MEANS OF OBTAINING LIFE:

A Sermon,

BY THE REV. W. LAYNG, M.A.

Curate of Overstone, Northamptonshire.

JOHN v. 40.

"Ye will not come unto me, that ye might have life."

THESE words of our Saviour, which were first and more immediately addressed to the Jews, are the language of gentle and pathetic remonstrance. They imply that the persons to whom they were addressed were not at that time in possession of the way of life, and that they wilfully rejected the means of obtaining it, which were proposed to them. In the chapter from which they are taken, we learn that the scribes and pharisees, being much enraged by our Lord's healing the impotent man at the pool of Bethesda, "sought to slay him, because he had done these things on the sabbath-day." He therefore vindicates his conduct, and asserts his divine power and authority. He declares to them, that the Father himself had sent him, and had borne witness of him. He had come as a light into the world; but they "loved darkness rather than light, because their deeds were evil." They searched the scriptures indeed, but it was without profit to themselves; for, although they thought that in them they had eternal life, yet they believed not that they were they which testified of Christ. How must their eyes have been blinded that they could not see, and their understandings darkened that they could not perceive, that Jesus Christ was indeed their promised Messiah, and that in him was the fulfilment of a long series of prophecies! But they were neither persuaded by his reasonings nor convinced by his miracles. And his appeals to them, however heart-stirring and affectionate, were equally fruitless and unsuccessful. Most gracious and encouraging were the invitations they had received from him: "Come unto me, all ye that labour and are heavy-laden; and I will refresh you." "Him that cometh unto me I will in no wise cast out." Yet, for all this, they believed not on him. He was reviled and persecuted, despised and rejected by them. He came unto them as unto his own; but his own received him not.

But this unwillingness to come unto Christ, and to embrace his gospel, has been, by no means peculiar to the Jews alone. An indifference about the way of life has been, in all ages, the prevailing temper of mankind, and too commonly marks the na-

tural corruption of the human heart. When we reflect that there is set before us on the one hand glory and honour and immortality, and on the other everlasting misery and shame, it seems difficult to conceive how we could be negligent in striving for the one, or careless in avoiding the other. Yet how often, it may be feared, such is the case! The allurements of sin, the pleasures or the engagements of life, the pursuits of interest or ambition, are too frequently sufficient to withdraw our attention from those things which concern our salvation. How applicable, then, to ourselves is the language of our Saviour in the text: "Ye will not come unto me, that ye might have life!"

Taking these words as addressed to mankind in general, they not only declare the prevailing defection from Christ, but also evidently imply that those who do come unto him shall have life. Let us inquire, therefore,

I. What is meant by coming unto Christ; and,

II. What is the nature of that blessing which they will receive who do come unto him.

I. As addressed to the Jews, the expression "coming unto Christ" would signify, not only that they should acknowledge his divine mission, and believe in him as the Saviour and Redeemer who had been foretold to them, but also that they should renounce many prejudices in which they had been brought up, and, submitting themselves to an entire change of life and habit, should thenceforth live unto him, and obey him in all things.

As addressed to mankind at large, the meaning of the expression is no less extensive. To "come unto Christ," we must repent, and believe in him, and obey him, and take up our cross, and follow him. We must believe that he came from God; that by his sufferings and death he made a sufficient sacrifice and a perfect atonement for this sinful world; that he is now risen from the dead, and ascended into heaven, where he ever liveth to make intercession for us. We must be really "found in him, not having on our own righteousness, which is of the law, but that which is by the faith of Christ." We must remember, also, that one great end of his coming into the world was, to "purify unto himself a peculiar people, zealous of good works;" that he came not only to die for us, but also to "leave us an example that we should follow his steps." St. Paul has reminded us that it is necessary "that they which have believed in God might be careful to maintain good works;" and the com-

monest lesson we derive from the gospel is, that holiness of life is the consequent fruit of a lively and active faith. It is required of us, therefore, that we forsake every sinful thought and habit, and, "denying all ungodliness and worldly lusts, should live soberly, righteously, and godly in this present world." We must learn of Christ in meekness and humility: we must follow him in lowliness and patience, and constantly endeavour to conform our lives and conduct to the holy precepts which he has taught us. But the sincere follower of Christ may expect to be despised and reproached by the world: "If they have persecuted me, they will persecute you also," were the warning words of our Lord to his disciples. We must be prepared, then, for trials and afflictions. We must learn to endure hardness, as good soldiers of Jesus Christ, and so to order the frame of our minds, that we may "glory in tribulation," and regard it as the highest honour that we are "counted worthy to be partakers of his sufferings."

Examining ourselves by this standard, let each of us ask himself whether he has thus come unto Christ. It is not sufficient that we have come unto him, in our infancy, by the sacrament of baptism, or that we abstain from the more gross and open violation of his commands. Do we reflect on the doctrines of our religion, and the practice which they require from us? Do we constantly bear in mind that we are pledged to "renounce the world, the flesh, and the devil"? Do we meditate on all which Christ has done and suffered for our sakes? Do we rely on his atonement and mediation for our acceptance with God, not trusting in our own righteousness, but in his manifold and undeserved mercies? Do we love him because he first loved us? and does this love of Christ constrain us to obey him?

We cannot indeed be said to have come unto Christ effectually, so as to obtain his promises, unless we have thus come, in a living and active faith, a sincere and heartfelt thankfulness for all which he has done for us, an earnest desire to obey his precepts, an open and free acknowledgment of our unworthiness and sin, with a full trust in his merits to obtain for us pardon and peace here, and glory and happiness hereafter.

Let us, then, my brethren, use all the means in our power to approach nearer and nearer to our Lord. Let us come unto him frequently by meditation and prayer, by a diligent study of his sacred word, by a regular and devout observance of those solemn ordinances of his church, which he has himself instituted, and commanded to be ob-

served. Let us not think that our affections can be divided between God and the world; but let us give up our whole heart unto God, and seek to bring every thought and every desire "into captivity to the obedience of Christ." If we thus come unto Christ, not merely with outward professions, but in inward sincerity and truth, he has promised, of his infinite mercy, that he will give us life.

II. We now proceed to consider what this promise is, which is implied in the text. The word "life" may here be understood in two senses.

First, we understand by it that spiritual life which is enjoyed in this world by the sanctified Christian, as a foretaste of his future blessedness. As the wicked are said to be "dead in trespasses and sins," so they are said to live, who are raised from the "death of sin to a life of righteousness." They are then "new creatures," and begin (as it were) a fresh existence. They are cleansed and purified in the "fountain opened for sin and uncleanness." They are delivered from the bondage of Satan, and, through the preventing influence of the Holy Spirit, are enabled to moderate their desires, and to subdue their passions. Their happiness, not being derived from the world, is independent of it. Their peace no man taketh from them, and the "stranger doth not intermeddle with their joy." They experience an inward and inexpressible comfort, from the consciousness of God's favour. Theirs is the spiritual mind; and "to be spiritually-minded" (says an apostle) "is life and peace."

But the life which our Saviour will impart to those who come unto him will not be confined to this world. The promise relates more particularly to those eternal blessings to which we look forward hereafter. As Christians, we "labour not for the meat which perisheth, but for that which endureth unto everlasting life." We toil not for pleasures, like those of the world, delusive and transitory, but we look for happiness unspeakable, uninterrupted, everlasting. We contend not for a "corruptible crown," but for one which "fadeth not away, eternal in the heavens. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared" for us, if we "unfeignedly love him."

It appears, then, that in coming unto Christ, we have the "promise of the life that now is, and of that which is to come." But how many there are who fail of obtaining these great blessings, who regard with indifference and unconcern the salvation of their souls, who despise the plain and easy

terms of the gospel-covenant, and "will not come unto Christ, that they might have life"! There is no unwillingness, no want of power in him, to save them. All his dispensations towards them, all his invitations and offers of mercy, fully prove the contrary: he came into the world to call sinners to repentance: he died upon the cross that they might live: he does not desire the death of a sinner, but had rather that all men should turn from their sin, and be saved: "To as many as believe in him has he given power to become the sons of God." So great, however, is the darkness of their understandings, that they are unable to set a just value on these great blessings. They may be conscious perhaps of their own infirmity, and that of themselves they could make no progress in a religious life; but still they do not apply for knowledge and guidance and righteousness where alone they can be found. Every thing but religion is allowed to occupy their attention; and they seek in the gaieties or dissipation of the world a relief from those serious thoughts which will sometimes suggest themselves even to the most unconcerned.

Let me exhort such persons to reflect on their situation; to think on the frailty and uncertainty of human life; to remember that they have not a day nor an hour which they can call their own, and that there is no repentance in the grave. Let them be induced to come at once to the Saviour of mankind, acknowledging their offences with the deepest penitence and contrition, seeking pardon through his blood, and resolving, by his help, with steady purpose of heart, henceforth to live unto God. All such will in no wise be cast out. Christ is ready to receive them, and most willing to pardon them, if they will but come unto him. The Spirit of God is promised to help their infirmities, and enable them to overcome sin. The glorious hope which is set before them will encourage them in all difficulties, and support them in all temptations, till at length, having "fought a good fight, and finished their course," they will receive, as the recompence of "coming unto Christ," the blessing of eternal life.

LETTER FROM DR. CARR, BISHOP OF BOMBAY, TO THE REV. THOMAS JENNER HOGG, VICAR OF CLUNBURY, SALOP;

ANNOUNCING THE DEATH OF HIS SON, THE REV. THOMAS JENNER HOGG, A CHAPLAIN IN THE SERVICE OF THE EAST INDIA COMPANY, ON HIS WAY FROM DEESA, IN THE BOMBAY PRESIDENCY, TO THE SEA COAST, ON THE 24TH OF SEPT., 1846.

[We have been favoured with the following letter, which will, we are sure, be read with deep interest. Most painful indeed was the event to which it refers; and very soothing to the afflicted heart must have been the bishop's admonition.—ED.]

Bombay, Oct. 14, 1846.

MY DEAR SIR,—

The occasion of my now writing to you is a truly distressing one; and how shall I begin? Let me then remind you that the "Lord does not willingly afflict nor grieve the children of men," "but for their profit, that they may be partakers of his holiness." Though he cause grief, yet will he have compassion, according to the multitude of his mercies. I trust, my dear sir, that other letters will have informed you of the sad bereavement you and your family have sustained, before this reaches your hand; but, lest this should not be the case, I will state the sad event which has occurred. A letter reached me from your son, dated 17th ult., from Deesa, informing me that he had been attacked with fever, and was recommended to proceed on the 21st towards the sea-coast. He accordingly left Deesa, I believe on the 22nd. His mind is said to have been depressed even before his illness; and at one time he even exhibited symptoms of mental aberration. He proceeded, however, in his palankeen a long stage, and then wrote back that he was worse, and wished for medical advice, expressing also a desire that an European or two should accompany him, as he was afraid lest he should injure himself. He proceeded on his journey in the palkee, the medical man and an European going after him to a distance of about thirty miles. But they were too late; for, on their arrival, they learned that, in a paroxysm of fever and depression of mind, the fatal act had been committed on the 24th, when he was found lifeless in his palkee. This case has not been singular: others have, in the paroxysm of the fever, died in the same distressing manner. May you be supported and enabled to bow under this dispensation of Providence, painful, distressingly painful as it is! The Lord is a refuge in every time of trouble, and therefore he will be so to you in this. Not a hair of our heads can perish without him: this sad event has not fallen out without his permission. Seek therefore to him to support you, and to afford you resignation. I recollect that your deeply-lamented son used to express much alarm at the idea of being attacked with fever. He probably apprehended the effect it might have upon his mind; and we now see his apprehension was not groundless. I had lately heard with great satisfaction of his labours amongst the soldiers, and that his discourses were valued by pious persons in his congregation. He had acquired a good knowledge of two native languages, Hindostanee

and Guzerattee, with a view to the Christian instruction of the natives. At one time he supported a native school at his own expense. It appears also that he was much esteemed and beloved, and more especially so by the lower classes of his people. These are testimonies to him when in a sound state of mind, from which we can gather comfort under the painfully-mysterious event which has put an end to his labours at a moment when he had lost his reason. It is easy comparatively to trust in the Lord, when we see a reason for his dealings; but it is the part of faith to trust in him when we do not understand them. When we are inclined to scrutinize, his language seems to be, "What is that to thee? follow thou me." One tie which bound you to earth has been removed. May your heart rise more to heavenly things! "There remaineth a rest for the children of God." One prop has been taken away: lean, then, upon the almighty arm held out to support you. One hope has been disappointed, that you may more unreservedly cherish that "hope which maketh not ashamed." Still, my dear sir, adopt as your own the language of Ps. xliii. Also, "out of the depth of affliction cry unto the Lord; and he will hear your cry" (Ps. cxlxx.). Let me assure you, my dear sir, of my cordial sympathy in this affliction; in the sad loss sustained; in the manner of it; in the painful disappointment of hopes. David had severe trials in members of his family painfully cut off, and without those grounds of hope you have. This was his dying consolation: "He hath made with me a covenant, ordered in all things, and sure." May the God of David be your stay, and may he enable you to trust in him!

I remain, my dear sir,
With cordial sympathy,
Yours ever faithfully,
THOMAS BOMBAY.

Biography*.

THE RIGHT REV. SAM. GOBAT, D.D. BP. OF THE ANGLICAN CHURCH IN JERUSALEM†.

SAMUEL Gobat was born on the 26th of January, 1799, at Cremine, a village dependent upon the incumbency of Grandval, near Munster, in the canton of Berne. His father, a peasant, and his younger brother, who is a schoolmaster in Cremine, are persons of handsome stature, and both are still living. Dr. Gobat has himself acknowledged that it was his misfortune to have passed the early years of his life in vain and frivolous pursuits, and in a state of infidelity; but, in his nineteenth year, "God manifested his grace and mercy towards the poor and fallen sinner, and in so sensible a manner, that he has never felt a doubt, at any period of his life, that the calling was from the Lord." The mercy manifested towards him was imparted to the other members of his family. From that day it became the earnest

* We extract this from "The Protestant Bishops in Jerusalem" (London, Wertheim, 1847); a work we have already noticed. We do not usually introduce memoirs of living individuals into our pages; but our readers, we are sure, will be gratified at the notice of one who occupies so prominent a position in the church.—ED.

† Principally from an address delivered by him at the missionary house in Berlin on the 26th of July last.

desire of his heart to devote his whole life to the service of God; but for some time he knew not in what vocation this should be. It frequently came across his mind to go among the heathen; but how could this be done when he bethought himself of his slender acquirements, as well as of his age, at which he esteemed himself too old to learn. The thought, however, was perpetually recurring to him, until he at length knelt down and prayed that the Lord would call him to such a purpose as this, if such were his will towards him; and not a day passed but he felt constrained to offer up this petition. One Sunday he was taking a solitary walk, his heart and thoughts overflowing with fervent anxiety to spend and be spent in his Master's service: he implored him to make known his will to him, and not to allow him to follow his own imaginings. The conviction at this time grew into an assurance that his prayer had been heard, though he did not know in what way it would be answered. When he returned home, he found a lady there who was acquainted with the members of the committee of the missionary society at Basle. She was not privy to Gobat's inward thoughts, yet her first question when he entered the house was, "Are you inclined to become a missionary?" "Yes," he answered, "if the Lord call me." And this was all that passed between them.

Three weeks after this occurrence, he received a letter from Basle, in which he was required to hold himself in readiness to go there, although he had given no intimation whatever of such a desire. From that moment he became more fully resolved than ever to devote himself to his Master's service. He was admitted as a pupil into the missionary seminary in the year 1821, and remained under its roof upwards of two years. He was much hindered in the pursuit of his studies by a disease which attacked his eyes; but this had the effect of imparting a deeper and more solid impress to his general character and attainments, and establishing him more firmly in every Christian grace. The stature to which he grew, even at this time, was that of a meek believer, resolved in purpose, and strong and manful of bearing. In 1824 he went to Paris for the purpose of continuing his oriental studies, particularly that of Arabic, under the celebrated Sylvestre de Sacy. The year following, his friends at Basle directed him to find his way to England, and accept the offer made by the Church Missionary Society in London to receive him into their service. The holy object which he had cherished for so many a year naturally impelled him, nay constrained him, not to refuse the destination provided for him, although some misgivings crossed his mind. In fact, upon his departure from Basle, he had asked the president of the committee whether, in case he should find reasonable grounds for not accepting the offer made to him, he would permit him to undertake a mission to Abyssinia at his own risk? "If it please the Lord to guide your steps in that direction," was the president's answer: "I cannot object to such a course."

It was in the year 1825 that he came to England, and entered into the service of the Church Missionary Society, at the same time as Messrs. Lieder and Kruse (both of whom are now at Cairo), the rev. T. Müller (at present a minister

in England), and Mr. Kugler, his colleague on his first mission; and it is very observable that the first question put to him by the committee was, whether he was willing to go to Abyssinia. No inquiry more welcome could have met his ear. He passed the following nine months in the missionary college, which had been shortly before established by the society at Islington, and, in the ensuing year*, embarked upon his mission to Abyssinia in company with Mr. Kugler, that the Lord might show him what he should suffer for his name's sake. On his way thither he landed at Malta, and had the privilege vouchsafed to him of converting a Maltese into a living member of the church of Christ by his preaching. The convert died soon after; and his burial occasioned so formidable a tumult, that the lives of the missionaries were endangered, and the whole garrison called out to suppress it. The exasperation of the islanders rendered it necessary that they should proceed on their mission without further delay; but no other vessel could be found to convey them to Alexandria but a Maltese, which was manned by a bigoted Roman catholic crew, and had on board a priest, and a number of Spanish and Italian officers of turbulent character. The captain warned him that he would not be accountable for his personal safety; but Mr. Gobat persisted in embarking. He was greeted by those who were to be his shipmates with jeers and threats, which he endured with meekness and patience. During the seventh night of their course he was roused from his bed by a violent uproar on deck, caused by the breaking out of a fire close to the powder-room. He found the priest and Spaniards, Italians and Maltese, panic-struck, screaming and invoking all the saints in the Roman calendar to save them. Gobat, on the other hand, after commending himself, in the full assurance of faith, to Him who is mighty to save, quietly sat down on the deck. The fire was at last extinguished; and all retired to rest again. When he went upon deck the next morning, the priest and the remainder of the passengers, instead of hailing him with taunts and scoffs, received him with respect and civility; and, a short time afterwards, the priest coming up to him half abashed and hesitatingly, observed, "Last night, when we were all trembling and frightened, we remarked you to be as calm and undismayed as if nothing particular had happened; from this circumstance I judge that your faith is the right one. I pray you, therefore, to acquaint us with the ground on which your faith is built." From this day forward Gobat was allowed to preach the gospel without molestation; and not only the Maltese, but the Spaniards and Italians became willing hearers. Upon their arrival at Alexandria all appeared to be grateful to him for his pains, and besought him to remember them in his prayers. The priest was become "a new man," and, at a later day, went to Jerusalem, where Gobat, when he visited that city, took occasion to inquire after him, but found that his ministerial brethren, not being able to keep upon terms with him, had driven him away, and that he was gone elsewhere.

Upon the missionaries' arrival in Egypt, they found every avenue into Abyssinia shut against them; for the jesuits had been expelled the coun-

* We believe it was the end of that year, 1825.—ED.

try in consequence of their ill conduct, and no foreigner was permitted to enter it.

Mr. Gobat was obliged to remain three years in Egypt with Kugler. He employed this interval in making himself master of the spoken Arabic, which will prove of infinite advantage to him in the Holy Land. He then went to Jerusalem, accompanied by Kugler, in order to acquire the Amharic tongue, which is spoken in one of the two principal provinces into which Abyssinia is divided, namely, Tigre and Amhara. Here the Lord was graciously pleased to lead him to the acquaintance of a young Maronite, who had been expelled from his own land on account of his reading the word of God. Their first meeting was at Safet; and it appears that, observing the Christians about him did not lead a life in conformity with the bible, he had begun to entertain doubts whether the bible were truly the word of God. He accompanied the missionaries to Jerusalem: while sitting upon the roof of their house in that city, Gobat related to him the facts of a conversion, and in the course of it quoted those words of our Lord: "Come unto me, all ye that are weary and heavy-laden." The young man immediately afterwards left him, and went into retirement. The word of God had brought conviction to his soul; and it was blessed to him as the beginning of his thorough conversion. He subsequently declared that he had formerly read the New Testament through four times without being struck by this text.

When the missionaries returned to Egypt, they became acquainted with two Abyssinians who had come on an embassy from their sovereign to the pasha. The latter, however, refused to receive them, because they had been represented as deceivers. They were very disconsolate, for they were not only ignorant of the language of the country, but were suffering from severe sickness without any possibility of relief. In this sad condition they were found by the missionaries, who attended them till their recovery. They afterwards introduced them to the pasha; for which he expressed himself greatly obliged, and granted all their sovereign had demanded of him. The ambassadors sent their king tidings of the missionaries, and he gave them an invitation to visit his states.

They proceeded thither in 1829, without any difficulties but such as are usual to all travellers. This prince had manifestly been prepared by God to receive his word. For more than two years he had been weighed down under a sense of his sins: he had distributed a large portion of his fortune in alms, in order to find rest for his soul. He received the gospel with so much readiness of mind, that we can venture to hope that his death, which took place a year after, was in the faith.

Immediately on his arrival, Mr. Gobat proceeded to visit the interior of the country, in company with the ambassador of another sovereign. He had been warned to be extremely cautious in his remarks; as the people were very tenacious in their prejudices. On the first evening, therefore, he merely read the word of God to them in their own language; but he soon found he had no reason to apprehend danger; and even during the first week of his stay he did not refrain from raising his voice against their errors and prejudices. He often remarked tears in the eyes of the har-

dened soldiery. On one occasion, in an assembly of about one hundred travellers, he read to them the fifteenth chapter of St. Luke: many wept: others exclaimed, "I am the prodigal son."

In this way Gobat arrived at Gondar, the capital of Amhara; but here the memory of the former attempts made by the jesuits awakened suspicion against the New Testament. As soon, however, as the high priest, to whom Mr. Gobat presented six copies, had read and sanctioned it, the natives flocked from all sides to purchase books. Some individuals were compelled by their superiors to sell them their copy of the New Testament: on one occasion two yoke of oxen were paid as the price. Among those who flocked round him, he noticed a young man of a pale countenance, who, for a long time, kept at a distance. At the end of a fortnight he entered Mr. Gobat's apartment, saying: "We have heard of the gospel in our country: my father and brothers have sent me, and I am come for a New Testament; but I have no money. Yesterday I learnt that you had given a copy as a present to a young man; and I now beseech you, in the name of God, to give me a copy also." When he had received it, he fell upon his knees and thanked God, saying: "Now I have what my heart longs after, and I can return to my home in peace. For more than fourteen days have I suffered hunger, and followed you about in the hope of obtaining this treasure."

Mr. Gobat had a twofold object in view: in the first place to bring individuals to Christ; and, secondly, to convince the people in general, so far as it was possible, that their church stood in need of reform. Many assented to this, even during the first year of his visit, remarking: "Hence arise all our misfortunes from year to year: we have forsaken the truth of God's word." Eight months after, when Mr. Gobat was preparing to depart, they summoned an assembly of their chief men to deliberate upon a reform of their church. Among the sixty members who composed that assembly there was not one who did not acknowledge that their church required to be reformed. They agreed to the recommendation of the missionary to introduce the bible in the native language: they were unanimous that no one should hold the priestly office who was not well acquainted with the New Testament, and, in order to this, that proper schools were needed; but they added: "We cannot do this without help from Europe." They were not agreed about images and fasts.

It is much to be regretted that, during the sitting of this assembly, a war broke out between the only two independent princes in the country, both of whom falling in battle, the whole country became a prey to the most dreadful anarchy, from which it had not yet recovered.

Mr. Gobat had intended to be absent from his assigned station not longer than four months, and, in apprehension of the robbers, who, he was told, infested the country, had taken a supply of money sufficient only for such a period. Happily no one ever attempted to take so much as a farthing from him by violence.

As the bad state of the roads did not admit of his lading his supplies of books on beasts of burden, he hired twelve men as porters. While he was in Gondar, however, an army came up which

intercepted his route, and compelled him to prolong his residence eight months. At this time provisions became scarce; and his money was exhausted at the end of six months. While he was engaged in preaching the gospel in his own house his porters went out on the chase; and so greatly did the Lord bless their exertions, that the produce yielded ample food for his servants for two months, and enabled him besides to feed thirty poor people.

At that time a young man, the son of a governor, visited his house every day. When the missionary was about to depart, he came up to him, trembling: "I will be thy servant," said he, "if thou wilt instruct me in God's word." He was accordingly added to the twelve porters. The Abyssinians, who will beg upon the slightest occasion, did so particularly at that period; Mr. Gobat, therefore, exhorted them to increased fervour of prayer to God. The young man thought within himself, the missionary has a great deal of money; but, if he were in our place, I should like to know whether he would not beg. Before setting out, he came up to Mr. Gobat, saying, "You know we are about to proceed through a desert country, and that we must take provisions for the journey." Mr. Gobat frankly told him that he had been without any money for two months.

The small store of meal which they obtained in exchange for game sufficed them for the first four days of their journey. In the evening of the last day this young man retired beneath the shade of a tree, resolving to see whether his master would really pray in faith and trust in the Lord, as he constantly directed them; for he was now convinced that he had no provisions in hand. On the following morning Mr. Gobat offered up the petition, "Give us this day our daily bread," with a fervour such as he had never shown before. Towards noon he and his people approached a village, in which a woman of his acquaintance resided. On the way he found her servant waiting for him with a cuse of beer and a basket of provisions: "My mistress," said the servant, "has sent this for thee and thy people." The supply, besides satisfying their own wants, sufficed also for several poor persons.

On the following day the travellers proceeded till sunset without meeting with any food. On coming to a well, Mr. Gobat besought the Lord to bless the waters to the satisfying of their thirst and hunger. Soon after, two servants of a ruler came up to him, saying they had been sent by their master to bring home the white man, and that he had already killed an ox for him. He was ill, but received the missionary with great kindness, and they parted on the following morning. After journeying half an hour, they arrived at the entrance of a deep and uninhabited valley. They might have been tempted to exclaim: "Who shall prepare a table for us in the wilderness?" But, after a descent of five hours, they were met at the foot of the mountain by two men, whom their friendly host had sent on before them with provisions.

The next day their course lay through a very desolate country, and Mr. Gobat was about to prepare his companions for a fast; but he determined otherwise, because he thought it would be token his want of faith in God. At noon he had his reward: they were greeted by a young man,

who presented Mr. Gobat with a basket of provisions and a cuse of beer. "How do you know me?" asked Mr. G. "I know thee not," replied he: "I am servant to a man who lives some miles off. Last night my master was very restless: at length he rose, and gave me orders to carry this gift to the wanderer who would come along this road. As thou art the first white man whom I have met, I present it to thee." The latter part of their journey lay through a more frequented region; but Mr. Gobat testifies that he was on no occasion reduced to beg for any one thing.

On reaching Adowa, he found that the king was also arrived; and he received an invitation from the prince, who made him sit beside him on a throne, an honour never before shown to any one. Thus did the gracious goodness of the Lord watch over and preserve the messenger of Christ for three years.

Soon after his return, Mr. Kugler died; and he continued quite alone for two years, without even receiving letters from Europe. He returned thither in 1833, in the hope of carrying back with him other missionaries to reap in a land so ripe for the harvest.

The young man, who has been alluded to as volunteering to enter his service, was enabled to believe when he saw that the God of the believing disciple day by day supplied him and his people with bread. He afterwards became extremely melancholy—kept himself for more than two months at a distance from his master, and, as soon as his daily labours were ended, retired to search and study the scriptures. One morning, however, he came up to him with a very cheerful air, saying, "Thank God, I can now speak with you. I am very wicked; and I was afraid that if I told you of my sins you send me away; but last night I felt convinced in my heart that God has accepted me." And then he proceeded to acquaint him with his preceding misgivings and doubts.

When in Europe, Mr. Gobat was strengthened in his work by one missionary only. In 1834 he was united to Miss Regina C. Zeller, a daughter of the excellent and devoted superintendent of the celebrated training institution at Brügg, in Baden. With this amiable "helpmeet," to whom no trial or danger has ever appeared otherwise than as a mercy, he again returned to a land which had become so dear to him. He was, however, taken very ill on the Red Sea, but resolved to proceed to Abyssinia, in order to introduce his brother missionary, Mr. Isenberg; for he fully expected to die there. He was confined to his bed for two years at Adowa, the capital of the province of Tigre, during which period he was not able to engage in any active work. But persons who had known him during his previous visit came from a distance even of sixty leagues to induce him to accompany them. He was at length forced to come to a determination to return home, and left Adowa on the 1st of September, 1836.

Such are the steps by which it has pleased God to enrich his faithful servant in Christ with those treasures of wisdom and experience, which, as the venerable primate of our church observed, qualify him beyond all others to become a chief pastor within her apostolical pale. Frequent will be the opportunities which he will have of renewing his

intercourse with the Abyssinians who visit Jerusalem in their numerous pilgrimages to Palestine.

Mr. Gobat had resisted every entreaty to give up his Abyssinian mission, until he learnt that his absence would be replaced by Messrs. Blumhardt and Knoth, who were already on their way to relieve him. After a harassing journey through Halei and Massova, which the critical state of Mrs. Gobat, and the last dangerous illness of their infant child, rendered a most grievous trial to him, he took ship at Jidda, landed at Kosseir, and at length reached Cairo, exhausted both in body and mind. "And now," he writes to the late professor Blumhardt, at that time the sinew and strength of the missionary institution at Basle, "you have before you our past and our present; but there is much more of darkness to us in respect to the future. Yet, in this dark night, Christ gives us light and comfort." And his faith was rewarded by the birth of a son shortly after—a sweet good, poured into the cup of evil which he had been called upon to drink.

The committee of the Church Missionary Society having approved of his return to Europe, Mr. Gobat traced his way back among his native mountains. Here he abided, in consequence of the slowness of his recovery, from the beginning of 1837 until the year 1839, when he returned to Malta. He remained in the island, assiduously engaged in revising the Arabic bible and in other learned labours until 1842, when the society gave up their missionary station at Malta. He had, in the interval between 1839 and 1842, undertaken a visit to the Druses and Arabs of Mount Lebanon, during which the hand of the Lord was visibly with him; for, on the way to Beyrout, a chief of the Druses gave him a pressing invitation to renew the religious discussions which had commenced between them, under his own roof. This Mr. Gobat promised; and a day was accordingly fixed for the purpose; but the unexpected visit of another sheik on that day prevented him from keeping the promise. Another day was therefore appointed; but here again the hindrance of a request from the sheik last mentioned, that he would attend a great assembly of the chiefs of the Druses in his neighbourhood, was interposed. He at this time learned that the vessel which was to carry him to Alexandria would take her departure in less than two days. Though he had so few hours to spare, he resolved to keep his promise, and set out from Beyrout: a thick fog, however, caused his guides to lose their way, though they did not discover their error until late in the evening. The party were, therefore, forced to retrace a portion of their steps, and passed the night in a village about twenty miles from their point of starting. In the morning Mr. Gobat returned to Beyrout, and at noon embarked for Alexandria. Soon after his arrival in that port, he received a letter from a friend at Beyrout, stating that the sheik had come down in search of him, and, upon hearing of his baffled attempt to keep his word, had remarked: "Surely that man is under the special protection of God; for, I confess my only object in pressing him to visit me was to ensnare him to approach the Maronite border, and, at the instigation of his enemies, to get rid of him on the spot."

From the year 1842 Mr. Gobat resided partly in Basle and partly at Bruggen, and afterwards re-

moved to Wiedlisbach, in the canton of Berne, for the purpose of prosecuting his labours in behalf of the missionary society, in his native canton, Zurich, and the French cantons in Switzerland. The work was much blessed as well to many a deceived heart as to the society and himself.

In the summer of 1845, Mr. Gobat once more revisited Malta, but in a new capacity. A society of clergy and laity in London had resolved upon founding a college in the island, on protestant principles, for the benefit of youth in the Levant; and they intrusted to Mr. Gobat, on his taking orders in the church of England, the first arrangements and conduct of their institution, and afterwards appointed him its vice-principal. But soon after he had opened the college, he received intimation that the king of Prussia had expressed an anxious desire to nominate him to the Anglican episcopate in Jerusalem, in the stead of the late bishop Alexander.

He was much surprised at the intelligence, and very reluctant to accept the call; but he could find no valid excuse. He accordingly resolved to apply for advice to the committee of the college, and the Church Missionary Society; but, before his letters could be despatched from Malta, he received communications from both the societies, urging him to accept the charge. He now felt bound in conscience not to refuse the call; and he felt, too, that he could not refuse it without violating his principle of being "obedient to the Lord in all things." "Wherefore," were his words, "I felt persuaded that the call was from God; and herein I ground my hope that God will bless me, and make me a blessing."

The bishop did not, at the meeting in Berlin, enter into any details regarding Jerusalem, as he had not visited it for nineteen years. With respect to the bishopric, however, he observed that it had been directed from the very first to attach itself to the mission among the Jews. "Truly," he observed, "it was an important duty to proclaim the gospel in Jerusalem itself to the children of Israel; to bring them back to their once rejected God and Messiah, and thus prepare the way for their return into their own inheritance. Yet the king of Prussia's first idea in founding this bishopric was somewhat different. His thoughts had been fixed also upon the many scattered protestant Christians, who were located in Mahometan lands, among unbelievers; and he also cherished the hope that many Germans would settle in the promised land: it appeared to him of great importance to establish an ecclesiastical rallying-point for them, as well as for such Mahometans and others as might join them."

Bishop Gobat concluded his address by saying, "It is not only my duty, but also the first desire of my heart, to offer the right hand of fellowship to all them that love our Lord Jesus Christ. Let us learn evermore and more to say with the apostle, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Let us be united in him in one spirit. There are yet many difficulties to overcome; but, as soon as the Lord's people in Europe will unite as one man, in offering up their prayers that the Lord would have mercy upon Zion, then shall we witness the accomplishment of that great promise (Isa. ii.) when not individual heathens, but whole nations shall mutually en-

courage each other to worship the Lord; when the time shall come, in which it may be truly said, 'Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'

"Your prayers for this consummation will be heard. Yes; if we have faith, we shall verily be heard. Amen!"

Poetry.

MISSIONARY LAYS.

No. IV.

By Miss M. A. S. BARBER.

(For the Church of England Magazine.)

SIERRA LEONE—IN LATER TIMES.

'Tis done! Upon the mountain's height
Streams up aloft the beacon-light:
Firm planted there by faithful hands,
The church of Christ securely stands.
The heathen tongue finds accents new
For thoughts unknown before;
Some word for "prayer," the soft Soosoo;
And rich the scripture lore
Glow in the Hausa's wilder speech:
To Yoruba the tidings reach,
And Badagry's far shore.

Thou mission-city of the free!
God grant thy dawning light to be
Amidst the idols round,
Cumbering the loathing ground,
As the bright torch amidst the sheaf,
As 'midst the wood the fire that plays
Round some dim hearth,
Whence, leaping up with quivering glow,
Springs the light flame from leaf to leaf,
Swift spreading round, above, below,
Till bursts, in one vast sheet, the blaze,
And sweeps, in might, away
The tangled trees—the sunless brake,
Haunt of the tiger and the snake—
Which chill'd with shadows grey
The fair and fruitful earth.

LAYS OF A PILGRIM.

No. XXI.

By Mrs. H. W. RICHTER.

(For the Church of England Magazine.)

"The earthly tabernacle weigheth down the mind that mureth on many things."—Wisd. vii. 13.

SPIRIT, with mounting wings,
Musing on many things,
Yet, in thy darksome earthly prison dwelling;
Chained to the grovelling earth
By things of meaner birth,
Yet listening to a voice of better regions telling.

Why on thy musings throng,
The things of time among,
Deep aspirations for the good and true;
While trifles light and vain
Thy mounting thoughts detain,
And things that perish still their idle claims renew?
Vain longings to be free
O'ercloud thy destiny:
Thou hast no summons yet to speed away;
Thy spirit inly sighs
To better worlds to rise,
And join the hosts that share eternal day.

Wait thy appointed time,
O, spark of life divine!
The hours are hastening on for thy release:
Thy bonds are weaker growing,
Thy prison-walls are bowing,
And the rude storms of weary life will cease,
But, while a prisoner here,
How precious and how dear
Immortal hopes, through faith still mounting far
To the Great Source of all,
Where spirits leave each thrall,
With earth's dark woes and sins and cares no more to war!

Miscellaneous.

ANECDOTE OF A SPANIEL.—The following anecdote, which was sent me by the gentleman who witnessed the occurrence, proves the sense and observation of a spaniel. He possessed one which was a great favourite, and a constant companion in all his rambles. One day, in passing through a field of young turnips, he pulled up one of them, and, after washing it carefully in a rivulet, he cut off the top, and eat the other part. During this time the dog eyed him attentively, and then proceeded to one of the growing turnips, drew it from the earth, went up briskly to the rivulet, and, after dashing it about some time, till he caused the water to froth considerably, he laid it down, and holding the turnip inverted, and by the top, he deliberately gnawed the whole of it off, and left the top, thus closely imitating the actions of his master.—*Jesus*.

BROWN BREAD.—It has been calculated that the people might produce for themselves 5,000,000 quarters of wheat before next harvest, simply by eating brown bread. It is well known that out of 112lbs. of wheat, 28lbs. are taken in the shape of bran and coarse flour, leaving only 84lbs. of fine flour. Now, if the brans only were taken out, which would in no case exceed 7lbs., there would be left 104lbs. of nutritious flour, more wholesome and more digestible, as every medical man can testify, than the fine flour now used; so that as 104 exceeds 84 by one-fourth, 20,000,000 quarters, which is believed to be our consumption, would, if dressed in this way, produce as much flour as 25,000,000.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 635.—MARCH 27. 1847.



(The Lion.)

LION-HUNTING.

Mr. Pringle, who was a settler in the colony of the Cape of Good Hope, has given a very graphic description of the dangers attending the pursuit of the king of beasts.

A lion had stolen some sheep and killed a horse. Mr. P., therefore, having collected his Scottish neighbours and a few Bastaard Hottentots, set out in quest of the foe. "The first point was to track the lion to his covert. This was effected by a few of the Hottentots on foot. Commencing from the spot where the horse was killed, we fairly tracked him into a straggling thicket of brushwood and evergreens about a mile distant. The next object was to drive him out of this retreat, in order to attack him in close phalanx, and with more safety and effect. The approved method in such cases is to torment him with dogs till he abandons his covert and stands at bay in the open plain. The whole band of hunters then march forward together, and fire deliberately one by one. If he does

not speedily fall, but grows angry and turns on his enemies, they must then stand close in a circle, and turn their horses rear outward, some holding them fast by the bridle, while the others kneel to take a steady aim at the lion as he approaches, sometimes up to the very horses' heels, couching every now and then, as if to measure the distance and strength of his enemies. This is the moment to shoot him fairly in the forehead, or some other mortal part. If they continue to wound him ineffectually till he waxes furious and desperate, or if the horses, startled by his terrific roar, grow frantic with terror and burst loose, the business becomes rather serious, and may end in mischief, especially if all the party are not men of courage, coolness, and experience. The frontier boors are, however, generally such excellent marksmen, and withal so cool and deliberate, that they seldom fail to shoot him dead as soon as they get within a fair distance.

"Our Hottentots, after recounting to us all these and other sage laws of lion-hunting, were them-

selves the first to depart from them. Finding that the few indifferent hounds we had made little impression upon the enemy, they divided themselves into two or three parties, and rode round the jungle, firing into the spot where the dogs were barking round him, but without effect. At length after some hours spent in beating about the bush, the Scottish blood of some of my countrymen began to get impatient; and three of them announced their determination to march in and beard the lion in his den, provided three of the Hottentots, who were superior marksmen, would support them, and follow up the fire, should the enemy venture to give battle. Accordingly, in they went, in spite of the warnings of some more prudent men among us, to within fifteen or twenty paces of the spot where the animal lay concealed. He was couched among the roots of a large evergreen bush, with a small space of open ground on one side of it; and they fancied, on approaching, that they saw him distinctly lying glaring at them from under the foliage. Charging the Bastards to stand firm and level fair, should they miss, the Scottish champions let fly together, and struck—not the lion, as it afterwards proved, but a great block of red stone, beyond which he was actually lying. Whether any of the shot grazed him is uncertain; but, with no other warning than a furious growl, forth he bolted from the bush. The pusillanimous Bastards, in place of now pouring in their volley upon him, instantly turned and fled helter-skelter, leaving him to do his pleasure upon the defenceless Scots, who, with empty guns, were tumbling over one another, in their hurry to escape the clutch of the rampant savage. In a twinkling he was upon them, and, with one stroke of his paw, dashed the nearest to the ground. The scene was terrific. There stood the lion, with his foot upon his prostrate foe, looking round in conscious power and pride on the bands of his assailants, and with a port the most noble and imposing that can be conceived. It was the most magnificent thing I ever witnessed. The danger of our friends, however, rendered it too terrible to enjoy either the grand or the ludicrous part of the picture. We expected every instant to see one or more of them torn in pieces; nor, though the rest of the party were standing within fifty paces, with their guns cocked and levelled, durst we fire for their assistance. One was lying under the lion's paw, and the other scrambling towards us in such a way as to intercept our aim at him. All this passed more rapidly than I have described it. But, luckily, the lion, after steadily surveying us for a few seconds, seemed willing to be quit with us on fair terms, and, with a fortunate forbearance, for which he met with but an ungrateful recompence, turned calmly away, and driving the snarling dogs like rats from his heels, bounded over the adjoining thicket, like a cat over a footstool, clearing brakes and bushes, twelve or fifteen feet high, as readily as if they had been tufts of grass, and, abandoning the jungle, retreated towards the mountains.

"After ascertaining the state of our rescued comrade, who fortunately had sustained no other injury than a slight scratch on the back, and a severe bruise in the ribs, from the force with which the animal had dashed him to the ground, we renewed the chase, with Hottentots and hounds in

full cry. In a short time we came up again with the enemy, and found him standing at bay, under an old mimosa tree, by the side of a mountain-stream. The dogs were barking around, but afraid to approach him, for he was now beginning to growl fiercely; and to brandish his tail in a manner that showed he was meditating mischief. The Hottentots, by taking a circuit between him and the mountain, crossed the stream, and took a position on the top of a precipice, overlooking the spot where he stood. Another party of us occupied a position on the other side of the glen; and, placing the poor fellow thus between two fires, which confused his attention and prevented his retreat, we kept battering away at him till he fell, unable again to grapple with us, pierced with many wounds.

"He proved to be a full-grown lion, of the yellow variety, about five or six years of age. He measured nearly twelve feet, from the nose to the tip of the tail. His fore-leg below the knee was so thick that I could not span it with both hands, and his neck, breast, and limbs appeared, when the skin was taken off, a complete congeries of sinews."

If there would be just cause for alarm, were such a ferocious animal to prow around our dwellings, let us never forget that we have an "adversary, the devil, who, as a roaring lion, walketh about, seeking whom he may devour." Him we must "resist, steadfast in the faith" (1 Pet. v. 8, 9).

Biography.

ARNOLD OF BRESCIA*.

ARNOLD was born at Brescia, probably towards 1106. Early in life, it appears, he dedicated himself to the church, and took the minor orders in his native diocese.

He was for several years a disciple of Abeldar, both at St. Denis, and in his hermitage of the Paraclete, near Troyes, in Champagne.

On his return to Italy, Arnold became, as it seems, permanently domiciled in one of the monasteries of Brescia. The episcopal court of that city constituted in that epoch a kind of Rome in miniature. The bishops and higher clergy rehearsed on a smaller scale all those scenes of simony and licentiousness of which the popes gave frequent examples. After having, by their instigations, powerfully aided the emancipation of the Lombard cities, the bishops had assumed an all but sovereign ascendancy over the deluded multitude.

Possessed thus both of feudal and monarchical power, these lordly prelates wielded it with more arrogance than vigour or discretion. Venality and incontinence were not only tolerated, but openly encouraged and systematised†.

The people of Brescia were as yet an industrious and primitive race. They rose in frequent

* We extract this memoir from Niccolini's "Arnold of Brescia," translated by Theodosia Garrow. London: Longmans and Co. 1846. We have subjoined to this narrative the remarks of Milner on the character therein portrayed.—ED.

† Among the grievances against the clergy, Guadagnini makes an especial mention of the "multiplicity of livings conferred upon the same individuals, and consequent non-residence of the incumbents."

rebellions. There were incessant skirmishes between pastor and flock, frequently ending in the deposition or forcible expulsion of the former.

The people of Brescia flattered themselves at last with having found a ruler according to their heart, in the person of Maifredo, who was sent to them by Innocent II. Seconded by the two consuls, the supreme magistrates of that municipal state, he convoked a synod in 1134; and, strong in the support of the people and humbler clergy, he waged for a few years successful war against the deep-rooted vices of the higher dignitaries of the church. These latter, however, proved too powerful for him; and, together with the two consuls, he was expelled from his diocese.

Restored soon after by the exertions of Innocent II., Maifredo, by an adroit shift of policy, reconciled himself to his adversaries, and established himself at the head of the faction he had hitherto opposed. The people and their magistrates, nevertheless, continued true to their principles, and soon proved formidable to the apostate bishop.

It was at this epoch that the influence of Arnold was first exercised in his native city, though it is not unlikely he was to be met before in the ranks of the popular party.

From the silence of his cloister the upright and earnest monk came forth amongst the multitude, with his bold theory of the inconsistency of the temporal power of the clergy; that "political heresy," as it was styled in Lateran, to which he continued faithful to his dying hour.

The year 1138 and part of the following are famous in the annals of Brescia for incessant tumult and bloodshed. In these the people and their apostle had gained a decided advantage; when, towards the close of 1139, pope Innocent II. having convoked a general council at the Lateran, bishop Maifredo referred his quarrel to that supreme tribunal.

The false representations of the treacherous bishop soon enlisted Innocent on his side: the pope issued a bull, empowering Maifredo to silence Arnold. The papal decree, and the under-hand intrigues of the bishops, prevailed at last over the blind multitude; and Arnold, deserted by his partisans, sought his safety in flight.

Arnold, according to some plausible conjectures, tarried yet for a season in Italy, promulgating his doctrines throughout the cities of Lombardy, ere, crossing the Alps, he took refuge in Switzerland; where, we are informed by Siamondi, "he taught the town of Zurich to frame a free constitution". His first stay in Switzerland must, however, have been of short duration, as he was, in 1140, hastily summoned to France, to stand by his master, Abelard, who was then defending his doctrines before the council of Sens, against his emulous antagonist, St. Bernard.

The Italian reformer proved Abelard's most efficient supporter. St. Bernard himself bears witness to the eloquence displayed by him on this occasion. Abelard was worsted nevertheless; nor did he better succeed in his appeal to Rome. The sanctimonious animosity of St. Bernard pursued him even there, nor ever rested till he obtained from the papal court the condemnation of Abelard's tenets, as well as an order of imprisonment against him and against his Italian disciple. "But the

lover of Eloisa," as Gibbon has it, "was of a soft and flexible nature; and his ecclesiastical judges were edified and disarmed by the humility of his repentance". After a recantation of his dogmas, he was allowed peacefully to retire to Clugny, where he died two years afterwards (1142).

The whole wrath of his adversaries, therefore, fell on the more stubborn and consistent Arnold. After compelling him to provide for his liberty by a hasty flight, St. Bernard pursued him by his epistles to the bishop of Constance, designating him as a most dangerous innovator.

It is important to observe that, although Arnold so strenuously advocated his master's opinions, he never was known to have given rise to any doctrine in any manner at variance with the catholic dogmas. The bishop of Brescia had, indeed, calumniously charged him with the "heresy of the Paterini and Cathari" (whatever that might be), then so rife in all the cities of Lombardy; but we have good reason to believe, even upon the authority of St. Bernard, his enemy, that his was only the "heresy of the politicians," the doctrine of the supremacy of state over church, which was then, indeed, considered as the foulest heresy and the highest treason at Rome, but on which we have learned to look with more leniency in recent times.

Affection and gratitude for his master, and the natural zeal of an advocate, involved him at last in the support of theories for which he most probably had no personal sympathy. He was, in fact, a blunt matter-of-fact reformer of church discipline. The dialectical subtleties of the cavilling divinity of those times could have no interest in the eyes of so practical a man.

Consequently, no sooner had Abelard thought fit to renounce his doctrines, than his pupil, now no longer bound by feelings of honour to him, hastened to follow his example. Arnold lay perdu for about five years in Switzerland. It is highly probable that, in spite of St. Bernard's remonstrances, he found a shelter with Guido da Castello, at that epoch cardinal legate at the diocese of Constance, who had been Arnold's friend in early youth, and a fellow-disciple at the theological school of Abelard. The authority of this prelate, who was afterwards pope Celestine II., in 1143, may have contributed to reconcile Arnold with Rome, so far, at least, as his co-operation with Abelard was concerned. The popularity of his theories on popular liberty, and the holiness of his life, could not fail to captivate the unsophisticated minds of the mountaineers, amongst whom he had taken his abode; so that we are not surprised to read in Müller, that, on his departure from Switzerland, he was followed by an escort of 2,000 men of Zurich; and with this devoted body-guard he made an almost triumphant entry into Rome†.

The sovereignty, that Hildebrand had founded in that city by the people, had by his successors been turned against the people. Ever ready to flatter the spirit of popular freedom that was now springing up throughout Italy, as long as they needed the co-operation of the masses against imperial power, the popes were no sooner relieved

* Decline and Fall of the Roman Empire, chap. lxix.

† T. Von Müller.—"Geschichte der Schweiz," b. i., c. 14.

• Italian Republics, chap. xi.

from all apprehension on the part of the emperors, than they directed their endeavours to crush that liberty of which they had, from views of selfish ambition, made themselves the apostles. There continued meanwhile to exist at Rome a popular government, which still declared itself independent of the pontiff. Revered and dreaded beyond the Alps and the sea, the vicar of Christ was almost daily insulted on the very steps of the Vatican: he had to defend, inch by inch, the ground he stood upon in his metropolis. It was only a twelvemonth before Arnold's arrival at Rome (1145), that Lucius III. had fallen in one of those disastrous encounters. His successor, Eugenius III., often absent, was hardly a match for the republican party. These had organized themselves after the ancient forms of the Roman commonwealth, and restored the plebeian, patrician, and equestrian orders; an innovation which had been effected by the exhortations and through the friends of Arnold, even in his absence. He was now induced to encourage their efforts by his personal aid, and to give his views a greater development. The explanation of these views shall not occupy much time. They were those of Dante; those of all other honest Italian reformers before and after him. They tended chiefly—we may say, exclusively—to bring about a fundamental suppression of the temporal power both of the pope and of the sovereign prelates throughout Christendom, and a thorough reform of ecclesiastical administration and discipline. They never aimed their strokes at the catholic dogma, or even at the errors and abuses that had crept into it. They left that to time, and the gradual enlightenment of the masses. They may have protested within their heart; but they dreaded division even more than corruption in the church. Hence was theirs called a political heresy. They still acknowledged the emperor as the supreme ruler of a Roman republic, whose sway was to extend, at least, all over Italy. They acted thus on the Ghibelline idea in all its compactness and purity, long before that party was known by that name, ere its principles had been associated with extraneous interests. It was the old war cry, "One God, one pope, and one emperor." The high-priest and the monarch were equally to have a place in the commonwealth; but the part assigned to each of them was distinctly defined and widely separated.

Arnold seemed to have suffered no very serious disturbance in the pursuit of his daring schemes during the pontificate of Eugenius III., which ended in 1153; either because he was more guarded and moderate in his movements, or because his party was too strong, and that pope, notwithstanding his ill-will, was too weak or too prudent efficiently to interfere with it. But, after a few months' interval (during which the papal chair was occupied by Anastasius IV.), Adrian IV. ascended the throne. This pontiff (the only Englishman who ever sat on the papal chair), an heir to all the arrogance and daring ambition of Hildebrand, strong also in the support of the emperor Frederic Barbarossa, who was then laying waste the most flourishing cities of Lombardy, resolved to establish his sway on a sounder footing, and to crush the rebellious spirit of the Romans.

His first attacks were turned against Arnold.

He pronounced a sentence of excommunication and banishment against him—a sentence which the reformer and his abettors received with silent contempt, papal bulls having been too long a dead letter around the precincts of St. Peter.

A tragical occurrence, however, unexpectedly enlisted popular superstition on the pontiff's side. A prelate, long obnoxious to the people, the cardinal of Santa Pudenziana, on his way to the Vatican, had been insulted and dangerously wounded by the populace. This afforded a pretext to Adrian to lay the whole city under the interdict, till the crime should be expiated by the removal of the obnoxious Arnold.

For a few months the republicans continued faithful to their champion; but the holy week was forthcoming, with all its shows, which are to the modern Romans what the Ludi Circenses were to their Latin progenitors. The church doors remained ominously closed: gloom and silence pervaded the desecrated metropolis. The people could hold out no longer. Arnold saw himself forsaken by his staunchest supporters, and finally received from the senate a peremptory order to withdraw from the contest.

He had not long quitted Rome, when he was overtaken and arrested by the satellites of the cardinal of St. Nicholas a Bricola, or a Vincola, a personal enemy of Arnold, and led back as a prisoner towards Rome*. From their hands, however, he was rescued by some of the Roman nobles, designated under the name of the counts of Campagna, who had long been amongst his staunchest partizans, and revered him as an apostle and a martyr. These attacked and routed the cardinal's people, and conveyed him safely home to one of their strongholds, whence they passed him from one to another of their castles, so as to baffle all the malevolence of his pursuers.

By a cruel fatality, meanwhile, Frederic Barbarossa, now pausing in his work of destruction in northern Italy, was on his march to Rome, to receive the imperial crown. He was met by a deputation from the Roman senate and people, and by the legates of the pope, both offering to confer the diadem upon him. True to his antipathy for the government of the multitude, Frederic scornfully dismissed the representatives of the republic, and welcomed the papal legates with every demonstration of regard. These latter were chiefly anxious and importunate on one subject—the apprehension of Arnold of Breacia.

Frederic was at no loss as to the means of gratifying them on that score. He directed his German barons to secure the person of one of those same counts of Campagna, who had come to swell his imperial retinue, and intimated to his kinsmen that his release depended on their immediate delivery of Arnold.

By these means did this unfortunate man fall into the hands of his persecutors. He was by his host consigned to the papal legates, who conveyed him to Rome, and gave him into the hands of the prefect. This was a magistrate chosen by the pope, or emperor, in opposition to the senator or patrician ruling the party of the people. The execution was almost immediate. Arnold was

* Sismondi makes no allusion to this first arrest and liberation of Arnold, but tells us, that he immediately repaired to the castle of his companion and friend.—(Hist. des Rep. Ital., vol. II., p. 64.)

hanged; a stake was driven through his body, which was then burned, and its ashes thrown into the Tiber, lest his remains should be collected and honoured as the relics of a saint*.

This happened before the 18th of June, 1155, the day of Frederic's coronation. Arnold was at the time about 50.

The above memoir rests chiefly on the authority of Otho of Frisingen, or Freising, "*De Gestis Friderici I.*," lib. i. c. 27 and 28, lib. ii. c. 21-23: "*Guntheri Ligurin.*," lib. iii. iv.: "*St. Bernard's Epist.*" 189, 195, 196: "*Cardin. Arag. Vita Adriani IV.*:" "*Baronius Annal. Eccles. ad Ann. 1140, 1155:*" "*Fleurj Hist. Eccles.*" lib. lxvii. etc., and is partly condensed from Guadagnini's Biography prefixed to his "*Apologia d'Arnaldo.*" in 2 vols., Brescia, 1790.

The following is Milner's account of the subject of this narrative. "If to oppose the popedom with vigour and fortitude be in itself a certain criterion of a real Christian, Arnold of Brescia may justly be ranked among the most eminent saints. But the spirit and views of an innovator should be known, that we may determine whether he deserve the character of a reformer. In Arnold the spirit of an old Roman republican was united with the theological sentiments of a Socinian. He was the disciple of Abelard, and was in action as daring as that heretic had been in speculation. Bernard vehemently opposed his designs; and, while he allowed his morals to be decent and regular, he guarded the Christian world against his ambition and secular artifices. The conduct of Arnold demonstrated that Bernard penetrated into his real character. For this disciple of Abelard, having gained over at Rome a large party to his views by his address and dexterity, stirred up a sedition against the pontiff; during the violence of which, private houses were burned, the property of the clergy and nobles was plundered, the pope was driven from Rome, and in general the civil government was disordered and convulsed. Flushed with success, Arnold planned a scheme for the restoration of the forms of the old republic; but Providence favoured not his designs. In the end he was seized and burned; and his ashes were thrown into the Tiber. His case demonstrates that to oppose what is established, however great be the abuses or faults of an establishment, is an uncertain criterion of character. What is it which men really mean to substitute in the room of that government which is established? This is a question to which every man, who fears God, should seriously attend, before he suffer himself, by countenancing innovations, to introduce anarchy and confusion. Here Arnold of Brescia failed entirely."

* The execution of Arnold is differently related by Sismondi: "He was burned alive," says he, "early in the morning, before the people were aware of it. The Romans flew to arms, and ran to the place of execution; but the deed was done, and the papal troops were sufficiently strong to repel those who wished at least to obtain possession of the ashes of their martyr."—See *Hist. des Républiques*, chap. viii.

SPRING*.

FROM every point of view we are impressed by the boundless *variety* of the seasons. In general, there is the most wherever there is the closest observation. And, though the main purposes of the seasons are every where the same, yet, if we compare different regions, we find no two entirely resemble each other in their manifestation. How utterly unlike, for instance, any thing seen in England are the phenomena, recently described by sir Francis Head, in the Pampas, that vast plain, 900 miles in breadth, which stretches westerly from Buenos Ayres to the foot of the Andes! "The part," he says, "which I have visited, though under the same latitude, is divided into regions of different climate and produce. On leaving Buenos Ayres, the first of these regions is covered for 180 miles with clover and thistles: the second region, which extends for 450 miles, produces long grass; and the third region, which reaches the base of the Cordillera, is a grove of low trees and shrubs. The second and third of these regions have nearly the same appearance throughout the year, for the trees and shrubs are evergreens, and the immense plain of grass alone changes its colour from green to brown; but the first region varies with the four seasons of the year in a most extraordinary manner. In winter, the leaves of the thistle are long and luxuriant, and the whole surface of the country has the rough appearance of a turnip-field. The clover in this field is extremely rich and strong; and the sight of the wild cattle, grazing in full liberty on such pasture, is very beautiful. In spring, the clover has vanished, the leaves of the thistles have extended along the ground, and the country still looks like a rough crop of turnips. In less than a month the change is most extraordinary: the whole region becomes a wood of enormous thistles, which have suddenly shot up to a height of ten or eleven feet, and are all in full bloom; the road or path is hemmed in on both sides; the view is completely obstructed; not an animal is to be seen; and the stems of the thistles are so close to each other, and so strong, that, independent of the prickles with which they are armed, they form an impenetrable barrier. The sudden growth of these plants is quite astonishing; and, though it would be an unusual misfortune in military history, yet it is really possible that an invading army, unacquainted with this country, might be imprisoned by these thistles, before it had time to escape from them. The summer is not over before the scene undergoes another rapid change: the thistles suddenly lose their sap and verdure; their heads droop, the leaves shrink and fade, the stems become black and dead, and they remain rattling with the breeze, one against another, until the violence of the pampew or hurricane levels them with the ground, where they rapidly decompose and disappear. The clover rushes up, and the scene is again verdant."

What a singular fairy-like minuteness vegetation on so vast a scale as these gigantic thistles seems to impart, by contrast, to our foliage and flowers!

* From the *Phænomena of the Seasons*, in "*Nelson's British Library.*" T. Nelson, London and Edinburgh. In the volume from which we have extracted the above article are memoirs of bishop Hooper, and of sir D. Lindsay, the first Scottish reformer, and other interesting pieces.—Ed.

In some countries spring appears amidst floating hills of ice, consequent on the breaking up of the frozen waters. The opening of that great river, the St. Lawrence, in the Canadas, is one of the grandest spectacles of this kind. It is thus described in the "British Colonial Library," by Mr. Montgomery Martin:—"During the month of April the influence of the sun on the ice and snow begins to be felt; and about the first week in May the snow has all disappeared in the neighbourhood of Quebec [the spring is three weeks earlier at Montreal, distant on the St. Lawrence about 180 miles]; and the ice, which had been accumulating in the great lakes and rivers that pay tribute to the St. Lawrence, moves down in vast masses and almost incredible quantities, towards the ocean, which again drives it on land with the impetuosity of the gulf tides, presenting an extraordinary and almost terrific scene. Sometimes the St. Lawrence is choked up, from bank to bank, with masses of ice from 400 to 500 yards in diameter: the sea-tide and land-current force them on one another, and break them into small pieces, forming fantastic groups of figures high above the surface of the river. The effect of the wind and water on these masses may easily be imagined. The navigation of the river is not said to be completely open until they have all disappeared, which is about the second week in May: vessels attempting to get out of, or to enter the St. Lawrence, while the ice is forming or disappearing, are frequently lost, by being embayed, and crushed to pieces during a severe storm, when the running rigging, and even the rudder, become immovable. It is worthy of notice, that so large a river as the St. Lawrence, at lat. 47 deg., should be shut up with ice as early and remain as long closed (five months) as the comparatively small river Neva, in lat. 60 deg."

Now, also, the frozen seas of Switzerland begin to loose their thousand torrents. The author of "Wanderings of a Pilgrim in the Shadow of Mont Blanc," says: "It is impossible to form a grander image of the rigidity and barrenness, the coldness and death of winter, than when you stand among the billows of one of these frozen seas; and yet it is here that nature locks up in her willing bosom the treasures of the Alpine valleys, the sources of rich summer-verdure and vegetable life. They are hoarded up in winter to be poured forth beneath the sun, and with the sun, in summer. Some of the largest rivers in Europe take their rise from the glaciers, and give to the Swiss valleys their most abundant supply of water, in the season when ordinary streams are dried up. * * * Within seven thousand feet above the level of the sea commences the great ice-ocean, that fills the uninhabitable Alpine valleys, unceasingly freezing, melting, and moving down. It has been estimated by Saussure and others, that these seas of ice, at their greatest thickness, are six or eight hundred feet deep. They are traversed by deep fissures; and, as they approach the great precipices, over which they plunge like a cataract into the vales, they are split in all directions, and heaved up into waves, reefs, peaks, pinnacles, and minarets. Underneath they are traversed by so many galleries and caverns, through which run the rills and torrents constantly gathering from the melting crevices above.

These innumerable streams, gathering in one, as they approach the termination of the glacier, rush out from beneath it, under a great vault of ice, and thus are born into the breathing world, full grown, roaring rivers, from light, frost, and chaos*."

Here is a benevolent provision—a storehouse of water—to supply regions that would soon be desolated by the summer-heat, were it not for this source of timely supply.

Let M. Simond now conduct us to the Alpine summits, where, amidst a death-like silence, avalanches are falling, "with scarcely a quarter of an hour's interval between them, followed by a thundering noise, continued along the whole range; not, however, a reverberation of sound, for echo is mute under the universal winding-sheet of snow, but a prolongation of sound, in consequence of the successive rents or fissures forming themselves, when some large section of the glacier slides down one step. We sometimes saw a blue line suddenly drawn across a field of pure white: then another above, and another, all parallel, and attended each time with a loud crash like cannon, producing together the effect of long-protracted peals of thunder. At other times, some portion of the vast field of snow, or rather snowy-ice, gliding gently away, exposed to view a new surface of purer white than the first; and the cast-off drapery, gathering in long folds, either fell at once down the precipice, or disappeared behind some intervening ridge, which the sameness of the colour rendered invisible, and was again seen soon after in another direction, shooting out of some narrow channel a cataract of white dust, which, observed through a telescope, was, however, found to be composed of broken fragments of ice, or compact snow, many of them sufficient to overwhelm a village, if there had been any in the place where they fell."

Another of the sublimer spring phenomena is the wind, let loose, like some mighty spirit, to beat the atmosphere with his wide wings, and lash the ocean into fury; that with its surface all noxious vapours may mingle, and become changed for good, and the air be left fresh and new for the rejoicing of the earth, and the quickening of life.

Welcome, after the wind has done its work, are the equinoctial rains, beneath whose quickening touch vegetation springs up with such marvellous rapidity in myriads of distinct creations of beauty and of wonder.

Still more welcome, after the wind and the rain, is the exquisite spring sunshine, mild and brilliant; that fills the air with new light and colour; that glows in the flowers; that vibrates with ecstasy the little hearts of the singing-birds; that penetrates a thousand invisible nooks and crevices, and dark places of the earth, and wakens up their dormant tenants, and leads them forth to a new existence; that brightens the pastures, and cheers the flocks and herds, who feed in quiet on the bounties of their Maker, and that gives us glorious mornings for man's health of body and soul.

The increased solar action, as the orb of light and heat continues apparently to ascend the heavens during the months of March, April, and

* G. B. Cheever, D.D.

May, brings into operation a variety of phenomena connected with the revival of torpid nature, and the production of new races both of the vegetable and the subordinate animal creation, in every form of their being. Of these phenomena we shall select some examples.

At the commencement of spring we find innumerable tribes of reptiles, invertebrated races, and others, buried like the dead, "some in earth, some in water, some in plants, some in the bodies of animals, and in all stages of development"; and the influence of this season is first perceived in the revival of these concealed creatures, who are taught, with a certainty that we can only admire, but seek in vain to understand, to know the time for their disclosure. How suggestive is the following circumstance: "My gardener, in digging some ground, found, about six inches below the surface, two of those insects [the May-chaffer] alive, and perfectly formed, so early as the 24th of March. When he brought them to me, they appeared to be as perfect and as much alive as in the midst of summer, crawling about as briskly as ever; yet I saw no more of this insect till the 22nd of May, when it began to make its appearance. How comes it that, though it was perfectly formed so early as the 24th of March, it did not show itself above ground till nearly two months afterwards?" Mr. White writes, April 21: "A moist and warm afternoon, with the thermometer at 50 deg., brought forth troops of shell-snails; and at the same juncture the tortoise heaved up the mould, and put out its head, and the next morning came forth, as it were raised from the dead, and walked about till four in the afternoon." Hedgehogs appear with the beetles on which they prey. The great bat is not seen till the end of April. If it happen, in this variable climate, that bad weather succeeds to that which is genial, it is curious to note how all newly-awakened animals hurry back to their hiding-places. The revival of nature in many regions is abrupt, and followed closely by summer. Thus Mrs. Jameson writes, June 8, in Canada: "Amid all the glowing maturity of summer; and three weeks ago, there was snow lying under our garden-fences, and not a leaf on the trees." And the same lady goes on to speak of the multitudes of frogs and their nocturnal croakings, so loud "that we can scarcely hear each other speak." In Mr. Darwin's valuable "Journal of Researches" we also find this novel picture of the rapid growth of the spring season on the other side of the globe: "When we first arrived at Bahia Blanca, Sept. 7, 1832, we thought nature had granted scarcely a living creature to this sandy and dry country; by digging, however, in the ground, several insects, large spiders, and lizards, were found in a half-torpid state. On the 15th a few animals began to appear, and by the 18th (three days from the equinox) every thing announced the commencement of spring. The plains were ornamented by the flowers of a pink wood-sorrel, wild peas, ænotheræ, and geraniums; and the birds began to lay their eggs. Numerous lamellicorn and heteromorous insects, the latter remarkable for their deeply-sculptured bodies, were slowly crawling

about; while the lizard tribe, the constant inhabitants of a sandy soil, darted along in every direction.

The revival of vegetation in Porto Praya, in St. Jago, is peculiar. There it does not rain sometimes the whole year through; but, when it does, heavy torrents fall; and then a light vegetation springs out of every crevice, which presently dries in the sun, and forms natural hay for some flocks of goats, and a few cows*. In Guiana, on the contrary, green parrots scream, and gorgeous little birds hum, in gardens such as this; where, to begin with the useful matters, "carrots, cabbages, onions, cucumbers, radishes, pepper, cresses, &c.," all thrive as well as in Europe, besides "sorrel of two kinds—the common and the red: this roots grows upon a shrub, and is excellent for making jam or marmalade. The jessamine also was found here of different species, that growing on a small tree being most admired. It is of a pale, but beautiful red colour, and a most agreeable smell: the leaves are thick, shining, and filled with a milky juice. A species of sensitive shrub they call 'shame-shame' grew also here, as did the sleeping plant, so called from its leaves, which are set in pairs, clapping close together from sunset to sunrise, and appearing as if the bud were but one; but, as soon as the sun is up, they again open, and resume their double form. The above-mentioned shrubs are all dispersed through my hedges, besides pomegranates and Indian roses, which blow every day; while a few elegant red lilies, which also grow wild in the Savannas, adorned the banks of my canals; the leaves of which flower have a very bright and beautiful green polish"†.

If we glance towards Persia, there how gloriously the spring-roses blow! If at Italy, how beautiful now are the vines and myrtles, and how delicious the fragrance of the oranges, citrons, and shaddocks! If at the south of France, "every British traveller knows what quantities of violets and lilies-of-the-valley are to be had for a few sous". And what beautiful roses in May grow about the lovely village of Fontenoy aux Roses. If we glance towards the north, there, we learn from Sir Thomas Acland, the beautiful and delicate *ranunculus glacialis* springs up from among the melting snow, near the summit of the highest Scandinavian mountain. And if, after surveying the foreign growths of spring, we come back to our own, do we not feel how well this island merits the epithet applied to it by Ebenezer Elliott, "Flower-loved England!" There are no flowers of the more delicate kinds that can excel ours at this season: what a fairy uniqueness we perceive to characterize our snowdrops, prim-roses, daises, small bell-flowers, and many others, that win their way to the heart, like some sweet-sounding melody, that charms, when more magnificent and elaborate harmonies are cast aside and forgotten!

To return to the animal world. In this we now discover one grand purpose, overruling the most astonishing and complicated phenomena; a purpose that works by instinct, leading innumerable creatures back to their summer haunts, such as are, on the whole, the best for the preservation and nourishment of their young.

* Mudie.

† Markwick.

* Darwin.

† Stedman.

Mr. White, on the 11th of April, having employed some persons in a vain search for martins, that he supposed were in a torpid state, concealed about the village of Selborne, "while the labourers were at work, a house-martin, the first that had been seen this year, came down from the village, in the sight of several people, and went at once into a nest, where it stayed a short time, and then flew over the houses: for some days after no martins were observed, not till the 16th of April." Some *avant couriers* generally precede the arrival of all birds of passage. Here was an exemplification of consummate instinct: the bird, just arrived from the south, went at once into the well-known nest. A gentleman, at Waverley, in the month of March, dug into the holes in the sand-banks formed by the sand-martins: he found them horizontal and serpentine, the nests deposited at the inner end, which "had been occupied by broods in former summers". Yet the sand-martins also all spend the winter in the south, when these holes are found quite empty. As early as Feb. 27, stone-martins have been heard to pipe; "and on the 1st of March, after it was dark, some were journeying over the village of Selborne, as might be perceived by their quick short note, which they use in their nocturnal excursions by way of watch-word." Sir Charles Wager and Captain Wright saw vast flocks of swallows out at sea, on their passage from one country to another. Mr. Blyth states, the general rendezvous of European summer birds of passage, to be Syria, Egypt, and the interior of the Barbary States. Thence, at the approach of spring, they take flight for northern latitudes, selecting moonlight nights, and gales that blow in the direction they wish to proceed, and arrive in this country generally in the following order:—In Surrey, March, third week: a few of the chaff-chaff pettychaps, fallow-chat, bank-swallow, blackcap, tree pipit, wryneck, song pettychaps, stone-curlew. April: the main bodies of these, and a few chimney-swallows, meadow-crakes, common field-wagtails, pied fly-catchers, white-fronted redstarts, cuckoos, furz-chats, nightingales, cave-swallows, sand-pipers, fen-reedlings, white throats, sedge-reedlings. May: the main bodies of these, and the white-breasted and garden fauvet, grove pettychaps, gray fly-catcher, turtle-dove, swift, and the moth-eater or fern-owl, "always the last."

A swarm of locusts, on their way to Gaza, in Palestine, in May, and making a temporary halt in a gully, were observed by captains Irby and Mangles. "They were in sufficient numbers to alter apparently the colour of the rock on which they had alighted, and to make a sort of crackling noise while eating, which we heard before we reached them." Some species of American ants are seen migrating in dense columns, moving with perfect harmony and precision. Land-crabs, in the West India Islands, come out of clefts, holes, and hollows in the mountains, every spring, march in a right line, in three battalions, down to the sea-shore, which they are sometimes three months in reaching, leave their spawn to be hatched by the sun, and then march back again; and, what is still more wonderful, in a little time after, millions of little land-crabs are seen quitting

* Selborne.

their birth-place, and slowly travelling in a body up towards the mountains.

Fish are animated by the same spirit. An infinite number now forsake the ocean for the coasts, and "run up" the rivers.

CHRIST IN HIS HUMILIATION AN EXAMPLE TO HIS PEOPLE:

A Sermon,

By THE REV. M. M. PRESTON, M.A.,

Vicar of Cheshunt.

PHIL. ii. 5-8.

"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

PRIDE first separated between man and God: "Ye shall be as gods" (Gen. iii. 5), was the temptation by which Satan effected the ruin of our first parents in paradise; and pride is the grand obstacle to the restoration of man to the favour and image of God.

This being the case, it was to be expected that the gospel—being the scheme devised by unerring wisdom for the recovery of mankind from the effects of transgression—should be particularly directed against this sin, and peculiarly fitted to produce and cherish the opposite grace of humility. Accordingly, we find no precepts so frequent in the mouth of our Lord Jesus Christ, and of his apostles, as those which inculcate humility; and, not only is it inculcated as indispensable to the Christian character, but it is enforced by motives, and recommended by examples, which cannot but approve themselves to the mind of every one who makes any just pretensions to the name of Christian.

Of this we have a remarkable instance in the passage before us. We are here called to the cultivation of humility, as that which will especially make us like-minded with him, whom, as Christians, we acknowledge not only to have suffered for us, but also to have left us an example that we should follow his steps. In Christ Jesus we have a pattern which must, if any thing can, put to shame the pride of those who behold it.

Let us, my Christian brethren, contemplate the representation here given of the voluntary humiliation of the Son of God; and may the contemplation of it produce in us, according to our measure, that mind which was in Christ Jesus.

In order to form any estimate of the disposition indicated by him in submitting to the

condition in which he appeared on earth, we must consider what was the state in which he existed before he came to sojourn amongst men. We here read that he was "in the form of God," and "thought it not robbery to be equal with God." To enter fully into the meaning of these words, we ought to understand what God is; but of this we can only form notions utterly inadequate. All that we can do is, to divest the idea of the Creator and Governor of the universe of every error and imperfection which we see and feel in ourselves and others, and to attach to it every excellence which we know or can conceive, without any limitation. But this idea, grand as it appears to us, must fall infinitely short of what God is; for, man, who is finite, cannot possibly measure, by any stretch of imagination, God, who is infinite: much easier would it be for an infant to comprehend the laws which regulate the motions of the heavenly bodies. When God himself, who gave us our faculties, and who, of course, knows the extent of their capabilities, would convey to us the best conception of himself which we are capable of receiving, he calls himself, "I am that I am" (Exod. iii. 14); that is, something pre-eminently glorious and excellent, which cannot be compared to any thing else, and which can be known by us only so far as he is pleased to reveal himself to us.

But Jesus Christ, before he appeared in the flesh, was "in the form of God, and thought it not robbery to be equal with God." How this could be, if he himself were not God, let those make out as they can, who affirm not only that he was the man Jesus Christ, which we also maintain on the authority of holy scripture, but that he was *only* man. We affirm, because the word of God asserts it, that in the beginning, before time was, he "was with God, and was God;" as the Nicene creed expresses it, "very God of very God," as he became afterwards very man of the substance of his mother. His coming in the flesh was foretold as that of the "mighty God," "Emmanuel," that is, God with us. He is described as "the brightness of his Father's glory, the express image of his person." "We beheld his glory," says St. John, "the glory as of the only-begotten of the Father, full of grace and truth" (John i. 14). "I and my Father," said he "are one. He that hath seen me hath seen the Father." And, after he had quitted the earth, to return to the glory which he had with the Father before the world was, he is spoken of in sacred scripture as "God manifest in the flesh," "God over all, blessed for ever."

This great and glorious Being, who was one with the Father, "made himself of no reputation." The word in the original is much stronger. It is, "he emptied himself." He laid aside the glory which he had with the Father before the world was, "and took upon him the form of a servant (as distinguished from that of the Son), and was made in the likeness of men; yea, not only in the likeness of men, but, as when he was in "the form of God he thought it not robbery to be equal with God," and was God, so, when he was made in the likeness of men, he became really man. He took upon him our nature, and was in all points like unto us, sin only excepted. Actually sinful he could not become, for then he would have ceased to be God, which could not be; neither in that case could he have been "made sin," as it is expressed in the scripture, "for us;" that is, have had our sin transferred to him as a sin-offering in our stead.

The apostle proceeds in the text to set forth the further degradation to which he submitted: "Being found in fashion as a man, he humbled himself;" that is, he humbled himself still lower, "and became obedient unto death, even the death of the cross," which at that time was the death inflicted on the vilest of criminals.

Now, my brethren, contemplate the Son of God thus descending from his throne in heaven, to veil in human form the glories of the God-head; not taking the highest, or even a high station amongst men; not ushered into the world in regal state, but born in a stable, and laid in a manger; not brought up with the princes of the earth, but subjected in childhood and youth to reputed parents of very humble station; and, when he grew up to manhood, not taking to himself the riches and power of the world, which were all his own, but subsisting, first, probably by the labour of his own hands, and then by the bounty of others, who had but little to spare; choosing, as his friends and followers, not the great and learned of the earth, but poor and illiterate men, and ministering occasionally to their necessities as one that served; on one occasion performing the menial office of washing their feet; making their wants and sorrows his own; compassionating and relieving their weaknesses, both of mind and body; bearing with and removing their prejudices and ignorance; chiding, yet helping their unbelief; forbearing to punish those who rejected and insulted him; checking his disciples, who would have avenged his wrongs; withdrawing from the admiring multitudes, who would have made him a king, choosing to wander, as he had before

done, without a place of his own where to lay his head; going about to seek and to save the lost, those whose souls no one else pitied or cared for; holy and harmless as he was, and engaged in a work of generous love to the human race, which filled all heaven with wonder; yet suffering himself to be regarded and treated by guilty wretches as if he had been the vilest of the vile, the enemy of mankind, and a confederate with Satan; standing in silence to hear the cries of men who accused him of blasphemy, and clamorously demanded his blood, while not a friend, not a disciple, dared to vindicate or to own him (yea, one of them betrayed, and another denied him); submitting to be sentenced to death by a cowardly and time-serving judge, who was constrained at the same time to confess that he found no fault in him at all; bearing his own cross to the place of execution, there nailed to it, and hanging upon it, between two thieves; derided even then, when malice might have been supposed to be satisfied: yea, as if it were not enough to be thus despised and rejected of men, enduring to appear to his persecutors to be forsaken by God in the hour of extremity, and to cry out in anguish, "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46); and, finally, to yield up the ghost upon the cross. Surely any humiliation, any endurance of unworthy treatment to which we can conceive any mere man to submit, is as nothing in comparison of this humiliation of the Lord Jesus Christ, to which the apostle calls our attention in the text. For the Son of God, himself God, the mighty God, one with the Father, thus to humble himself, casts into the shade everything else that can be called humility.

Now, to bring the matter home to ourselves. Nothing, as you well know, is of more frequent occurrence amongst men than contests for superiority and precedency. Almost every one wishes to be first in his own sphere, whatever that may be. Howsoever absurd the pretension may be in the eyes of others, there is scarcely a man to be found, not influenced by Christian principle, but would rank himself very high indeed amongst his fellows, if he had the choice of his own place; and, even of those who are real Christians, many think less humbly of themselves than they might justly do. The dispute of the disciples of our Lord amongst themselves "which of them should be the greatest," and the application of the mother of Zebedee's children in behalf of her sons, that they might sit, one on the right hand and the other on the left hand of Christ in his kingdom, are fair samples of the contests and desires

which prevail continually amongst men who are either not Christians at all, or who forget, if indeed they are Christians, what manner of spirit they are of. All would be first, or nearly first; but none would be last, or near the last.

Now, when we are tempted (for all are so tempted) thus to exalt ourselves, let us call to mind this admonition, "Let nothing be done through strife or vain glory; but, in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 3-5). Is it becoming for those, who profess to be the disciples of such a Master, to despise and trample upon others, and to push themselves forward, as if they were the only persons deserving of consideration? Does it become the disciples of the meek and lowly Jesus to disregard the interests, or even the feelings of other men, especially of their brethren in Christ? Is self-preference one of the marks by which Christians shall be known? O let not such a reproach be justly cast upon them! If we have really anything more of Christianity than the name, let us make it manifest to others and to ourselves, by tempers and conduct suitable to the name. Our profession is to follow the example of our Saviour Christ. That profession requires us to do much more than refrain from injury to others. It requires us, on some occasions, to forego the assertion of our just rights. We can never give up to others so much as Christ, the Lord of life and glory, gave up for us: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). They who feel their own obligations to him should imitate the patient self-denial with which he persevered in seeking the good of the most unworthy and unthankful; endeavouring, as he did, not to be overcome of evil, but to overcome evil with good. It is quite right, for the scripture has given the direction, that, in our efforts to do good, we should have especial regard to those whose conduct shows that they belong to Christ; but yet our kindness and consideration should not be confined to them. The exhortation is, "Let us do good unto *all* men, especially unto them who are of the household of faith" (Gal. vi. 10). And this is reasonable, and agreeable to the pattern that has been set before us; for Christ died for *all*. Though his death will ultimately benefit only those who thankfully embrace his salvation, yet he died for *all*: all are invited to accept the benefits of it. And so should the kindly affections and good

offices which his disciples exercise in imitation of his example be extended, as far as may be, to all. We should not be weary of well-doing, because we see not corresponding tempers and conduct excited in others towards us. We should "consider him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds." Surely we have often admired the grace and condescension and unconquerable benignity and love with which our Lord endured the most unkind and perverse behaviour of those with whom he consorted. But we should not be satisfied with expressing admiration of such conduct. The proper way of showing that we really admire him is to go, and, according to our measure, do likewise. O that all of us, who profess to follow Christ, could say, "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1) ! At any rate, my Christian brethren, let us aspire more after conformity to our Lord. What though many may not appreciate, as they should, our endeavours to follow Christ, and to benefit them? What though some should take advantage of our forbearance and gentleness to overreach and injure us? The case will not be new; nor shall we be the sufferers at last. It is not with a view to the praise and favour of men that Christians should aspire after the mind which was in Christ. If that be their object, so far they are not humble followers of the lowly Jesus, but servants of pride and ambition, though they may be taking a different course from that of the generality of proud and ambitious men. Christ sought not honour from men; neither must we: we must seek that honour which cometh from God; even as Christ, while he was on earth, sought not his own glory, but the glory of him that sent him. With a view to the same object—the glory of God—we too must be content to pass through evil report and good report, through honour and dishonour. We must bear and forbear, not seeking our own, but every one of us pleasing his neighbour for his good, to edification; even as "Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. xv. 3).

I am fully aware that, in inculcating forbearance and the patient endurance of injurious and insulting conduct, I am inculcating what is utterly at variance with the spirit and conduct of many who are called Christians, and who pique themselves on what they call knowledge of the world and of mankind. I know too that I am inculcating what is not natural to the heart of any man. But many things which are not na-

tural to the heart of man are essential to the Christian character; and meekness and forbearance and the forgiveness of injuries are of the number. Men may resolve never to put up with an injury, but to have their revenge; and they may hear such a resolution applauded by ungodly men. But, in avowing this resolution, and especially in executing it, they are declaring as explicitly as words can declare, that they are not Christians; for, "if any man have not the spirit of Christ, he is none of his" (Rom. viii. 9). The mind of Christ, my brethren, is not after the mind of the world: it is opposed to it; yea, it is far above it: the world cannot estimate it aright. It must be sought and cultivated by a careful study of the example of our Saviour Christ, and with earnest prayer that the Spirit of God, who alone can, may produce in us conformity to the mind which was in him.

His sufferings were endured for other purposes of the highest moment, namely, to make reconciliation for our iniquities, to make our peace with God. He suffered, the just for the unjust. But that view of his sufferings which the present subject calls us particularly to notice and to dwell upon is, that they were endured as an example of suffering affliction and of patience. This is the view of our Lord's sufferings to which our attention is called in the collect for the day (collect for the Sunday next before Easter), which thus teaches us the personal improvement which we should endeavour to make of the public services appointed by our church for the ensuing week.

During this week, as you know, we are invited by our church, in an especial manner, to contemplate the concluding scenes of the humiliation and sufferings of the Son of God. In the portions of holy scripture appointed to be read on the successive days of the week, there is a reiteration of the tale of sorrow, as it has been told by every one of the historians of our Lord's life, every fragment that can be collected from any one of them being deemed too precious to be lost. The four narratives put together form a whole to which no parallel can be found in the history of the human race, and which would abundantly repay the most attentive and devout contemplation that could be bestowed upon it.

Let us, so far as we can, in obedience to the appointment of our church, follow the patient sufferer from his agony in the garden, where he girded himself by special prayer for the conflict that awaited him, to the hall of the high priest Caiaphas, and the tribunal of his heathen judge; hear the mockery and

insults of the great ones of Jerusalem, and of the infuriated multitude who followed in their train; behold him led as a lamb to the slaughter, scourged, and nailed to the cross by those whom he could have struck dead with a word, praying for his wretched murderers, forgetting his own excruciating pains, to comfort his few faithful followers, and to commend his bereaved mother to his best-beloved disciple; hear his dying groans, and see him hanging upon the cross between two thieves, and consider that this was the Son of God, the King of Israel, the Lord of life and glory, who was in the beginning with God, and was God.

Let us meditate deeply on these things, remembering that Jesus Christ left us an example that we should follow his steps. Think of those words of our Lord: "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. x. 38): "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi. 24); and may the Lord give us the corresponding spirit of one who said: "Lord, I will follow thee whithersoever thou goest" (Luke ix. 57).

If we be thus conformed to the mind, and, so far as we are called, to the sufferings of Christ—if we thus deny ourselves, and take up our cross daily and follow him, then, in due time, having been partakers of his sufferings, we shall also be partakers of his glorious resurrection and ascension. Till then we may be content to be servants to all, after his example who, though he was Lord of all, came not to be ministered unto, but to minister, and to give his life a ransom for many.

May he who alone is sufficient for these things, "the God of patience and consolation, grant to us to be like-minded one towards another according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

CONTENTMENT.

So long as we inhabit a world of sin, act as we may, we shall never be altogether without our troubles. But we frequently make these troubles ten times more numerous than they would otherwise be, by our own wilfulness and perversity. One great way in which we do this, is by allowing our minds continually to dwell in unbrage upon what we have not, instead of training them to think with thankfulness upon what we have.

From the hour when our first parents became discontented with paradise, just because there was a single tree in the midst of the garden which they might not touch, man has many a time and

oft, through the intensity of his desire for a mere trifle, flung his happiness deliberately away. Who would have thought that a mighty king of a mighty nation could lay him down upon his bed, and turn away his face, and eat no food, because he had been thwarted in his endeavour to become possessed of a garden of herbs? Yet Ahab was but a type of half the world.

There are multitudes in our own day, who, unless they can be happy by the occurrence of some particular event upon which they have set their minds, refuse to be happy at all. Now it seems to close observers that Providence generally deals with such of us in one of two ways: he either withholds from us what we wish for, altogether; or else he lets us have it, and makes us feel how mistaken we were in our estimate of it. Sometimes he withholds it from us. Let us take an illustration. It is no unfrequent thing for us to lavish our affections on some one individual, allowing that one to occupy our morning thoughts, and preside over our evening meditations. And we do this, perhaps, to such an extent, that the regard of the rest of the world appears to us of no consequence. Our idol's smile is joy, and our idol's indifference sorrow; and for other sorrow and for other joy we care not at all. Now it not unseldom happens that this individual is the one who, of all others, seems to take the least fancy to us. Many people seek our company, and enjoy our society: much kindness is shown us in quarters where we least expected it. But that one is obdurate: there all our attention is fruitless, and all our conversation ineffectual. And what do we do in consequence? Why, in nine cases out of ten, we make up our minds to be thoroughly miserable. In vain God's sun is bright above our heads, and God's world fair and beautiful around us. In vain do friends of his choosing show us kindness, and mercies of his sending enclose us round. We cannot be happy in our own way, so we are quite determined not to be happy in his; and thus we become, in fact, the executors of our own punishment; for whereas, if we did but see the matter in its true light, we should trace in it the hand of a just and good Providence, drawing us nearer to himself, and gently rebuking us for allowing so many of his mercies to go untasted in our excessive attachment to one—instead of that, we discover in it cause for fretting and repining, and wasting valuable hours in gloom; and, in the depth of our despair, we call life a burden, and happiness a dream, forgetful that the happiness of life is far less dependent upon the conduct of others than upon our own.

Again: Providence sometimes lets us have what we long for, and punishes us in the having it. For example: scarcely any thing is more common than for a man to set his whole heart upon being rich. Fancying money to be nothing less than happiness done into coin, such a one strives, in all sorts of ways, to attain it. No labour is too arduous, no undertaking too enterprising, no advantage too insignificant. Now it is remarkable how frequently a man like this is allowed to be successful in nearly every thing he engages in. He gets wealthy, no one knows exactly how. It seems but the other day he was comparatively a poor person; and now we meet him in his splendid chariot, or visit him in his

stately mansion. His boys and girls ride about upon ponies, and his wife rejoices in a boudoir. His drawing-room table is covered with visiting-cards, and his pew at church is larger and more conspicuous than that of any one else. But, notwithstanding all these things, somehow he is still restless, still complaining, still hoping he may be happy some day, but very far from being happy at present. For he has what he wished for, and yet he has it not. When he saw it in the distance, it looked sunny and glorious as an evening cloud; but, now he has come up to it, he finds it nothing but gloom and mist. There is still a something between him and enjoyment—a something he cannot perhaps define—a something his friends cannot, it may be, define for him—but there it is, and there it seems likely to remain. He would not be happy in that station of life in which Providence had placed him, and in the one which he has chosen for himself he cannot.

If the lilies of the field preach to us in vain, and our hearts refuse to learn a lesson from the fowls of the air, one would think, nevertheless, that such considerations as these, did people only take the trouble to make them, could scarcely fail to have their effect. And yet, as Christians, we ought to require no other restraint upon our inclinations, and no other check to our restlessness, than the thought how much better off we are, whatever our lot may be, than that Saviour to whom we owe our all. The disciple is not greater than his master, nor the servant than his lord: and, if the Maker of the universe was once content to lead a life of sorrow, and so undergo a death of pain, what are we, that we should so often complain, just because every thing in this world does not go quite as we would have it? O, ye murmurers, take your troubles one by one, and compare them with his. In bodily suffering, in mental anguish, in bitter enemies, in faithless friends, in wearisome days, in sleepless nights, in every thing that can bring a tear into the eye and a paleness into the cheek and a pang into the heart, your Master has gone before you, and borne a burden more heavy when it pressed him least than yours when it tries you most. Are ye not ashamed to cry out because one friend forsakes you, when all forsook him, and fled? Does not your blood rush in condemnation to your forehead, as ye murmur at some trivial affliction, knowing, as you do, who it was who bore, without murmuring, the pressure of the crown of thorns, and the torture of the cruel scourge? Be still, ye restless ones, be still! Ye have a home; and he had none. Ye have a daily supply of food; but he for forty days fasted in the wilderness. Ye, being by nature sinful, are angry because the world treats you not as faultless; but he, by nature pure, was unprovoked when the world crucified him as a transgressor. Last of all, ye are called upon to put up with certain griefs and sorrows of your own, and are loud in your complaints; but he, of his own free will, bore the griefs and sorrows of all mankind, and was silent.

Once more: we have a very potent spell against a rising spirit of discontent, in the thought of our privileges and our promises. I say our privileges; for, be our earthly lot what it may, no one can take away from us our birth-right as members of the Christian church. If we

lose that, it must be by our own act and deed; and, whatever the world may say or think, we have in it a far more glorious possession than could possibly be bestowed upon us by the influx of wealth, or the acquisition of honour, or the attachment of friends. For, to be a part of the spiritual body of Christ; to be allowed to kneel before the throne of the Eternal, and call him "our Father;" to be permitted, if only we approach in faith, to be very partakers of his flesh and blood; surely, in comparison with such advantages as these, a king's throne were to be despised, and the praise of those we love best set down as dross. And, again, we have exceedingly great and precious promises: how great and how precious they are, none of us can as yet tell; but we shall know soon. And if it should be our lot, as God grant it may, to attain to a joyful resurrection, O how shall we look back with astonishment at the time we sojourned on earth, to think we made so much of what was so little, and thought so little of what was in reality so much! How shall we say to ourselves, "I was a member of Christ, I was a child of God, I was an inheritor of heaven; and yet, so great was my depravity of heart, and so mighty the delusion of a corrupt nature, that I used at times to make myself unhappy, because I was not a member of the world's brightest assemblies, a child of the world's best affections, or an inheritor of the world's choicest riches"?

There is one thing, and only one, which it would be well for all of us never to be satisfied till we obtain: I mean, the love of Christ in our hearts. If any man lacks that, I entreat him, by all means, not to give sleep to his eyes, nor slumber to his eyelids, till he is possessed of it: while, if any man has it, I would advise him to add to it day by day, and never to think he has enough. And, in saying thus much, I know I am urging him, at the same time, to study earnestly any gift whatever, and grasp heartily any advantage whatever, by which that love can be extended or made productive. But for the rest: that was a noble lesson which St. Paul had learned, when, in the midst of troubles and trials and perplexities, he could take his pen in his hand, and write, "I have learned, in whatsoever state I am, therewith to be content." X.

THOUGHTS ON FAITH.

BY THE REV. ROBERT CAREY,

Rector of Donoughmore, Tipperary.

WE gather from very many passages of God's word, that faith is essentially an active principle, and that we may pronounce confidently that, where no fruits are visible, where no ascendancy over the affections and habits of the soul has been achieved, there faith has no existence.

That faith does not consist in mere assent, or passive acquiescence in any or even all the doctrines of revelation, is apparent from this single consideration—that it is notorious there are many, who have not one serious thought of God and heaven, who are yet amongst the most forward to give assent to summaries of Christian belief the most complex. Thus that foremost doctrine of

revelation, the doctrine of an atonement and a Mediator, is familiar to all professing Christians; but is it frequently anything more than the familiarity of a name? How very few amongst these professors have their affections engaged, or their lives influenced, by that great truth!

As faith is essentially an active principle, its evidences must consequently be looked for in the life and deportment of its professors. But here very considerable difficulties present themselves, whether we investigate the character of others or our own. In the former case we have carefully to bear in mind, that the service which men yield to God's law, in compliance with the conventional usages of the world, is not to be confounded with the service of the heart. The former has no reference to God: it does not spring from faith, and therefore supplies no evidence of its existence. It is even compatible with total estrangement from God. The obedience of the heart is what God requires; and, as he alone is cognizant of its secret workings, he alone can pronounce with certainty on the principles of conduct or the motives of action.

In estimating our own character, and the evidences it affords of the faith of the gospel, the same difficulty does not, to an equal extent, present itself. For, though "the heart is deceitful above all things," it is scarcely to be conceived that a man should be so entirely a stranger to the workings of his own mind, so utterly ignorant of the influence which governs his life and actions, as to be unable to pronounce whether God or the world is in all his thoughts. Here, however, there will be occasion for the most jealous watchfulness; while, in estimating the character of others, we should be no less careful that we exercise a spirit of Christian charity and forbearance.

Faith may be regarded as a faculty which apprehends its objects in their true proportions; and this view (as I take it) does not conflict with the representations of God's word. By that word we learn that faith is the gift of God—that it is a supernatural endowment. We have naturally no faculty which apprehends objects, whether material or mental, in their true proportions. The eye of the mind, like that of the body, estimates magnitudes by distance. As, in the latter case, experience and judgment correct wrong impressions, so, in the great concerns of futurity, faith corrects the false vision of the natural man: it rightly estimates time and eternity—the enduring glories of heaven and the perishable interests of this world. If this be a correct representation of faith, the devotion of the believer, his heroism in the cause of God and heaven, will appear but the legitimate result of that victorious principle.

The great and prominent object of God's manifesting himself in the flesh was, to make atonement for transgression, which is eminently the most important truth that revelation has communicated to man; and second to that alone is the clear and comprehensive insight into the gracious character of God which his wonderful condescension displays.

To apprehensions less clouded by sin and pollution, the contemplation of God's glorious works might be abundantly sufficient for attracting the affections to him; but the history of the world, before the introduction of the religion of Jesus,

affords melancholy evidence of the inefficacy of mere abstract reasoning or natural intelligence to convert the heart that is estranged from God: it shows us that nothing short of the personal intervention of Deity could rescue from destruction and death.

One criterion whereby to estimate our fidelity to God, to discover whether we view things in their true light, would be the instituting of a comparison between the sacrifices we feel ourselves prepared to make in his cause, and those which the subject of an earthly sovereign is so forward to make in the cause of his king and country: though unsustained, perhaps, by a single hope beyond this world, yet will he not refuse to meet (at the call of loyalty to his prince) inevitable death—severance at a moment of all those ties which attach him to existence. Such devotedness strongly marks by its contrast our apathy in the cause of the King of kings. I do not know that any other aspect of human nature so strongly marks the deep degradation into which man has lapsed.

A blessed result of the principle of faith is the assured view of that rest which it ensures the people of God. What visions of peaceful abiding with God, with the spirits of the just, and the whole family of heaven, does it awaken in the believer's breast! How gladdening to the heart of man the anticipation of that promised re-union with all who have peacefully walked together in Christian fellowship till death parted them, when all that is now mysterious shall be cleared up, when all shall know even as they are known! What but such blessed anticipations can sustain the sinking spirit under those visitations, which sooner or later in this changing scene await every descendant of Adam? Eternal severance from the objects of our dearest affections is a prospect too mournful even to contemplate. But, as in our earthly associations the hope of future re-union reconciles to temporary separation, why should not the promise of eternal re-union reconcile to the bereavements even of death?

Faith is a grace most necessary, then, as pointing to never-ending re-union with those we love, and with all the children of our Father's house. Let me not be misunderstood, however, to represent the glories of heaven as purchasable by any feeble efforts of man: this were to betray the very cause of Christianity. For, if there be a fundamental principle of the gospel, it is this—that salvation is of grace; the atonement by the Saviour our sole and only title to immortality, to peace and union with God here, and endless glory hereafter. To have an experimental conviction that the soul is at peace with God, is taken into blessed covenant with him, makes it superior to the casualties of time and mortality. A steadfast, enduring sense of these eternal realities, is the blessed fruit of that new birth, which, beginning on earth, has its consummation only in the presence of God.

Such is the great principle of union with God, by which he carries out his gracious purposes in raising fallen man from degradation and misery, such the principle which apprehends God and anticipates immortality. From faith, inducing love to God, results that willing obedience which his children render him. This points to the difference between the services and performances of God's children and of the children of this world: the

outward actings may be the same—the principle from which they spring is that which constitutes the difference. From prudential motives the worldly-minded may yield compliance with the recognized standard of right; but the believer has a conscience towards God as well as towards man: in the fulfilment of those duties which result from his relations in society, he is influenced by higher motives than the censure or applause of man. He is not, indeed, indifferent to their good opinion, but, as influencing his conduct, such considerations can scarcely be said to come within his calculation. Faith, then, is essentially an active principle: it takes in those evidences of God's love which the scriptures so abundantly supply: it apprehends him devising that deed of surpassing tenderness which restored an alienated world to his favour. To feel that we are the objects of God's tender regard cannot consist with apathy or indifference; whenever, therefore, we see God forgotten, there we have conclusive evidence of unbelief. Let us, then, test our hearts by this principle: if we can contemplate the records of God's love without feeling our hearts burn within us, it is but too evident our Christianity is but a name—its gracious truths have not yet touched our hearts.

SOUTHWELL COLLEGIATE CHURCH.

WE have been favoured by correspondents with some observations on the account, given in the January part, of Southwell Collegiate Church. We take the opportunity of saying that any information with which our friends may be able to oblige us, respecting the ecclesiastical buildings we may describe, will be very acceptable to us. Church architecture has, as a science, advanced so much of late years, that the opinions expressed in works of half or even a quarter of a century ago are not now to be quoted as authorities.

We will here add a few particulars, which we are enabled, from the communications we have referred to, to subjoin to our former notice. There is every reason, it appears, to believe that the date assigned for Southwell in the latter part of that article is more accurate than that conjectured by Rastall, and that no part of the structure is, as Essex rightly concluded, anterior to the Norman conquest. The present roofs of the nave and larger transepts are not original; the original roofs having been of a much higher pitch. The nave, with its aisles therefore, the centre and western towers, may be considered of the same date, and are the most ancient portions of the church. But other alterations, besides that just mentioned, have been made; for only the circular-headed windows in the nave-aisles are original, the others being inserted at a later period. The great western window is also an insertion, in the perpendicular style. The choir, with its aisles, and small eastern transept, are of early English, and the chapter-house of the early decorated style; the organ-screen, &c., later, in the same style.

The Cabinet.

ALTARS.—These sacrifices were, a figure and shadow of that only pure sacrifice which Christ should offer on the cross for us all; for, as those innocent beasts were killed for other men's faults, so Christ without sin should die for the sins of the world. For this cause the cross, whereon Christ our Lord died, is called an altar also; because the sacrifice for the sins of the whole world was thereon offered, as those were on an altar. Wheresoever, therefore, the New Testament or old writers use this word "altar," they allude to that sacrifice of Christ figured by Moses, and use the word still that Moses used to signify the same sacrifice withal; and rather it is a figurative than a proper kind of speech in all such places. And, because altars were ever used for sacrifices, to signify that sacrifice which was to come, seeing our Saviour Christ is come already, has fulfilled and finished all sacrifices, we think it best to take away all occasions of that popish sacrificing mass (for maintaining whereof they have cruelly sacrificed many innocent souls) to minister on tables, according to these examples.—*Bp. Pilkington.*

THE CAUSE OF SICKNESS.—The fall of Adam also caused all manner of griefs, pangs, sickness, disease; which then began to torment man, when God had said: "In sorrow shalt thou eat thereof all the days of thy life." By this word "sorrow," all such things be meant and signified. If you ask me why God suffered the earth to bring forth thorns and unfruitful trees, my answer is, Not to pain the earth with them, which feeleth no pain, but to admonish us of our sin, to put us in remembrance of our fault, to be a warning unto us, as often as we see them, to take heed that we sin no more. For, if he punish the earth for our sins, how much more will he punish us! Wherefore this memory shall continue, until the sting of death, which is sin, be taken away, and until that be brought to pass that is written: "Death is consumed into victory. Death, where is thy sting? Hell, where is thy victory?" By unfruitful trees, he warneth us that we be not unfruitful. For, as husbandmen forsake their trees, not dunging, not watering them when they be barren, but do burn them, even so God ceaseth to pour his blessings upon the unfruitful; for he is a husbandman. Hearken what his only Son saith, whom we are commanded to hear: "I am the true vine; and my Father is the husbandman. He that abideth not in me is cast forth as a branch, and is withered; and men gather it, and cast it into the fire; and it burneth." This fruit we may gather, and learn of the unfruitful tree: by sickness, partly, he scourgeth us for our sin; partly, he trieth us, and learneth us his will: as it is written, "The oven proveth the potter's vessel; so doth temptation of trouble try righteous men."—*Hutchinson (Image of God, or Layman's Book).*

SIN.—Sin may be contemplated in two different points of view: 1, as involving us in guilt, and thus exposing us to condemnation; 2, as exercising tyranny over us, and making us its slaves. In con-

formity with these two views of sin, there are two distinct petitions in the Lord's prayer : 1, forgive us our debts as we forgive our debtors ; 2, lead us not into temptation. The former petition also refers to sins that have been already committed ; the latter to such divine protection as will keep us from sinning for the future. The latter petition, likewise, is connected with the former, to show that we should not abuse the doctrine of forgiveness by sinning licentiously, since God pardons freely ; and that we should not, on receiving forgiveness, sink down into a state of carelessness and false security. The apostle Paul has proposed this question in Rom. vi. ; 1 " Shall we continue in sin that grace may abound ? " and if he had not answered it himself, we might have done so in the remarkable language of the psalmist, in Ps. cxxx. 4 : " There is forgiveness with thee, that thou mayest be feared." As soon as we have been freed from old debts, we should do what we can to prevent our incurring new ones. The order of the two former and of this petition is remarkable : we are physically destitute, and therefore we pray, " Give us this day our daily bread : " we are morally sinful, and therefore we pray, " Forgive us our debts, as we forgive our debtors : " we are spiritually weak, and therefore we pray, " Lead us not into temptation."—*Rev. D. Bagot.*

Poetry.

PSALM CXXXIX.

(First part.)

LORD, thou didst mark mine eyelids close,
And soothe them when they shunned repose :
Thou know'st the secrets of my breast,
Ere they escape in words exprest :
Thy watchful eyes around are spread,
To guard the paths my footsteps tread.

Where then shall I direct my flight,
Or from thy presence or thy sight ?
If my free soul could upwards tend,
Or to the lowest depths descend,
In either region thou dost dwell,
Enthroned in clouds, or visible.

If on the wings of morn I ride,
Or in the utmost sea abide,
Thy arms around me shall be cast,
And thy right hand shall hold me fast :
When sunbeams cease to cheer the way,
Then shall my night be turned to day.

The darkness is not dark to thee :
The night is clear as day can be :
The lightest day, the darkest night,
Shed equal lustre in thy sight ;
For by thy power my reins were given,
Ere I beheld the light of heaven.

REV. F. SKURRAY.

SACRED SONNETS.

No. IV.

(For the Church of England Magazine.)

" Seek ye the Lord while he may be found."—ISA. lv. 6.

WHILE all around with fairest hope seems glowing,
While life's best treasures are around us spread,
While sunshine lights the heart with bliss o'erflowing,
And daily blessings o'er our paths are shed,
May we seek him who as our ransom bled ;
And, when the tempest's mighty wings shall rush,
And each fair dawning hope for ever crush,
And earthly friends with fortune's smiles are fled,
He will uphold us, and his love shall still
Support the fainting spirit care-oppressed,
Healing the anguish of th' afflicted breast,
And sanctifying every dreaded ill.
O seek him early, that his word may be
Our solace mid this world of misery.

M. C. L.

Llangynnyd Vicarage.

Miscellaneous.

THE CAVES OF PALESTINE*. — The cave of Adullam, in which David remained with 400 men, besides his family, and that of Engedi, " in the sides " or farther part of which 600 men stood without being observed by Saul, when also in the cave, must have been large, but by no means remarkably large ; as the ancient writers, as well as modern travellers, give us accounts of caves fully extensive enough for this purpose, and some that must have contained a much greater number of men. Some of these consist, not of one apartment, but of two or more ; that is, the exterior entrance leads to a sort of ante-chamber, within which there is another or several others, which, collectively or separately, are much larger than the first. Perhaps the cave of Engedi was such as this ; and the description, that David and his men " remained in the sides of the cave," appears to sanction this conclusion. Some of the caves are, however, single, and, being very large, with a narrow entrance, are so dark in the remoter parts, that persons near the entrance cannot by any possibility perceive others who remain in the interior, while their own operations can of course be most distinctly observed by the latter. This, perhaps, was the relative position of David's party and the king.

* From the " Pictorial Bible." London : Knight and Co. This useful work is rapidly advancing. The fifth part has been published.—ED.

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CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 636.—MARCH 31, 1847.



(The Bullfinch.)

SKETCHES FROM NATURAL HISTORY.

No. LIII.

THE BULL-FINCH.

THE bull-finch (*loxia pyrrhula*) is, according to the Linnæan classification, a species of the genus *loxia*, of the order *passeres*. The distinguishing characteristics of this genus are that the tongue is plain, equal, and whole; the beak large, thick and short, crooked, and convex both ways.

The bull-finch is a bird sufficiently familiar to every observer. Its wild note is not musical; but, when tamed, it becomes remarkably docile; and may be taught any tune after a pipe, or to whistle any notes in a just manner; and it seldom forgets what it has learned. It may also be taught to speak.

This bird is no favourite with the author of the "Journal of a Naturalist." Describing its habits, he says that it "has no claims to our regard. It

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is gifted with no voice to charm us: it communicates no harmony to the grove: all we hear from it is a low and plaintive call to its fellows in the hedge. It has no familiarity or associations with us, but lives in retirement in some lonely thicket ten months in the year. At length, as spring approaches, it will visit our gardens, an insidious plunderer. Its delight is in the embryo blossoms wrapped up at this season in the bud of a tree; and it is very dainty and curious in its choice of this food, seldom feeding upon two kinds at the same time. It generally commences with the germs of our larger and most early gooseberry; and the bright red breasts of four or five cock-birds, quietly feeding on the leafless bush, are a very pretty sight; but the consequences are ruinous to the crop. When the cherry-buds begin to come forward, they quit the gooseberry, and make tremendous havoc with these. I have an early wall-cherry, a may-duke by reputation, that has for years been a great favourite with the bull-finch family; and its celebrity seems to be communicated to each successive generation. It buds profusely,

but is annually so stripped of its promise by these feathered rogues, that its kind might almost be doubted. The Orleans and green-gage plums next form a treat, and draw their attention from what remains of the cherry. Having banquetted here awhile, they leave our gardens entirely, resorting to the fields and hedges, where the sloe-bush in April furnishes them with food. May brings other dainties; and the labours and business of incubation withdraw them from our observation."

Destructive as this bird may seem, it is probably the means of destroying many insects which might prove yet more injurious. The author, however, just cited, doubts this notion, and attributes it, if correct, to mere chance, not to any instinctive faculty in the bull-finch itself which leads it to an embryo insect colony. "It may confer this benefit," he says, "accidentally, but not with intention."

Its instinct is, however, remarkably developed in the unerring certainty with which it selects for its repast such buds only as contain the future blossom, refusing those which produce merely leaves. Did it destroy the leaves, the tree would perish; but these are spared, and the tree survives the attacks of these spoilers. Another proof, of which natural history furnishes so many, is here afforded of the wise ordering of that divine hand, which has made and adapted all things for their seasons.

In winter the bull-finch feeds upon hips, the fruit of the dog-rose. When these are exhausted in a long and inclement winter, the mortality among this tribe of birds is probably great, as few are afterwards observed in the succeeding spring.

VARIETIES OF MANKIND*.

In proportion as any animal ranges over a greater extent and diversity of climates, its natural tendency to adapt itself to those climates becomes the greater; and this is accompanied by differences of appearance, which, without breaking down the species, occasion many varieties of it. The whole human race, in all its varieties, how much soever these may differ in personal appearance, in habits and customs, or in mental development, forms only one species, which no natural circumstances or art of man can part into two. This oneness of the race in all its varieties is established by the physiological proof of a fertile progeny arising from every cross; and against this proof it would be in vain to argue.

Much as the animals of wide range differ from each other in the appearances of their varieties, the human race differs still more; although it does not appear that the habitable globe contains either the ultimate heat or the ultimate cold which the human body can endure without injury. In a perfectly dry atmosphere, at a temperature greatly above the boiling, or greatly below the freezing, of water, man can live, or breathe, without the slightest inconvenience. This may be taken as conclusive evidence of a degree of flexibility to climate far above what is possessed by any other animal; and thus man is fitted for the universal inhabiting and governing of the whole earth.

He is thus considered simply in his body, or as an animal; and he is the only living creature upon the earth that is so.

But, were the flexibility of man to climate, and his faculty of enduring it, limited to these circumstances, superior though they be, he would be an animal of a higher order than any of the other mammalia, but still he would be nothing but an animal, incapable of self-improvement in this world, and wholly mingling with its dust when the period of his animal life was at an end. We admire many of the habits, the resources, and the performances of animals; and we sometimes attribute them to reasoning and understanding, and at other times speak of them as above all reason. In the first of these opinions we are wholly wrong, and we are partly so in the second. The actions of an animal are not superior to reason in consequence of the animal having more wisdom and knowledge than man, and being guided by the exercise of these. They are superior to reason because they form part of the animal as God created it; but they are effects, and of themselves can cause nothing or originate nothing. We admire the mathematical symmetry with which the bee builds her cells, the principles of engineering displayed in a spider's web, and hundreds of other things which are done by animals; but we find in no animal a disposition to improve upon what has been previously done by itself or others of its species; and the products of their labours are now precisely the same as they were thousands of years ago, and will continue the same while the species exist.

Not so with man, at least in many of his varieties; and, if the proper stimuli were known and applied, it would be the case with all the varieties. Man improves upon what has been done, and thus turns his experience to valuable account; whereas "the memory of the beast perishes," and thus they never acquire any experience. This is the grand physiological proof of the immortality of the spirit which is in man; and, though he might not have arrived at a clear perception of it without divine revelation, this brings all living nature to stand as testimony to the truth of holy writ.

Thus we get hold of two principles which are far more valuable in the study of the varieties of mankind than vague traditions and mutilated remains of records: first, the whole human race is one species, and, as such, derivable from a single pair; and, secondly, man is endowed with an immortal spirit, with wisdom, with understanding, and with the capacity of profiting by his own experience and by that of others. Written, and especially printed language, gives extraordinary powers to man in the last of these respects; for, by means of it, he can profit by the experience of all nations and all past ages, as far as the record goes.

* From "Gilbert's Modern Atlas." London: Gilbert. This, when completed, will form an useful Atlas. We observe, however, an occasional inaccuracy.—ED.

THE WORLDLING.

NO. II.

"Few note the pleasures which from view retire,
Or prize the joys which every moment sees:
We mark the river's rage, the comet's fire,
Forget the shower, the sunshine, and the breeze."

ROGERS.

SUCH as sir George Thornborough appeared to me the first time I saw him, such further intercourse and more intimate acquaintance with him proved him to be. He was a worldling, not because he loved the world (that passion had died away within his breast), but because he had nothing beyond the world; no "sure and certain hope" of happiness for his soul when it should have quitted its earthly tabernacle. His utmost desire was to be able to say, "Soul, take thine ease; eat, drink, and be merry;" and, finding this impossible, he was miserable. He might eat and drink with the thoughtless and the gay, applauding their jokes, and joining in their laughter; but his soul could not dwell at ease, his heart could not be joyful. Youth, with its thoughtless levity, its enjoyments of mere existence, had passed away, and there was nothing to take its place. The round of amusements, called "pleasure," had become too common to afford the excitement which his satiated mind longed for; and, discontented with himself and every thing around him, he hated living, and yet feared to die. Sometimes, when I met him, he would exclaim against the insipidity of country visiting, and complain at having to drive so many miles two or three times a week, to go through the solemnities of a dinner-party, listening to the conversation of fox-hunting squires and their wives, who could talk of nothing but their daughters' accomplishments and their servants' faults. At other times he would say he never saw any body, that people were too much taken up with their own affairs to call on him, and that his solitary evenings seemed interminably long. He was a perfect master of his pencil; and the walls of Madeleine's little study were covered with beautifully executed drawings, done by him in bygone years. But now his mind was too ill at ease for so sedentary an employment; and he declared there was nothing worth sketching in the neighbourhood; though artists often travelled miles, to take views of the beautiful scenery on his own grounds. As a magistrate he was, for a while, active; but, by the time he had bought all the books ever written on the points of law, necessary to be understood by justices of the peace, he was tired of the employment, and was but rarely seen upon the bench. He attended church regularly; but he had almost better have staid away, for his heart was not there, and he did but mock God by repeating words with his lips which found no echo in his breast. He came, because it was usual to do so, and people would have made remarks had he absented himself systematically; and he still retained an acute sensibility as to what the world said respecting him. And such will be the case with all who have once put themselves under its dominion: it is a hard master, and will not fail to act the tyrant long after it has lost all power of bewitching. But to return. Another

motive which induced sir George Thornborough to go to church constantly was, that Madeleine took great delight in doing so: and it was a pleasure to him to accompany her. On fine Sundays, the walk through his own beautiful woods was delightful; and, when the weather was unfavourable, he was fearful that his child would take cold. I have myself heard him say, as he stepped into the carriage on a rainy day, "Well, Madeleine, if you are determined to go, I must also, to see that Miss Barton takes care of you."

And here, reader, let us pause. Let us consider how awful must be the state of that man who attends God's house from any such motives as those which actuated sir George Thornborough. He went to church, not because God had commanded him to do so, and had made obedience to his laws the test of our love ("Whoso loveth me keepeth my commandments"), but because it was usual to go; and his conduct would have been remarked on had he omitted to do so. Ah! how easily would that man be led to "follow the multitude to do evil," who could for one moment give the world a thought, or its approval or censure the slightest consideration, in a matter of such infinite importance as meeting God in his "chosen home on earth," the house consecrated to his service, and sanctified by his presence! Again, sir George attended church, because his child wished to do so; and he liked to accompany her. Surely this was worshipping the creature, not the Creator: it was setting up an idol, and daring to worship it even in the "holiest of holies;" it was breaking God's first and great commandment, in the very "gate of heaven;" in his immediate presence, who is exceedingly jealous of his glory, and who will in no wise "clear the guilty." O, how closely woven is the tissue of our sins! How truly has it been said that "they grow close and in clusters!" that "Satan is a serpent; and, if the head be once in, the body will not be long behind!"

Reader, we have been condemning sir George Thornborough; and, in so doing, may we not have been heaping "hot coals of fire" on our own heads? We have said that those who enter God's house, actuated by worldly motives, desecrate his holy sanctuary, and draw down his curse upon their heads. In so saying, do none of us invoke, as it were, that curse upon ourselves? Let us look to this matter, remembering that religion must be personal; that condemning our neighbours will not make us faultless, but, on the contrary, will only increase our condemnation, and prove that, as we know what is right, to us will be due the many stripes of that servant, who, knowing his Lord's will, did it not. Let us, each time we tread the "church-going" path, "from worldly feelings fly," and hold communion with our God. And, when we reach the sacred porch, let us strive to forget ourselves and our neighbours, our earthly sorrows and our worldly joys; and, like Moses, let us take, as it were, the shoes from off our feet, remembering that the "place whereon we stand is holy ground." To return, however, to our tale.

I was one day on my way to visit a sick man, living at Elford Woodside, a distant part of the parish, which lay just outside sir G. Thornborough's property, and which was so called, I imagine, from the cottages of which the hamlet is

be grateful; but, in return for gifts which cost no sacrifice, no self-denial on your part, you must expect but little return. He that soweth sparingly must not expect an abundant harvest."

"Ah, well," said sir George, with something between a yawn and a sigh, "you are very hard upon me. I think, however, I will consider what can be done some day."

"I trust, for your own sake, sir," I replied, "that that some day may come: but I have generally found that what is put off for some more 'convenient season' is never done at all. It is an awful consideration that 'every hour comes to us charged with duty, and the moment it is past, returns to heaven, to register itself how spent;' knowing too, as we do, that we can no more tell how many we may be allowed to number, ere we are called hence, than we can say how many more years this world is to exist. We know not whether it may be next year, next month, the morrow, or this very night that God may say, 'Thou fool, thy soul is required of thee!'"

"Really, Mr. Relton," said sir George, "you would make me go melancholy mad, if I were to listen to you very often; you have such strange, such unaccountable ideas."

"Sir George," I replied, "we pursue totally different plans. You drive away all serious thoughts: I encourage and dwell upon them: which answers best? Which, if you were an unprejudiced observer, should you say was the happier, you or I?"

He smiled—it was a bitter smile; and, evading my question, he said, "Ah, you're a young man, you've the world before you: I was happy at your age; but now I'm tired of every thing—every thing!" he repeated sadly, and with emphasis.

"Because, my dear sir, allow me once more to repeat, you have never tried the one thing which can alone make you happy. You have tried every thing connected with earth, but nothing which can lift your soul above the disappointments and troubles of this life, which can raise it from earth to heaven. He, who 'lays out his time upon God, and his money upon the poor,' will never find the former hang heavily on his hands, but will soon learn, by experience, that even the 'mammon of unrighteousness' can bestow a blessing on the possessor. Religion, and religion alone, can make life a blessing, death happy, and the life after death eternally glorious."

Sir George did not reply; but, as we had reached the park-gate leading to Elford Woodside, he shook me warmly by the hand, and we parted.

CHRIST THE CONSTANT THEME OF CHRISTIAN TEACHING*.

LET us go on to observe, if Christ is our Master, then must he be the constant and all-pervading theme of our teaching. Of whom should the disciple delight to speak, but of the Master, of whom the ambassador but of the monarch who has sent him on his service? And so the Christian minister, if he know anything of "the excellency of the knowledge of Christ Jesus his Lord," will delight to proclaim him in all his fulness and blessedness; will set him forth as the all-sufficient Redeemer, by and through whom the guilty children of men may find pardon and be accepted of God. He can have made but little progress in the school of Christ, who has not learned to connect all our hope for eternity, and all our peace in time, with the finished work of the Redeemer, and whose heart is not so imbued with the deep love of his Master, as to esteem him the beginning and end of all his ministrations. As Christ was lifted up on the cross to draw sinners of men to him, so must he be lifted up in the preachings of his servants, and to him must they never cease to point as the hope and refuge of an undone race.

Christ our Master is the grand theme of the holy scriptures. "They are they," said he himself, "which testify of me" (John v. 39). All the dispensations of God have had reference to the manifestation of his beloved Son; and all his interpositions in every age have been connected more or less with his great work of redemption. The prophetic page teems with annunciations of the promised Deliverer, and sets forth in lively strains and glowing visions "the sufferings of Christ, and the glory that should follow." The great and mightiest dynasties of the world have been made to bear upon the kingdom of Jehovah Jesus: they have risen, and flourished, and fallen, in subserviency to the plans of infinite wisdom, and under the direction of a watchful Providence, that they might prepare the way for the kingdom of him who is eventually to reign as King of kings; and all things are now ordered for the advancement of that kingdom of grace and glory. Trace the sacred volume through its various parts, and all will be found in perfect harmony here. The earliest book of all announces him as the wondrous "seed" of blessing. The writings of the law shadow him out in type and ceremony. The historic records show before his manifestation in the flesh that he was never lost sight of in the arrangements of the God of nations, and especially of his chosen people. The psalms of "the sweet singer of Israel" are replete with anticipations and gratulations of the great salvation. Of the prophetic scroll, mention has just been made as proclaiming the coming Deliverer. The gospel-narratives depict in simple and beautiful outline the actual scenes of the life of the incarnate Son of God and man. The apostolical epistles unfold in fuller and richer measure the doctrines and precepts of "the truth as it is in Jesus." And the closing pages of the inspired canon reveal wonder-

* From "Ministers of Christ in their relation to him and to one another;" a Sermon, preached at the visitation of the archdeacon of Stafford, July 7, 1846. By the rev. J. S. Broad, M.A., incumbent of St. George, Newcastle-under-Lyme. London: Hatchards. 1846.

ful things which have been, and are yet to be, touching the church of our blessed Master, and his dominion in the earth. Surely, then, we cannot discharge our high and important embassy aright, unless we continually proclaim his grace and peace: we cannot be faithful servants unless we exalt him in all our teaching: we cannot be wise master-builders of his spiritual temple unless we lay the one only foundation which has been laid in Zion, which is Christ Jesus, and take heed to build thereupon.

And, in speaking of the prominence which our Master should occupy in our ministrations, I need hardly say that I do not mean a mere verbal exaltation. It is not the reiteration of the name of Christ (prevalent among some) which constitutes what the apostle calls "preaching Christ Jesus, and him crucified," but the full and proportionate exhibition of his truth according to "the analogy of faith." To preach Christ, as it has been observed, it is not necessary to be always preaching even upon his death, though that all-important point will never be lost sight of: it will rather be regarded as the centre around which many other necessary truths and doctrines occupy their respective places, and to which they all converge. The well-instructed scribe in the kingdom of God will "bring forth out of his treasures things new and old;" for he has not merely to call sinners to repentance, and to direct them to the Saviour for pardon, but also to build up them that believe "in their most holy faith." Every part, therefore, in the system of revealed truth will call for attention and illustration in its due place and order: nothing which God has made known is unimportant or unnecessary in the education of man for eternity; and nothing that bears even indirectly upon the well-being of our race can be safely neglected. There are, however, certain fundamental and transcendent truths, springing out of the doctrine of Christ, which must be paramount with us, if we would honour our Master and promote his cause in the world. We must not fail to show the necessity for his "obedience unto death" in the entire corruption and grand apostacy of mankind, so that no man can "deliver his soul," or justify himself in the sight of God. And, taking our stand upon this ground, we must tell of "redemption through his blood, even the forgiveness of sins" (Colos. i. 14): we must maintain with all emphasis that doctrine which may be regarded as the very essence of evangelic truth, that we are justified—accounted righteous—only for the merits of our Lord Jesus Christ, through faith; a doctrine which we dare not mutilate or adulterate upon peril of our souls, and the souls of others; a doctrine, the faithful teaching of which will assuredly honour Christ, and ensure his blessing upon both the teacher and the taught. Closely connected with free justification by faith, and following directly upon it, though not to be confounded with it as one and the same thing, is sanctification of heart and life—the bringing forth the good fruits of righteousness—by the Holy Spirit of Christ; thus evincing that the former does in no way tend to sin; but that "faith worketh by love," which leads in its very nature to "the fulfilling of the law" (Gal. v. 6; Rom. xiii. 10). These and other kindred truths arising out of, and

bearing upon, one another, are emphatically "the truth" to which Christ came to "bear witness;" and, recognising him as our Master, we must not fail to bear witness of him by them, and thus, by his grace, prepare his people to receive "the end of their faith, even the salvation of their souls" in life everlasting. This is to preach Christ, to give him the supremacy in his own church; not to exalt the church above or in the place of him; not to dignify the traditions of men—useful, it may be, in their place, but uncertain and often erroneous—as possessing equal authority with "the word of Christ;" not to confound the works of men with his perfection of obedience; not to throw clouds of human reasoning and imagination across the bright orb of the Sun of righteousness; but rather to hold up all things to its light, and to try them thereby, and to do what his saints have ever delighted in—to "speak of the glory of his kingdom, and talk of his power" (Ps. cxlv. 11). This, my reverend brethren, is our duty and our privilege: be it our holy ambition to make him the prevailing theme of our ministry; and, while we do it, as we are bound to do, through the agency and channel of our own church, so apt and valuable for the purpose, we shall combine "evangelical truth with apostolical order;" and, honouring our own favoured portion of his visible church with filial regard, we shall honour him as worthy of far higher honour, as being above all, and "all in all."

ACCIDENTAL COLOUR*.

ACCIDENTAL colour is a name given to that which an object appears to leave when seen by an eye strongly affected at the time by some colour different from that which the object really has. Particular cases, in which remarkable accidental colours were formed, appear to have been long since observed; but Buffon was the first who made a series of observations to ascertain the colour of the image of which the mind acquires a perception when the eye has been for a time directed to an object of some particular colour; and it is he who gave the name of accidental colours to those which are so perceived. In a memoir which he presented to the Académie des Sciences in 1743, it is stated that, when his eye had been, for a certain time, directed steadily to a square spot of one of the following colours—red, yellow, green, blue, and black, the object being placed on a white ground, there was seen about the spot a fringe or border of one of the colours in the following series: green, blue, pale purple, pale red, and white, each of which, in order, is the accidental colour of the corresponding colour in the former series. Immediately afterwards, on directing his eye to a different part of the white ground, there appeared upon it a square spot of the same accidental colour, the white spot being considerably brighter than the ground. A border of accidental colour is constantly observed about an object when it has been, for a time, viewed intently; and in order that, by rendering it insensible, a coloured object may be seen as distinctly as

* From the "National Cyclopædia of Useful Knowledge." Part I. London: C. Knight. A work that will embody a vast mass of information.—Ed.

possible, it is recommended that it be painted or formed on a ground whose natural colour is similar to that of the accidental colour peculiar to the object.

Observations have since been made with coloured spots, on grounds of different colours; and from these have been ascertained, at the same time, the accidental colours of the spot and of the ground; for example, on contemplating a red square placed on yellow paper, and then turning the eye to white paper, it is found that the latter is of a blue colour, and that on it appears a square which is coloured green.

Æpinus, after looking attentively at the sun, when near the horizon, closed his eyes, when he observed a round spot with a red margin, the interior being a pale yellow. Afterwards, on opening his eyes and looking at a white wall, a spot of the like form appeared on the latter; but the interior was red or brown, and the border a sky-blue. On again closing his eyes the appearances were the same as those first observed; and, on opening them a second time, the form of the spot was still the same, but its colour was green. Continuing thus to shut and open his eyes alternately, the colour of the spot was found to change successively to reddish-green, bluish-green, and blue. These changes in the accidental colours are similar to those which take place in natural colours, when blue in increasing quantities is mixed with yellow; the result being first green and at length blue.

The explanation given by Hassenfratz, of accidental colours, in general, is, that the eye being directed to a coloured spot, the part of the retina on which the image of the spot is formed becomes thereby weakened, so as to be in a great measure insensible to the action of rays of that particular colour; and thus, on the eye being afterwards directed to a white ground, it receives sensible impressions only from the rays of the remaining colours in the pencils of white light. There is consequently perceived an image similar in form to the spot on which the eye was first directed, but of a magnitude depending on the distance of the eye from the ground on which it appears, and of a colour which is complementary to that of the spot itself.

The Cabinet.

TEMPTATION.—This word may refer, either 1, to the trying and testing of good principles; or 2, to the seducing of persons tempted to the commission of sin. In the former sense we read of God having tempted Abraham, as in Gen. xxii. 1, to try if his love to him, and his readiness to obey him, were paramount and transcendent in his mind. But in the latter sense the devil tempts us in order to lead us into the actual commission of sin. It was thus that he tempted Judas to betray and Peter to deny his master. In order to effect his purposes in this way he has many wiles and devices and stratagems at command. He lurks, like a serpent, under pleasures and amusements of every kind. He tempts by appealing, either to sinless and holy desires, or to sinful and unholy ones, as circumstances and opportunities may suggest. Thus, in tempting Adam, he appealed to pure and holy principles; but he did so

with the same design as when he tempted Ananias and Sapphira to lead to actual sin. In the sense in which we are now speaking of temptation, we should notice, too, that it may have its source in the man himself, in the evil nature which is in him, and which remains in the regenerate child of God, and which wars and lusteth against those better principles which the Spirit of God implants in the heart (Rom. vii. 17, 18, 23; Gal. v. 17; James i. 14, 15). It may also arise from the allurements and attractions of the world. And, indeed, we may notice here, that there are several temptations to which we are often unavoidably exposed; but it is no sin that we should be thus liable to temptations, for in such cases, if we do not yield to them, we are only passive; sin consists in our actively or voluntarily submitting to temptation.—*Rev. D. Bagot.*

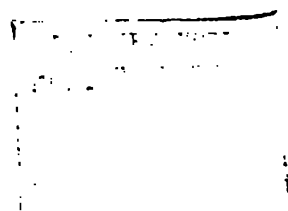
THE SCRIPTURE.—I would not have men think that the scripture taketh his authority and credit of the man that writeth it; but the writer is to be credited for the Holy Ghost's sake, who inspired him with such heavenly knowledge, and whose instrument he is, for God to speak by. Scripture cometh not first from man, but from God; and therefore God is to be taken for the author of it, and not man. The gospel saith: "It is not you that speak, but the Spirit of your Father that speaketh in you." And St. Peter saith: "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Augustine saith well: "The scripture is a letter sent from God the Creator unto man his creature.—*Bp. Pilkington.*

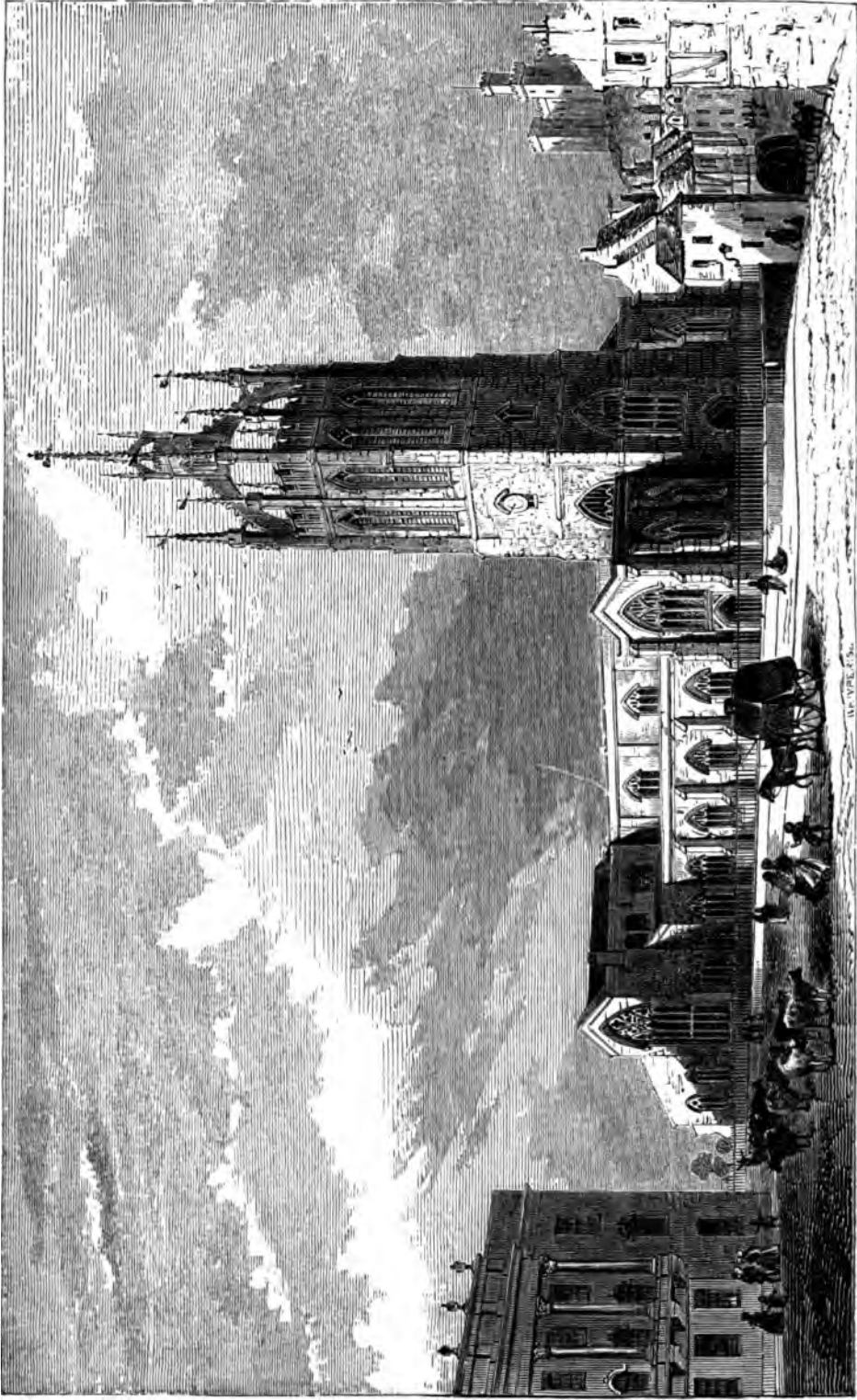
Miscellaneous.

WASTING EFFECTS OF YEAST IN BREAD-MAKING.—It is a positive fact that throughout Great Britain and Ireland a quantity of flour sufficient for the supply of many thousands is every day destroyed, dissipated, and lost utterly to human use. This is the inevitable result of using yeast in the composition of bread. A portion of flour becomes decomposed in the process of fermentation, and passes off into the atmosphere in the shape of carbonic acid gas. As it escapes, it puffs up the tenacious dough, and makes it spongy and light. This is the only end for which yeast is employed in bread-making; but the same object can be effected quite as well by other chemical processes, which do not occasion any loss of substance to the flour. Dr. Dundas Thompson has ascertained, by experiments on a large scale, that in a sack of flour there is a difference in favour of bread made without yeast to the amount of 30 pounds 13 ounces; or, in round numbers, a sack of flour would produce 107 loaves of unfermented bread, and only 100 loaves of fermented bread, of the same weight. Hence it appears, that in the sack of flour by the common process of baking, 7 loaves, or 6½ per cent., of the flour are driven into the air and lost.

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 637.—APRIL 3, 1847.

ST. NICHOLAS, NEWCASTLE.

NEWCASTLE-UPON-TYNE is a large town, situated, as its appellation shows, upon the river Tyne, about 10½ miles from its mouth. It is the capital of Northumberland, and is 276 miles N.N.W. from London, and 117 S.E. from Edinburgh.

According to some authorities, the Roman station Pons Ælii was here—so termed from a bridge erected by Adrian, on his return from his expedition against the Picts and Scots. Others are, however, of opinion that that station was at a distance, and that it is to be looked for at the place now called Ponteland, which contained, at the last census, upwards of 1000 inhabitants. The description which Camden gives of Newcastle is as follows :

"Where the [Roman] wall and Tyne almost meet together, Newcastle sheweth itself gloriously; the very eye of all the towns in these parts, ennobled by a notable haven, which Tyne maketh, being of that depth that it beareth very tall ships, and so defendeth them, that they can neither easily be tossed with tempests, nor driven upon shallows and shelves. It is situate on the rising of an hill, very uneven, upon the north bank of the river, which hath a passing fair bridge over it; on the left hand whereof standeth the castle; after that a steep and upright pitch of an hill riseth: on the other hand you have the market-place, and the better part of the city in regard of fair buildings. From whence the ascent is not easy to the upper part, which is larger by far. It is adorned with four churches, and fortified with most strong walls, that have eight gates in them, with many towers. What it was in old time it is not known. I would soon deem it to have been Gabrosentum, considering that Gateshead, the suburb, as it were, thereof, doth in the own proper signification express that British name Gabrosentum, derived from goats. The notice also of provinces placeth Gabrosentum and the second cohort of the Thracians

in it, within the range of the wall. And most certain it is that both the rampire and the wall went through this city; and at Pandon-gate there remaineth, as it is thought, one of the turrets of that wall. Surely, for workmanship and fashion it is different from the other. Moreover, whereas it was named before the Conquest Monk-Chester, because it was, as it seemeth, in the possession of monks; this addition, Chester, which signifieth a place fortified, implieth that it was anciently a place of strength. But after the Conquest, of the new castle, which Robert, the son of William the Conqueror, built out of the ground, it got this new name Newcastle, and by little and little increased marvellously in wealth, partly by intercourse of traffic with the Germans, and partly by carrying out sea-coals, wherewith this country aboundeth, both into foreign countries, and also into other parts of England. In the reign of Edward I., a rich man chanced to be haled away prisoner by the Scottish, out of the middle of the town; who, after he had ransomed himself with a great sum of money, began with all speed to fortify the same; and the rest of the inhabitants, moved by his example, finished the work and compassed it with fair strong walls. Since which time it hath with security avoided the force and threats of the enemies and robbers, which swarmed all over the country; and withal fell to trading and merchandize so freshly, that for quick commerce and wealth it became in very flourishing estate; in which regard king Richard II. granted that a sword should be carried before the mayor, and king Henry VI. made it a county incorporate by itself."

Such is the description given, between two and three centuries ago, of this ancient town. It is interesting, as by a comparison of its present state with what is here asserted the advance made in the interval may be the better appreciated.

Newcastle, now seated on the summits and declivities of three considerable eminences, which rise abruptly from the north bank of the Tyne,

extends nearly two miles from east to west. In its older portions the streets are narrow, and the houses irregularly built, of a Dutch or Elizabethan character. The population is 49,860, or, including the parts without the liberties, 74,479.

The church of St. Nicholas is said to have been founded in 1091, by Osmund, earl of Dorset, bishop of Salisbury and chancellor of England. But no part of this structure remains. The present building dates no earlier than 1350, when the church was entirely rebuilt. It is a spacious cruciform edifice, principally in the decorated style of English architecture, with a steeple in the later style. This steeple was originally a flat tower, upon which a beautiful lantern was afterwards placed. The name of the architect is unknown; but it is supposed to have been erected at the expense of Robert Rhodes, an opulent inhabitant, who flourished in the middle of the fifteenth century. The lantern, the peculiar characteristic of this church, is thus described by Lewis: "From the battlements of the tower rise octagonal turrets, covered with crocketed pinnacles, of which the central are lower than those at the angles. From these spring four flying buttresses, of a graceful curve, meeting in a point, and supporting an elegant lantern turret, surmounted by a small crocketed spire terminating in a vane, forming altogether a structure rarely equalled for its light and beautiful proportions."

This tower has been in danger of destruction by the ravages of war. In October 1644, when the town was besieged by the Scottish forces, the general pointed his cannon at St. Nicholas, and declared that he would blow it down unless the town capitulated. It is said that the mayor, sir John Marley, immediately caused the chief of the Scottish prisoners, of whom they had a considerable number, to be so disposed upon and around the steeple that its destruction must have been fatal to him. "Our enemies," he said, "shall either fall with us or preserve us." The tower was, in consequence spared.

When Newcastle was occupied by the Scottish army, several of the ancient monuments were defaced, and others were removed in the modernization which took place in 1783, when considerable alterations were made in the interior of this church, the expense being defrayed by a private subscription. There are still, however, vestiges of antiquity remaining.

About eighteen or twenty years ago fears were entertained for the safety of the structure, a sinking of several inches having occurred on one side. Buttresses, however, were erected, and its security thus provided for.

Newcastle, as might be expected from its situation, has been the scene of various important historical events. In the times of the Saxon Heptarchy, the kings of Northumbria held their court here. In 653 Peada, king of Mercia, while on a visit to Oswego, whose daughter he married, was converted and baptized by Finan, bishop of Lindisfarne. The building of the castle here, by Robert Curthose, eldest son of the Conqueror, has been already mentioned. And at a considerably later period, it may be added, it was at Newcastle that the treaty was concluded, by which the Scots sold Charles I., who had surrendered himself into their hands, to the parliamentarians.

Many eminent persons have been born at Newcastle or in its neighbourhood. The famous John Duns, surnamed Scotus, called the subtle doctor, whose native place was at no great distance, was educated here in a Franciscan convent. In modern times, among the distinguished men of whom this town may boast, may be named Dr. Hutton, the mathematician, lord-chancellor Eldon, and admiral lord Collingwood.

Newcastle is well known, both for its ship-building and also as it is one of the principal ports where the coal-trade of the north is conducted.

ON PROSPECTIVE CONTRIVANCES IN THE ANIMAL KINGDOM.

No. IV.

"In some are found
Such teachable and apprehensive parts
That man's attainments in his own concerns,
Matched with the expertness of the brutes in theirs,
Are oftentimes vanquished and thrown far behind."

COWPER.

IF, on calling upon a friend, we found him making preparations for a long journey and a residence in a foreign clime, and he were to inform us that his motive for doing so was the conviction that his health would not stand the severity of the ensuing winter; or if he were influenced by an altogether different motive, and were to give us satisfactory evidence that, in another country, he could make a provision for the future wants and education of a very young family, which it was out of his power to obtain here, we should commend his judgment and his forethought. Yet prospective arrangements entirely similar are made, in fact, by creatures not possessed of that "proud pre-eminence," of which man is so apt to boast, as though it were his sole attribute: "yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming" (Jer. viii. 7).

How many of those feathered inhabitants of our groves and hedges, which in summer cheer us with their music, or delight our eye with the brilliancy of their plumage, must necessarily fall a sacrifice to the desolation of winter, did they remain here. But, long before that dreary season has deprived them of their natural food, or the temperature of the atmosphere has fallen below what their constitution is able to bear, they have made preparation for a change, and are already upon the wing. By some secret impulse, no less wonderful than beneficent, and without any topographical knowledge such as we possess, they are borne away from the chilling blast of a wintry sky, to regions where food is still abundant, and the arrival of winter has done little more than mitigate the intensity of summer-heat. "It is not want of nourishment," says Mr. Brehm; "for most of them commence their migration while there is still abundance in the country they are leaving. Atmospheric currents are not the cause, nor do the changes of season explain it; as the greatest number set off while the weather is yet fine; and others, as the larks and starlings, arrive while the season is bad. Atmospheric influences can only hasten the migration in

autumn, but must rather retard or derange it in spring. It is the *presentiment* of what is to happen, which determines birds to begin their journey. It is an instinct which urges them, and which initiates them into the meteoric changes that are preparing. They have a particular faculty of foreseeing the rigours of the coming season; an exquisite sensibility to the perception of atmospherical changes which are not yet arrived, but are approaching."

The prolonged and rapid flights, which some birds take for this purpose, show how fertile are the resources of the Creator in adapting the structure and capabilities of his creatures to their various necessities. The blue bird of America, though one of the smaller species, passes and repasses from the main land to the Bermudas—a distance of not less than 600 miles, without any intervening land. The swallow and the hawk of our own country can continue on the wing without rest for many hours, and are believed to be capable of travelling at the rate of 150 miles an hour. Mr. Adamson states that he has seen and caught, on the coast of Senegal, swallows which arrived there on the 9th of October, *i. e.* eight or nine days after their departure from Europe. They usually traverse the air in large bodies, in close columns of a triangular form, and therefore necessarily best adapted for cutting through the air. The bird placed at the point is the most fatigued of the whole body; accordingly each one takes his place there in turn.

About the time our summer-birds depart, large detachments of other species are seen arriving from the north. These, having cheered and rendered vocal the short summer of the inhospitable climes of which they are natives, arrive at our more genial shores, on a similar account. During its summer the little snow-bunting approaches even the arctic circle, and performs the office of incubation (for this is always done in the country of which the bird is a native) on the ice-bound coasts of Greenland or of Spitzbergen. But that short season of verdure, in a region of almost perpetual snow, suffices not only to hatch the brood, but to rear and cherish them till strong enough to accompany their adventurous parents by "a way which they know not," for hundreds of miles across a stormy ocean, in time enough to escape the inevitable rigours of a polar winter. The snow-bird of America is an inhabitant of Hudson's Bay about June, and breeds even farther north; whilst in the winter they are scattered over the more southern regions of America in the greatest profusion. Thus there is a general concentration of birds towards the torrid zone in winter, and a dispersion of them towards the poles in summer. And their exact return to the precise habitations they tenanted before is not a little curious. The stork resumes its ancient tower, the nightingale its solitary thicket, the swallow his old window, and the redbreast the massy trunk of the same oak in which he formerly nestled. Linnæus states that a starling came regularly to lay, during eight years, in the same trunk of an alder, although it emigrated every winter. Spallanzani, who attached a red thread to the legs of the swallows which nestled under his window, beheld them return every winter in succession.

Other birds are in the habit of making partial migrations, whether for the purpose of incubation or to secure a more sheltered retreat during stormy weather, or more usually in order to obtain a plentiful supply of food. Thus it has been observed that in our own country, the curlew and golden plover, which in summer reside chiefly near the inland lakes and moors, in winter betake themselves to the shores; whilst the linnet deserts the hilly regions, and approaches nearer the habitations of man. But it is in continental countries, and especially in America, that the most remarkable instances occur of this kind of partial migration. Multitudes of pigeons in that country shift their residence at particular seasons, in continuous and almost endless flocks: Audubon states that on one occasion he felt an inclination to count the flocks that might pass within the reach of his eye in an hour, and began marking with a pencil, making a dot for every flock that passed. In a short time finding the task impracticable, and counting the dots then put down, he found 163 had been made in twenty-one minutes. He travelled on, and still met more. The air was literally filled with them, and the light of noonday obscured, as by an eclipse. "Before sunset," he adds afterwards, "I reached Louisville, a distance of 55 miles farther. The pigeons were still passing in undiminished numbers, and continued to do so for three days in succession." It is noticed by Catesby, that, since crops of foreign grain have been introduced into the once savage and uncultivated territories of America, these novel articles of food have not only become the familiar resource of native birds from distant regions, but various species, naturally strangers to that continent, have become aware of the existence of these stores, and arrive annually in numerous flocks, at the proper season, to avail themselves of this new provision for their wants.

But these migratory habits are not peculiar to the "tenants of the air." Many tribes of land animals, as well as of those which inhabit "the great and wide sea," evince a forethought, and even, if I may use the term, an intelligence, equally remarkable.

The bison, or buffalo, of North America forms regular migrations at different periods, from north to south and from the mountains to the plains. The musk-ox, a ruminating animal, between the ox and the sheep, migrates in summer as far as Melville and the other islands of the polar sea; whilst, towards the end of September, it returns to the south, and has been seen at as low a latitude as 67° N. The wild rein-deer leave their woods in the month of May, and direct their course to the coast of the arctic seas, where the moist herbage in the valleys affords them at that time sufficient pasture. In October they return back. Columns, consisting of eight or ten thousand of them, so numerous are they in North America, may be seen passing and repassing at these seasons. The females, who always set out before the males in the spring, give birth to their young in the northerly regions, where they are comparatively unmolested by those ferocious beasts of prey which inhabit the south, and which would seriously diminish their numbers, and might be powerful enough to exterminate the race, were the fawns to reside in their neighbourhood before they

had acquired strength and fleetness to elude pursuit. This, indeed, has been supposed to be the chief, if not the only intention of the long journey they undertake, and, if so, is as perfect and beautiful an instance of prospective contrivance as any I have noticed. One very striking peculiarity of these and some other species of migratory animals is, their wise selection of a leader. They choose out one of the oldest and most experienced of the herd, as their captain, to head their march; and him they implicitly obey, and follow whithersoever he conducts them. Thus subordination and union are made to constitute the security and welfare of the whole community.

Another curious migratory animal is the land-crab, which undertakes a prolonged and perilous expedition, in order to deposit its eggs in an appropriate spot, and whose instinct in this respect is peculiarly remarkable. This little creature is described by Goldsmith as somewhat resembling two hands cut through the middle, and joined together; "for each side looks like four fingers, and the two nippers or claws resemble the thumbs. All the rest of the body is covered with a shell as large as a man's hand, and bunched in the middle; on the fore part of which there are two broad, sharp teeth, as white as snow. They are not placed, as in other animals, cross-ways, but in an opposite direction, not much unlike the blades of a pair of scissors. With these teeth they can easily cut leaves, fruits, and rotten wood, which is their usual food. But their principal instrument for cutting and seizing their food is their nippers, which catch such a hold that the animal loses a limb sooner than its grasp, and is often seen scampering off, having left its claw still holding fast upon its enemy." It is found in a kind of orderly community, usually burrowing in the earth among the mountainous ranges of the Caribbee islands. It is entirely an inhabitant of the land; and, though it so closely resembles the other species of crabs, and has gills like a fish, it speedily perishes if plunged under water. In the month of May, however, the whole body set out upon an expedition towards the sea; and to that they direct their march with right-lined precision. Neither to the right hand nor the left do they turn, except when compelled by absolute necessity; and they attempt even to scale the walls of houses, which may be in their way, rather than be diverted from their course. The procession sets forward with the regularity of a well-disciplined army. They are usually divided into three battalions, of which the first consists of the strongest and boldest male, that, like pioneers, march forward to clear the route, and face the greatest dangers. The main body of the army is composed of females, which never leave the mountains till the rain is set in for some time, and then descend in regular array, being formed into columns sometimes of fifty paces broad, and three miles deep; and so completely is the whole ground covered with this band of adventurers, that it is almost impossible to set a foot upon it without treading upon some of them. "At this season," says a writer in the "New Edinburgh Philosophical Journal," "it is impossible to keep them out of the houses, or even out of the bed-rooms, where, at one time scratching with their large claws, and at another rattling across the floor,

they make a noise that would not a little astonish and alarm a stranger." They proceed chiefly by night; but, if it rains by day, they do not fail to profit by the occasion, continuing to advance in a slow, uniform manner. When the sun shines, and is hot on the surface of the ground, they make a halt, and wait till the cool of the evening. When alarmed, they move back in a confused manner, holding up their nippers as a weapon of offence, and clattering them together, as if to threaten with vengeance those who disturb them. After a march of sometimes three months' continuance, they at length surmount all their difficulties, and arrive at the destined shore. There they proceed to deposit their spawn just under the surface of the water, and leave it to be hatched by the united influence of the sea, and a tropical sun. In their return to the mountains they are not so successful. Fatigued and exhausted, it is with the greatest difficulty that any reach their former abode, especially as they moult or cast their shells by the way. But they have left the sea, to a certain extent, almost blackened with their eggs. Large shoals of hungry fish arrive at the same time at the shore, in the expectation of the annual supply which is thus provided for them. Millions of eggs, however, escape these rapacious invaders, and in a very short time an immense tribe of little crabs is seen leaving the shore, and slowly travelling up to the mountains.

Another animal of the lobster kind descends annually from the mountains in like manner, with prospective arrangements of a complex character. Its descent is not only to produce an offspring, but to provide itself a covering; not only to secure a family, but to furnish a house. This is called the soldier-crab. Having deposited its spawn, it is still seen in its old shell, although it appears to have considerably outgrown it, for a part of the naked body appears at the mouth, which the habitation is now too small to hide. It appears busily parading the shore along the whole line of pebbles and shells, which is formed by the extremest wave. It stops at a shell, turns it, passes it by, goes on to another, contemplates that for a while, and then, slipping its tail from the old habitation, tries on the new. This is found inconvenient, and it once more returns to its old shell again. Thus it frequently changes till it is satisfied with the discovery of one sufficiently light, roomy, and commodious. And to that it adheres, although the shell is sometimes so large as to hide the body of the animal, claws and all. It then retreats in safety to the mountains, and there continues till the necessity of changing once more, and the desire of producing an offspring, expose it to fresh dangers in the year ensuing.

The instincts and habits of fishes are necessarily not so apparent as those of animals whose movements are constantly under the eye of man. But we well know, in their case, to our own advantage, that, actuated by the same principle with a view to the secure reproduction of each species, they undertake similar prolonged expeditions, and are thus brought in prodigious numbers to our coasts, some into our rivers; and a few take even an overland route to our lakes and interior receptacles of fresh water.

The sturgeon, the cod, the haddock, the herring, the mackerel, and the salmon are all migra-

tory fishes. The herring, in particular, which affords so much profitable employment and food to man, and which may be said to inhabit the arctic seas of Europe, Asia, and America, migrate at three different times in the year—in spring, summer, and at the beginning of autumn. They seek places for spawning, where there is an abundance of stones and marine plants; against which they rub themselves, moving their fins, at the same time, with the greatest rapidity. The largest, and strongest males appear to conduct the shoals, which seem to move in order, consisting of millions of myriads, many leagues in width, many fathoms in thickness, and so dense that the fishes touch each other. As they proceed they divide into bands, visiting the shores of various islands and countries, enriching their inhabitants*. They throw off, as they proceed, a kind of oily, or slimy substance, which extends over their columns, and may be readily seen in calm weather. In gloomy still nights this substance exhibits a phosphoric light, as if a cloth a little luminous were spread over the sea. The salmon, which frequents nearly every sea, whether arctic or equatorial, for the same purpose proceeds towards, enters into, and traverses the whole length of the largest rivers. It reaches Bohemia by the Elbe, Switzerland by the Rhine, and the Cordilleras of America by the mighty Maragnon, whose course is nearly 3,000 miles. "They rush into rivers," says Mr. Kirby, "that are freest from ice, or where they are carried by the highest tide, favoured by the wind: they prefer those streams that are most shaded. They leave the sea in numerous bands, formed with great regularity. The largest individual, which is generally a female, takes the lead, followed by others of the same sex, two and two, each pair being at the distance of from three to six feet from the preceding one: next come the old, and after them the young males in the same order." Three months are occupied by them in ascending to the sources of the Maragnon, the current of which is remarkably rapid: this is at the rate of nearly forty miles a-day: in a smooth stream or lake their progress is in a fourfold ratio. The energy of the muscles of their tail is wonderful. By placing it in their mouth, making a spring, and letting it go with violence, they can raise themselves in the air to the height of from twelve to fifteen feet, and so clear the cataract which impedes their course. If the first attempt fails, they continue their efforts till they have accomplished it.

I have said that some fishes take overland routes to our lakes. This is remarkably the case with eels. They migrate regularly twice in the year. A first migration of small eels takes place in spring and summer from the sea; a second of large eels towards the sea in October. The lakes in Ireland, at a distance from any communicating stream, abound with them. It would seem that they undertake their land-journeys by night. Dr. Plot, in his account of Staffordshire, states that they are known to pass, in the night, across

meadows, from one pond to another. "Eels," says Mr. Jessie, "certainly come upon grasslands, to feed at night upon worms and snails. In the meadows at Barford, in Warwickshire, they had been cut in two by the mowers; and an old keeper there assured a friend of mine that he had frequently intercepted them, on their way back to the river early in the morning." It is supposed that all eels found in fresh water are the result of the first migration. "They appear in millions," says sir Humphrey Davy, "in April and May, and sometimes continue to rise as late even as July and the beginning of August. I remember this was the case in Ireland, in 1823. It had been a cold, backward summer; and, when I was at Ballyshannon, about the end of July, the mouth of the river, which had been in flood all this month, under the fall, was blackened by millions of little eels, about as long as the finger, which were constantly urging their way up the moist rocks by the side of the fall. Thousands died; but, their bodies remaining moist, served as a ladder for others to make their way; and I saw them ascending even perpendicular stones, making their road through wet moss, or adhering to some eels that had died in the attempt. Such is the energy of these little animals, that they continue to find their way in immense numbers to Loch Erne. The same thing happened at the fall of Bann; and Loch Neagh is thus peopled with them. Even the mighty fall of Schaffhausen does not prevent them from making their way to the Lake of Constance, where I have seen many very large eels."

AN ADDRESS, FROM A MINISTER TO HIS CONGREGATION, ON PUBLIC WORSHIP*.

MY DEAR FRIENDS,—

I trust you will not take amiss a few suggestions which I am anxious to make, relative to your worship of God in this church. You will, I am sure, readily admit that to "worship God in the beauty of holiness" is the duty and privilege of every sincere Christian; and I may say that in no manner can this duty be more effectually promoted than by a devout use of the liturgy of the church of which we profess to be members—our book of common prayer. Permit me, then, earnestly and affectionately to urge upon you—

1. To be regular in your attendance.
2. To be in church before the commencement of the service.
3. To kneel when you address Almighty God in prayer (Luke xxii. 45; Acts xx. 36).
4. To stand when you repeat the psalms and creeds, and whenever else the rubrics in the book of common prayer direct.
5. To repeat in an audible voice the alternate verses of the psalms, the creeds, and all the responses, not omitting the "Amen" at the end of each prayer.
6. To stand during the singing, and to join in it to the best of your ability, in order to promote congregational psalmody.

If you will but observe these several points (and

* Lacépède relates that in Norway 30,000,000 of these invaluable creatures have been taken at a single fishing; that there are few years that they do not capture 400,000,000, and that at Gottenburgh and its vicinity 700,000,000 are annually taken. "But what are these millions," he remarks, "to the incredible numbers that go to the shore of the English, Dutch, and other European nations?"

* We have pleasure in inserting this address, with which we have been favoured by the author.—Ed.

you are not asked to attach an undue importance to the observance of rubrics) you will, I doubt not, soon perceive the benefit; and thus the service of our church will not then be what it is too frequently made to appear—formal, cold, and tedious. Its beauty and spirituality will be manifest; and all will necessarily feel how great the difference when read merely, in their hearing, by the minister and clerk, and when used in behalf of, and in “common” with, every member of the congregation.

There is, I fear, a very general tendency to exalt preaching above the other parts of our service; whereas, however important the public reading and preaching of the gospel certainly is; however needful that we should hear of “Christ crucified, the power of God, and the wisdom of God,” and his salvation, from the pulpit, we ought ever to bear in mind, that the no less, if not more important objects of our attendance in God’s house, are the confessions of our sins, and united prayers for the continuance of his blessing, together with a worthy and frequent reception of the holy communion of the body and blood of Christ.

I would likewise suggest the propriety of standing, instead of kneeling, during the reading of the exhortation, and the “saying or singing” of the hymn, in the communion-service.

That the Lord may incline your hearts to attend to these suggestions, is the prayer of your sincere friend and pastor,

B. H. B.

THE INSIGNIFICANCE OF MAN, AND OF THE EARTH WHICH HE INHABITS, NO ARGUMENT AGAINST THE TRUTH OF CHRISTIANITY.

BY THE REV. J. S. BROAD, M.A.,

Incumbent of St. George’s, Newcastle-under-Lyme.

It has been objected against our holy religion, that it cannot, from the very circumstances of the case, be of that importance which its believers assert; that the divine Being is so unspeakably great, and man so unspeakably little in comparison of his Maker, that it is scarcely possible to believe he should have devised a plan such as that which Christianity unfolds, for the sake of man. Those who thus object insinuate that the notion is preposterous of a Being, so exalted in power and transcendent in majesty as God, condescending to interfere in the affairs of men. They will not allow the propriety of those gracious and marvelous manifestations of his regard which are narrated in the scriptures: above all, they repudiate the idea of the Deity leaving the throne of his glory, becoming incarnate among men, and at last, thus incarnate, dying a cursed and ignominious death for the creatures who had revolted from him. These things, they pretend, are so repugnant to human reason, and so incongruous with supreme Divinity, that they cannot possibly be true.

That the Deity is of infinite and unapproachable greatness, all who believe in his existence must admit; but then he is of infinite goodness and

mercy also. And, when we consider the nature and character of man, especially as a creature who has renounced his allegiance to his beneficent Creator, we may well adopt the language of the psalmist: “Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?” We may well adore the unspeakable love with which he has regarded us, and the immense cost at which he has redeemed us. But, while we may justly view with surprise and wonder the divine dealings toward our world, insignificant as it may be in an universe of illimitable extent, we are not, therefore, to be led away with the notion that such dealings, from their very character, are unworthy of credit, and never actually occurred. No: the infidel may fancy that the Christian believer is “following cunningly-devised fables;” but the believer himself, who has felt any thing of the value of the religion which he professes, will boldly and thankfully avow that it is “the wisdom of God, and the power of God.”

It would be easy to show that objections such as the above are specious and unphilosophical: that, so far from being founded upon right reason, they are quite at variance with it. They are unphilosophical, inasmuch as they are contrary to the analogy of things in general; as will be evident to any one who gives himself the trouble to think. Where is the man who has founded an extensive establishment, of what sort soever, who does not devote his attention to every part of it? It is true, some of the more prominent parts may appear to engross his closer attention, because they are prominent parts; but then, does he consider the inferior ones unworthy of his notice? If he be a wise man, does he not rather consider that one part is dependent upon another, and that the derangement of the smallest may throw the whole establishment into confusion? The most apparently insignificant part of a machine may be, in reality, its most essential; or, if it be merely one of its inferior constituent parts, the proper working of the whole machine may be impeded by its being damaged. The engineer, therefore, deems it advisable to inspect all his work, and to examine whether every wheel and pin, however small, be in their proper order.

Is there any just reason why a thing should be neglected merely because it is small, and hence deemed insignificant? Considered by itself, it may demand little or no attention; but, when viewed in connection with others, it increases in importance. It is the aggregate amount of small things which constitutes great ones. No man would be rich, if he despised every trifling sum of money: no one would ever become learned, if he neglected the most insignificant acquisitions of knowledge. The scholar well knows of how great importance those little words called “particles” are in language, and how greatly they tend, in some languages especially—say the Greek—to delicacy and intensity of expression; so that, by the use of one small word, an extent and force of meaning is attained, which a more grandiloquent word, or even a carefully-constructed periphrasis, would fail to secure. And hence many learned men have devoted their time and talents to the elucidation of these niceties and minutiae of language, justly concluding that no man can be an

accomplished and accurate scholar who is ignorant of such little things.

It is readily conceded that men frequently neglect trifling and unimportant matters (so called) for such as appear of greater moment; but, then it is in one or the other of these two cases: they are careless of the relative importance of even the smallest things, and consequently act foolishly in neglecting them; or else they neglect them where their insignificance is fully and clearly manifest. Such conduct, therefore, cannot be brought forward against our argument; it is distinct from it. Certain it is that mere insignificance of object, as such, does not deter a sensible and attentive man from devoting his observations to it. He would be led to regard it, because it is necessary to his whole plan; or, if not absolutely necessary, because it is an object of his invention, or conducive to his interest. Many a man has realized a considerable fortune by the discovery and manufacture of a very unimportant article; unimportant, at least, regarded simply in itself, and in the estimation of the world.

Now, these things are somewhat analogous to the interpositions of the divine Being with reference to man. It is impossible for any of us to say that our world is of no consequence in the general scheme of the universe, either as it affects the good of the whole, or the glory of God. To give his objection all its weight, the unbeliever must be able to show that this is the case. He must prove that there is nothing in the earth which, from its own intrinsic worth, or its relative importance, demands the notice of the Creator. We know that we are ourselves weak and sinful creatures—and this is sufficient to keep us humble—but then we have no right to say that we are unimportant as respects the divine plans in the government of the universe and the advancement of the divine glory.

The very notion that this world is too insignificant to attract the notice and regard of God, is at once derogatory from his wisdom and honour. For, in the first place, it involves the idea that its creation was insignificant. If the care of that which infinite wisdom thought fit to create be insignificant, then its creation must be regarded as insignificant also. If it was worth while for God to create the world at first, it must surely be worth his while to feel interested in, and to care for, the welfare of the world when created. It is true that he might, with perfect justice, have neglected it when it had become polluted, sinful, and fallen from himself; but the question is, not what the divine Being might have done, but what he has actually done. The Christian believes he has interposed in the manner the scriptures assert; and he can see no necessary or accidental impropriety in such an interposition. He acknowledges with humility that God might have passed him by, and suffered him to perish as he deserved; but, since he has regarded him with mercy rather than with wrath, he sees in the wondrous plan of human salvation nothing contrary to human reason, or inconsistent with the divine perfections; on the other hand, he cannot but see and acknowledge that it tends, in a transcendent degree, to enhance the glory of his God.

But, in the second place, to consider the inter-
ference of God in the affairs of this his world as

unworthy of his greatness is to tax his infinite perfection with imperfection. It is to suppose that he cannot attend to the (presumed) insignificant affairs of this world without neglecting greater and more important ones; that his attention must be unreasonably and unwarrantably occupied when he looks down from heaven upon the sons of men. Has the objector proved this? Has he shown, or attempted to show, that the almighty God neglects the more exalted and important parts of his dominion? Would he not be incurring the charge of impiety and blasphemy by such an attempt?

The Christian acknowledges that his God is every where present, and can attend to the smallest matters equally with the greatest. When he looks abroad into what is commonly called the kingdom of nature, he there sees every thing beautifully and regularly preserved; every thing in its proper sphere, and discharging its appointed function. The smallest, as well as the most august, is equally under the care and guidance of God: neither the one nor the other is neglected; but the same regard is exhibited to both in their respective departments. The meanest and the most stupendous objects are attended to by the Creator, at the same time, and with the same care. The tiniest insect and the largest quadruped alike depend upon him for existence and sustenance. It requires no more effort with the perfect Jehovah to create a world than to create a fly; nor to preserve and govern a world, and all that it contains, than to uphold a fly. The most insignificant and the most sublime objects are regarded by his wisdom and goodness as he sees fit: "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." While man may be grateful that his God is not strict to punish his iniquities upon his own head, he may rejoice, and be confident in the protection and mercy of his heavenly friend. If the very hairs of his head are numbered, then God takes notice of small matters. If an insignificant sparrow falls not unregarded by the God of heaven, surely man cannot be unimportant: "How much better are ye than many sparrows"? If God neglects not the fowls of the air, and the flowers of the field, but provides the former with food, and invests the latter with beauty and fragrance, how shall he not regard with favour the creatures whom he created in his own image, though fallen and marred in respect of that glorious image!

Moreover, it is unreasonable and inconsistent for the unbeliever to dwell upon the insignificance of man at one time, and when it suits his purpose; while at another time, he is ready to exalt him to a degree of dignity and merit which scripture and experience alike disprove. He will allow that man is able by his own unenlightened reason to direct his own way; that he stands in no need of revelation; that he is not the fallen creature which we maintain him to be; while he will not allow that he possesses any prominent features which may attract the notice of God, and induce the Creator to interpose for the recovery and salvation of the creature. On one occasion, he asserts the insignificance of our race; and on another he talks loudly of the dignity of man. We are far from attributing any moral excellency to man when we consider him as the subject of the divine regard: on the contrary, we feel that he

is degraded, and view his very degradation as a reason why some interposition should take place. When man came from the creative hands of God, he was viewed with satisfaction and complacency, and pronounced to be "very good" by his bountiful Creator. Now, certainly it would have been strictly and purely just had God consigned him, after his wilful fall, to utter destruction; yet there is nothing unnatural or improper in the fact that the Creator should repair the breach which sin had made, and restore the fallen rebel to his favour. When a child has offended his parent, and left his protecting roof, is there not a desire on the part of the latter to reconcile the prodigal? When a man has given considerable attention to a favourite work, which by some accident has been injured or impeded, is he not anxious to repair the damage, and restore it to its former state? And why not so in respect of God and man? I do not pretend to say that the cases are exactly parallel with the dealings of God with our world, but they certainly prove that there is no absolute impropriety or absurdity in the recovery of a fallen race by their Creator. They prove that, in cases where there is the least resemblance, men invariably act in a similar manner. In the plan of redemption, indeed, none but a God of infinite wisdom and love could have been the author; for such a scheme would have baffled all finite intelligences. A being less than divine might have wished for the recovery of the fallen; but a being less than divine could never have effected it.

The preceding observations are but an outline, a bare statement of an important train of arguments, which is founded upon right reason and sound experience. It is irrespective of the evidence to be derived from scripture, because the objector would disclaim beforehand the authority of such evidence. And it shows how strong is the ground upon which the Christian builds his faith. It proves that the service of God is strictly "a reasonable service." There is nothing whatever irrational in the religion of the bible. The faith which it teaches and demands is not, as some calumniously assert, a blind faith. It is faith, a simple reliance upon the word of God, and, as such, distinct from knowledge; but that word is established upon reasonable evidence, such as is readily admitted in all matters of human concern; indeed, many things are believed by men who "have not faith," upon far less evidence, in every point of view, than that which Christianity offers. To the simple Christian, who has learned to humble his own carnal reason, the evidence of scripture is strong and delightful: it presents to him infallible testimony, because he receives it as a revelation from God himself, and containing a full statement of the divine interpositions with man. In the scheme of redemption, as exhibited in the scriptures, he sees such a wonderful and gracious adaptation of means to the wants of man, as convinces him of the transcendent excellence of it. It is designed indeed, as he perceives, to meet the very insignificance and sinfulness of man, and to raise him to a more exalted state. Take away the objected insignificance of man, and the plan of redemption is stripped of its marvellousness and grace. Man's guilt and worthlessness should indeed debase him

in his own sight; but they magnify the riches of divine grace, and the value of divine love.

When we consider the all-glorious Jehovah, stooping from heaven to earth, taking upon himself the form of man, suffering insult and indignity from the creatures whom he came to save, giving his life a ransom for the lost, sending forth his Spirit to recover and renew wandering sinners—when we regard all this costly expenditure of means, we have in the very facts and doctrines sufficient evidence of the truth of our religion; for never could the bare idea of such things have entered into the heart of man: it could only have proceeded from Deity himself.

THE SUFFERINGS OF CHRIST NECESSARY:

A Sermon

(For Good Friday),

BY THE VEN. C. J. HOARE, M.A.

Archdeacon and Canon of Winchester.

LUKE xxii. 41-43.

He "kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him."

THE scene here presented to us, connected as it is with the great subject of this day's solemnity—our Saviour's crucifixion—can scarcely fail, we must hope, of fixing every eye and touching every heart. There is, at least, a momentary impression made on the heart of the most unfeeling by the extreme tale of human suffering: if connected, further, with the extreme of patience, it becomes still more subduing to the soul; and the mind is wrought to the highest pitch of sympathy when the sufferer is known to be innocent, and wholly undeserving the lot which befalls him.

There is, however, together with all this, in the sufferings of Jesus Christ, something still beyond, and far more touching and mysterious: there seems to be in them the character of suffering Divinity. In the words of the text, and in the course of the accompanying narration, we seem to perceive a holy familiarity with the very purposes and plans of God himself: "Father, if thou be willing, remove this cup from me;" or, as in another evangelist: "If this cup may not pass from me except I drink it, thy will be done." Evidently he knows the will, as he has received the commission, of his Father.

Before this period of time, "as he had heard, so did he speak;" and now, as he was commanded, so did he fully act out the purpose of Infinite Wisdom; and, while he was suffering the very extremity of an agonized nature, he might seem to call in, as if by a divine

authority, at once the will and the strength to suffer to the end; for, "there appeared unto him an angel from heaven, strengthening him." It was the same meeting of perfect darkness with perfect light, when, on the cross itself, at one moment he adopts the heart-rending cry of his great prototype, David: "My God, my God, why hast thou forsaken me?" and at the next, in unbroken confidence, exclaims: "Father, into thy hands I commend my spirit."

The full nature of such a struggle, its extent, or perhaps the very instruments of its infliction, we can little understand. It was a struggle with the powers of sin, of death, and of hell: it was "their hour, and the power of darkness." The body might shrink from pain, the mind from shame and scorn, the soul from natural grief; but, of these natural shrinkings we have little direct evidence in our Lord's case. Though he had just before said: "My soul is exceeding sorrowful, even unto death," yet, when he was passing on amidst the taunts of enemies to the most cruel of all executions, his divine words to his weeping companions were only these: "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children." His sorrow was for sin, and this not his own. His burden was that of guilt—the intolerable weight of a world's guilt; for, "the Lord had laid on him the iniquity of us all." Hence all might now be considered as laid upon him to bear, that results from an agitated and remorse-stricken conscience; and hence, darkness of soul; a sense of separation from God, who is the source of all life and peace and hope; a horrible dread overwhelming him, as one forsaken and outcast, "looking upward, and looking to the earth, and behold trouble and darkness dimness of anguish;" and never being so well portrayed as, again, by the prophet and psalmist of Israel: "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none."

Feelings like these we shall in vain attempt further to penetrate: they are the "bitterness" which none but "his own heart" fully "knew." But we may proceed to comment upon what is more obviously implied concerning them in the text, and so pass on to the very important practical results befitting to our meditation on this holy day.

I. First, then, we may gather from the text that the sufferings of our Lord and Master Jesus Christ were necessary to be endured; yet were, in the truest sense of the word, voluntary, and were divinely supported.

1. They were necessary. "If it be possible, remove this cup from me." It was not possible. There was a necessity the other way; yet a necessity not in himself, nor one (as we have seen already) drawn from his own character and deservings; for he was a "Lamb without blemish and without spot." But he was also "verily fore-ordained" as such, to suffer and to die, "before the foundation of the world." There was a fixedness in God's eternal purpose and prophetic decree. David, and many others before and after him, had "declared the decree." It had been registered in the court of heaven: it was long since revealed and placed in durable records of divine writ: "Thus it was written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Sacrifices beforehand had typified the one great atoning sacrifice for sin. The "servant," the "elect," of God had been in all plainness subsequently delineated as "the man of sorrows and acquainted with grief;" and, when "it pleased the Lord to bruise him and put him to grief," it was but the "behoof" which arose from the very words which were first spoken to the woman, at the fall, in the presence of the serpent: "It shall bruise thy heel." It was a necessity, wonderful to say, that grew out of his own declarations, repeated oftentimes concerning himself: "The Son of man must suffer many things: he must be crucified and slain;" and "his disciples understood none of these things."

In truth, none understood so well as he did how that necessity arose out of the needful requirements of man, and the just demands of God. The agony, the death of Christ was as indispensable as the salvation of man was necessary. And the salvation of man was necessary when it became conducive to all that display of the attributes of the glorious Godhead, which was made in the sacrifice of the death of Christ, and in the wonders of his joyful resurrection. In the command given to our first parents, not to eat the fruit of the tree of knowledge of good and evil (we may remark), was seen first the just limitation of man's liberty by divine authority, prescribing laws to the creatures of almighty power. Then, in the breach of that command, was presented the true picture and type of all sin that was ever hereafter to be committed; for "sin is the transgression of the law." Then came the strict manifestation of Almighty justice in pronouncing sentence of death upon that breach; but not before the demonstration of mercy also had taken place, in declaring the means of its pardon. This however, again, required the intervention of some power unspeakably great, to reconcile so vast a con-

trariety as an offence from the creature to the forgiveness of the Creator. The intervention was made; the Mediator was found; the "Daysman, to lay his hand upon both." And it is only, dear brethren, in the great event we remember this day, the mystery of the cross, that the redemption of man was fully accomplished. It is in the death and passion of our Saviour Christ, both God and man, dying upon that cross in shame and ignominy, that we see the glory of mercy in its highest exercise; of love, as covering all sins; of justice, yet as able to justify the sinner; of bounty, as undeserved as it was infinite, bestowing that as a free gift, which worlds could not have purchased, and which eternity itself can never repay; "Thus did it behove Christ to suffer. . . . and that repentance and remission of sins should be preached in his name among all nations;" and such was the showing forth of man's remedy and God's glory, which rendered clear as the light those words of Christ: "If this cup may not pass from me except I drink it, thy will be done."

2. With this necessity, however, was combined a perfect willingness, an entire voluntary obedience to his heavenly Father. "Lo, I come to do thy will, O God," was the first declaration which ushered the only-begotten Son into the world; and every feature of his deportment in this strange world showed him to be in it for no other purpose of his own, but to fulfil that will for ever, and to the very utmost. In reference to the great event of this day, his own language best expresses the freedom of his choice, the fulness of his acquiescence in the divine counsels. "I lay down," saith he to his disciples, "my life for the sheep;" adding, "No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again;" but still in the same sentence, "This commandment have I received of my Father."

There is something in this very mode of expressing a voluntary submission to a supreme command which outdoes any mere creature act of loyal obedience: it is at once most exalted and most lowly. In the same view of extreme injury and insult, which had before kept Jesus from walking openly in Jerusalem, he subsequently, when his hour was come, "stedfastly set his face to go up to Jerusalem." When, to the astonishment of his disciples, he was now in the hand of his enemies, and their puny sword was uplifted in his defence, his utterance is heard: "Thinkest thou not that I could now pray the Father, and he would send me more than twelve legions of angels? but how then must the

scripture be fulfilled?" At the critical moment, indeed, the disciples would scarce stay to hear his last words of surrender: "The cup which my heavenly Father hath given me, shall I not drink it?" But they had no reason to fly from the willing sufferer, any more than from the exalted leader of his people. His enemies were really as much in his power, when carried by the officers before the judgment-seat of Pilate, as when he advanced to meet them in the garden, saying, "I am he," and "they went backward and fell to the ground" at his presence; nay, his essential power was as great in the garden of Gethsemane, or on the mount of Calvary, as it had ever been before on the mount of transfiguration, or was soon to be again witnessed on the day of his resurrection, and at the triumph of his ascension.

3. In the mean time there was that in the extreme endurance of unheard-of trial, and of nature struggling between the human and the divine, which in truth was, and which needed to be, divinely sustained. If Jesus in his last agony had not heavenly comfort, at least he had divine support. God, as it were, upheld the victim that he was about to strike. Nature, which shrunk from the blow, was not suffered to sink under its weight till the end of the dispensation was fully attained: that darkness of the soul within, which so well corresponded with the darkness that overspread the sky at the hour of his crucifixion, yet was not unattended with the all-pervading influence and most clear tokens of the Divine presence. Angelic natures, which announced the birth of the divine Saviour, and ministered to his refreshment on other occasions, were not wanting in the garden to support him in his agony; nor, as we may well imagine, at the cross, "desiring to look into" its wonders; and, though "he trod the winepress alone, and of the people there was none with him," yet angels again attended early, while it was yet dark, at the place where the Lord lay. They unbarred the sepulchre for his resurrection, and announced the living Saviour to his disciples and the women. All things conspired to prove that it was man who had suffered, but God who had triumphed: it was Christ that died, but the ever-living God, who "only hath immortality," dwelt in that very person who was "crucified through weakness, but who liveth by the power of God;" and who now, "being raised from the dead, dieth no more: death hath no more dominion over him."

"Angels," we have seen, my dear brethren, "desired to look into these things;" and yet it was not for angels that these things were wrought; neither yet was it "for him-

self" that Jesus was thus, of his own accord, "cut off." It was a necessary sacrifice, yet necessary only "for us men and for our salvation." What, then, is the conclusion but this—that we, for whose benefit was all this dispensation of wonder and mercy made manifest, and whom, in his transcendent course of human suffering Christ was not ashamed to call his brethren, and to own as his friends, his people, his sheep, should above all things consider what is required at our hands, the lessons we are taught, and the obligations we have incurred? These, then, we consider in

II. The second place. And

1. Can we do otherwise than learn here the true qualities of sin, in drawing after it this dreadful necessity, a Saviour's sufferings? How lightly do men talk of sin, even of gross sin, of drunkenness, lewdness, dishonesty, or any criminality, however notorious, which may not happen to touch their own person or interest! The mere disorderly tongue or licentious thought, the plague of the heart, or word of profaneness, passion, or malice, go for very little indeed, and occasion scarcely the most trivial acknowledgment or slightest censure. And why is this, but because we view sin only in its consequences upon ourselves? or merely as it is some personal or some social evil, of greater or of lesser account? But what might be made our feeling with respect to sin, if we could be brought to regard it as constituting that very necessity upon which the Saviour died? Let each sin we commit, or even meditate in the heart, or mock at in words, be accompanied with this thought: For that sin Jesus wept, and Jesus bled: in this act, I am crucifying the Son of God afresh, and putting him to an open shame: this cost my Saviour his bitter cross, his nameless agony, his sense of desertion, and banishment from his Father's presence and love.

You may have shuddered, doubtless, at those gross sins which disgrace humanity, which disturb the peace of families, which disorder society, and disunite man from man, making each a foe to the other. But, still, dear brethren, examine yourselves upon this point. Have you felt the loathsomeness of sin before God, even when dressed in its most attractive colours? Have you trembled at sin in general, and your own in particular, as a blot in the fair works of God, which could not otherwise have been washed away but by the blood of him, your best and highest Friend, your eternal Benefactor, your Lord, and your God? The sins of the comparatively harmless and amiable, sins committed by a child, or practised in the so-called innocence of domestic life, or in the pursuits of a

fancied honourable ambition, as much require to be washed away by the blood of the Redeemer, as the deep-stained guilt of the criminal and the profligate. If these be not the views usually entertained, by the world, of moral evil, is it because they have too well studied, or not considered and weighed at all, the great subject of this day's contemplation? Is it that they have now become so familiar with the pardon of sin as to look rather at the freedom and fulness of its offer, than at the cost of its purchase and the character of those who truly receive it? Or do they imagine *their* courage or consistency of conduct under trying circumstances would have been greater than those of the immediate professed disciples of the Lord himself; one of whom betrayed, another of whom denied, and all of whom forsook him, in the night of his sore and deep trouble, "in the day of his Father's fierce anger"? "What!" was his affecting remonstrance on that occasion, "could ye not watch with me one hour? Watch, and pray, lest ye enter into temptation."

Examine yourselves, dear brethren, what are your thoughts respecting yourselves, your sins, and your Saviour. Then, as you discover more of the secret working of a heart far gone from original righteousness; as you find how much your very sense of guilt, if any it be, rather springs from a love of yourselves, than a love of your Saviour; from remorse, rather than from repentance; or as you find that in spirit and heart you daily enact the very sin by which man fell, for which Christ died, and under a sense of which the very chiefest of the apostles declared himself "chief of sinners"—say as he did, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" and join heartily in the language of our own church-hymn, uttered as the lamentation of the sinner in sight of the cross:

"Mercy, good Lord, mercy I ask—
This is the total sum;
For mercy, Lord, is all my suit:
Lord, let thy mercy come."

2. In the true and faithful contemplation of Christ's sufferings, these will be found the best means for engendering and improving a general conformity of our own character to the "mind that was also in Christ Jesus." Not only is the real and god-like hatred for sin best learned at the foot of the cross; but, even, if we might say so, we gain there a love or a respect for a state of suffering and sorrow. We gain by that means, in our own case, a patient and willing acquiescence in that lot which may conform us, however dis-

tantly, to a suffering Saviour. "Let us also go, that we may die with him," was once the genuine expression of a cordial love towards him from one of his own disciples; and surely we cannot long contemplate the dying love of the crucified Saviour without having a state of endurance, "if needs be for a season we, or others, are in heaviness," sanctified and ingratiated in our eyes. The pleasures, which conform to the self-pleasing and self-admiring world its own votaries, are on that very account well pleasing in *their* eyes; and why should not a holy complacency rest on that countenance, though otherwise one of sorrow and grief, which assimilates us to the "Man of sorrows, and acquainted with grief"? Why should we not exclaim—

"If on my face, for thy dear name,
Shame and reproach shall be,
Then hail reproach, and welcome shame,
So thou remember me"?

or, as it might be said,

So I resemble thee.

Examine yourselves, here again, dear brethren, on the point of dislike of the world. We see enough in the course of this present evil world to give us proof of its evil even in its enjoyments, the more we have of it, the more we see of it, or might seem to love it. But is our sense of its follies, vanities, and lies, learned in a higher school than our own experience, even in the discipline of a Saviour's trials? These were the foul temptations which, it is true, he mastered; but they also make that heavy charge against ourselves, which he died to remove at his own cost from our souls. Hence riches, pomps, flatteries, and all the train of worldly incitements, become poison to the renewed and fully Christian soul. On the other hand, should we not become elate, at least be in comfort, rather than cast down, under the absence or the loss of these things, nay, under reverse, privation, depression, which conform us to him who "emptied himself"—who humbled himself to death, the death of the cross for us? "Though he were a Son, yet learned he obedience by the things that he suffered." Can we refuse, can we not rejoice, to learn in the same school, and profit by the same discipline? He was willing: shall we be unwilling? He said, "Not my will but thine be done:" shall we fly from the fatherly stroke, or rather only from the impatient murmur or repining thought? And, when Christ bore from his Father's hand the laying on of that load which comprised "the iniquity of us all," shall we decline to "fill up that which is behind" in his afflictions, and which still remains for us, as the disci-

pline to "purify us from all iniquity," to wean us from the world, and to bring us home to God?

3. Finally, that nothing may be wanting to encourage us in the victory over sin, temptation, and the world; we are, last of all, called upon to reflect upon that strength to which alone belongs the victory, and in which Jesus himself conquered also. It is not indeed that we are now to look for the visible appearance, or the miraculous support of the angelic bands: though, it is true, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" But we are to look still further and higher to the support, the strength, the consolation of One greater than the angels, and Lord of the armies of heaven. We are invited to him, who purchased by his own death the power over all flesh; the ability and the authority to succour them that are tempted, to lead the wandering, restore the penitent, bind the broken-hearted, and give a medicine to heal all their sickness. Say not you are sick and cannot be healed. Say not you can heal yourself; and least of all that you will not be healed, or you need no healing—that "you are rich, and have need of nothing:" for indeed you are then most "wretched, and miserable, and poor, and blind, and naked." But rather be called effectually away from an ungodly and self-trusting world. But then let your whole reliance be on him that called you. Rely on him, even on him only, who hath "loved you, and called you with an holy calling." Look to him who hath placed you, and still offers to maintain you among the little band of his willing and triumphant followers; among those who shall finally, "through faith and patience, inherit the promises."

Above all, pray earnestly, pray always—pray after his example, who kneeled down and prayed in the garden of Gethsemane, in the scene of his agony, on the battle-ground of his final victory. And so "may the God of peace, who brought again from the dead the Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in many good works to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Amen.

CONDUCT OF CHILDREN TO PARENTS*.

WHILE I am upon the subject of children, I think I had better give a little account of some visits which Mrs. Foster paid to some of the cottages, and show the various ways which parents have of dealing with their children, and also the different ways in which children behave to their parents.

She went into the house of a respectable middle-aged woman, who had lately recovered from a severe illness. She began asking her about her health, but was soon interrupted by a boy about four years old, who came behind her chair, and began clambering on the back. "Naughty boy! get down," said the mother: "don't you see the lady?" The child waited a moment, and then began clambering again. The mother got up to take him off; upon which he shook himself, cried out "Don't don't," and ran into a corner. No sooner was his mother seated again than he came behind her, and slapped her arm. "Naughty boy!" said she again: "I'll tell your father of you when he comes home." She then said to the lady, "Really, ma'am, he's quite above me, he won't mind me at all; but, if you saw him when his father comes home, you'd be surprised: he sits down as still as a mouse; and if he do but look at him, he minds in a minute."

Mrs. F. "Does he love his father?"

Mother. "That, indeed, he does: nobody's so good as his father, and nothing pleases him like going with his father."

Mrs. F. "What makes him good with his father?"

M. "He's so strict with him. If he don't mind in a minute, he makes him. If I told his father how naughty he'd been to-day, he'd beat him as sure as he's born."

Mrs. F. "Why is he not good with you?"

M. "I don't know: he gets over me better."

Mrs. F. "But is that right, do you think? Don't you think he would be much better, and happier, if you made him mind? Is it not your duty to rule him properly?"

M. "O, he can't understand much yet."

Mrs. F. "Yet he can understand enough to mind his father, and to love him too; therefore he can understand enough to mind you. Come here, little boy," added she to the child, who sat pouting in the corner. The boy moved slowly towards her; and she said, "Little boy, you were very naughty just now: you beat mother."

The child hung his head.

Mrs. F. "I love my mother very much; she's a very good mother. I am afraid you don't love your mother."

C. "Yes, I do;" and he ran and put his head on his mother's lap.

Mrs. F. "Now, little boy, tell me, who lives in heaven?"

C. "The great God."

Mrs. F. "Can he see you?"

C. "Yes."

Mrs. F. "Did he see you beat mother?"

C. "Yes."

Mrs. F. "Does the great God tell little boys to beat mother?"

C. "No."

* From "A Book for Wives and Mothers." London: Wertheim, 1846. We have looked through this little book with pleasure.—ED.

Mrs. F. "No, indeed. He says, 'Honour thy father and thy mother.' Little boys should mind what their mothers say. Once the Lord Jesus Christ came down from heaven to live on this earth; and he had a mother; and he loved his mother, and minded his mother, and did as she wished him to do. When you say your prayers, say, 'Lord Jesus, make me a gentle, obedient child;' and then try to be like the Lord Jesus."

The child listened to all she said; and, when she questioned him, to see if he understood her, she found he did; and before she went away, she made him beg his mother's pardon, and promise to try and be a good boy. As she left the house she thought how easy it was to teach children good things, if only a little trouble is taken to do it; and yet not a little, it needs a great deal of trouble. But, mothers, will you not take any trouble to keep your children from sin and sorrow? or, to save yourselves trouble, will you like better to let them get the upper hand, and ruin their own happiness, both here and hereafter?

In the next cottage which Mrs. Foster visited, she found a woman looking very ill; and, on inquiring, she heard that her husband had been out of work, and that she had not been able to buy what was needful during a painful illness of nearly a week.

"Why did you not let Mr. Foster know you were ill?" inquired the lady.

Mrs. James. "I saw him ride by; but he never called."

Mrs. F. "You know he would have come directly, had he known you were ill. How could he know if you did not send to him?"

Mrs. J. "The neighbours all knew I was ill."

Mrs. F. "Then you ought to have asked one of them to tell Mr. Foster. Are your boys in work?"

Mrs. J. "Yes, two of them are. Robert, the eldest, earns good wages; but he's never the lad to give me sixpence, though he knew how bad I was;" and, as she said this, the scalding tear rolled down her cheek.

The mother knew how she had watched over her son in sickness and in health, and how she had worked for him night and day when he was an infant. The very last winter he had been out of work for some weeks; and during the whole of that time his father and mother kept him, though their earnings were very small. Bitter, most bitter, were the mother's tears when she said, "He's never the lad to give me a sixpence, though he knows my distress." I would not have a mother's tears on my soul, tears caused by my neglect and unkindness, for all the gold in the world. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." I do not believe that that young man's days will "be long in the land." May God grant him repentance and conversion before he calls him hence.

Mrs. Foster found a very different scene in the next house she visited.

"Good morning, Mrs. Lorton," said she: "I cannot come into your house and see that empty chair without missing her I so often saw there."

Mrs. Lorton. "Ah, ma'am, I do so miss her: it seems so lonesome, day after day, without her. Yet I hope she is happy: so I ought not to cry so; but, indeed, I cannot help it."

Whom was Mrs. Lorton weeping for? For her husband's mother—an infirm woman, between seventy and eighty years old, who had lately died. This aged woman had had a most violent temper; but, by God's grace, it was much conquered before her death. But she was never of a very cheerful disposition, though in every respect much altered for the better of late years. She was very deaf and almost blind. From age and infirmity, her habits were tiresome and uncleanly; and her daughter-in-law had constantly to be employed in keeping her tidy and comfortable, although she had a family of her own. But it was her husband's mother; and Mrs. Lorton knew her duty; and God gave her grace to do it. She never let the old woman go into the workhouse, though her husband's earnings were, from the nature of his work, irregular, and she had no parish-allowance to help her to maintain her mother. She bore with her temper, and never complained of the trouble she gave her. The old woman loved her most sincerely, and could never speak enough of her kindness. Mrs. Lorton had the happiness of believing that her mother-in-law was really a changed person; and she closed her eyes in the hope that through the blood and righteousness of Jesus she was gone to her heavenly rest. Yet she mourned for her own loss—for a loss she really felt it—while she rejoiced in the old woman's happiness.

How much happier it is to try and obey God's laws! Mrs. Lorton loved her husband. For his sake she acted like a daughter to his mother. She was repaid by the love and gratitude of both. Yes, and I believe her own children will prove a blessing to her; and, if her life is spared, they will do for her, in her old age, what she did for her aged mother-in-law.

Very different was Mrs. Smith's conduct. Her husband's old father lived in her house, in an upper room. He was afflicted with asthma, and a great sufferer, but a meek and patient man. Mrs. Smith had no affection, not even common pity for him. She set her husband against him, made him as uncomfortable as she could, and never rested till she had driven the poor old man, for very peace and quiet's sake, to take refuge in the workhouse. Will Mrs. Smith's children prove a blessing to her? I cannot see how she can expect they should.

THE CHURCH IN THE COLONIES*.

OUR brethren in England can hardly understand the desolation of spirit that must be felt by those who have been induced by a desire of bettering their worldly circumstances to plunge into the wilderness, and find themselves reduced to the sad alternative of forsaking the communion of their fathers for a less perfect faith, or of seeing their children grow up unbaptized, uneducated, uncared for, and even unburied by a pastor of their own church. How rapidly, under such circumstances, do good impressions fade away, and the heart becomes thoroughly worldly and thoroughly callous! For good books there are few or none, except such as the settler has brought out with

him. There is no association of the frequent summons to a common house of prayer; the unwearied offices of mercy; the soothing, tranquillizing, yet awakening services of the church. Money!—get money!—is the only sound that vibrates in his ears all the year round; and, for my part, I know not whether the polluting worship of idols is much worse than this cold, selfish, deadening atheism, which freezes up the heart against all the holier and more vivid impressions. As to any thing like a knowledge of the truths of the creed, that of course is out of the question. It is well if the settler escape the gross profligacy, and still baser cunning and fraud, which are ever found where “the strong man armed keepeth his palace, and his goods are in peace.” It is observable also that, where some good impressions remain, the mind, irritated by a sense of neglect, easily resigns itself to the objections which are commonly made by different parties against our church. It is felt not to be a reality: it loses all power over the minds of men: it lives only in written documents; and persons, who are themselves conscious of not living up to their knowledge of duty, attempt to justify themselves in their neglect by retaliating on the church, and by broadly asserting that her services are inconsistent or delusive. Thus, when the missionary goes into the wilderness, expecting to find himself received with open arms, and the church welcomed as their mother and their guide, he finds a rapid under-current of suspicion, jealousy, and division; a feeling that the people are to be placed under some hateful undefinable restraint, which they have never known, and would be glad to shake off. Simplicity, unhappily, is not the characteristic of our North American mind: every man's wits are keen and trenchant; and this increases the difficulties of the spiritual labourer—not to speak of that awful effect of our interminable divisions, the lurking doubt that steals through many a mind, that, as all cannot be equally true, all may be equally false.

One circumstance has often struck me, in passing through the country, as a mournful evidence of its spiritual destitution. One finds separate and lonely graves scattered about on farms, or by the road-side, without any mark of Christian or even common sepulture. The communion of saints is not found even in our last resting-place; nor is there any visible sign that “the spirit of a man goeth upward, and the spirit of a beast goeth downward to the earth.” Men and beasts are mingled together: our brethren are committed to the earth without sign of salvation, without any outward token of Christian fellowship, or a future resurrection. O that God would give our English churchmen grace, instead of “biting and devouring one another,” to fight against the common foe of all; to remember how vast a field is open to their exertions, and that there is still room to occupy it; that he would give us grace to humble ourselves before him, with weeping and mourning over wealth unseasonably wasted, and talents thrown away; that he may yet have mercy upon us, and save us!

* From the bishop of Fredericton's “Visitation Journal,” 1846. London: Society for the Propagation of the Gospel.

The Cabinet.

TRIALS.—Let those who, by the dispensation of God's providence, are involved in trials that are calculated to prove the strength of their faith and love, and of their confidence in the loving-kindness of God, seek to realize the full benefit of such tribulations. The trials and afflictions of this present life are intended to convince us of the necessity of watchfulness and prayer, to give us an experimental knowledge of our own weakness, to afford an opportunity of rejoicing in the strength of Christ, to lead us to seek for a resource in that grace which he confers through the indwelling agency of his Holy Spirit, and to impart firmness and vigour to all the virtues of the Christian character. They have the effect, too, of casting a dark cloud over present scenes, so as to cause the light which shines from the blessedness that awaits us to appear more bright and attractive; and thus they serve to fix our affections on things above, and to lead us, in the anticipation of their enjoyment, to exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Let all, then, receive those trials which may, at any time, be assigned to them by the providence of God, not in a spirit of despondency, but of cheerfulness; not in a spirit of fretfulness, but of gratitude; not in a spirit of gloom, but of joy. For, though no affliction "for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peccable fruit of righteousness unto them which are exercised thereby."—*Rev. D. Bagot.*

HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH.—This is the true meaning of these words: not that her love went before, to deserve, or to be a cause of, remission of sins; but that she might honestly wash Christ, whom she loved much for her sins pardoned. The parable of two debtors declareth this to be true; by which Christ proveth unto Simon the great love that she bare unto him. For, if the debtor, to whom the creditor forgiveth five hundred ducats, loveth him better than he to whom he forgiveth but fifty, then Mary loved Christ heartily, who blotted out all her sins. Do not the debtors love the creditor, because of his liberality? Even so, Mary was not forgiven through the merit of her love; but she loved, because she was forgiven. Christ witnesseth that the creditor forgave his debtors, when they had nothing to pay. What is this, but that Almighty God pardoneth our sins, not for any crumb of love in us, but of his tender and gracious favour? For we are the debtors, and he is the liberal creditor. But how shall we answer the phrase of scripture, which saith, that many sins were forgiven her, because she loved much? Do we not use to say, summer is nigh, because the trees blossom? And yet the blossoming of the trees doth not cause summer, but summer causeth them. So, winter causeth cold, and not cold winter; and yet we complain of winter, because it is so cold. So we say, the tree is good, because the fruit is good. But Christ, teaching his disciples to pray, willeth them to ask pardon of God

as they pardon other. For, if we forgive other men their trespasses, our heavenly Father will also forgive us. Wherefore, it is not a thing belonging only to God. Man is said to forgive his neighbour, not by pardoning the everlasting punishment—which is the reward of all sin, and is pardoned neither of thy neighbour, ne yet of priest, but of God alone—but by refraining his anger, by pacifying himself, by assuaging his fury. St. Paul sheweth what our forgiving is, saying, "Let not the sun go down upon your wrath."—*Hutchinson (Image of God, or Layman's Book).*

THE CRUCIFIXION.

By H. H. TUCKER.

(For the Church of England Magazine.)

LOUD moans the wintry blast: the angry sea
With the immovable rock-breasted shore
Strives fierce and fruitlessly; and, foaming, flee
Back to the deep its baffled floods, and roar
And howl in powerless vengeance. Wildly o'er
The dim skies scud the flying clouds, pursued
By the strong-pinion'd winds. Heav'n's spacious
floor,
Swept of its starry train, in solitude
Treads the pale moon, obscur'd by discord's alien
brood.

And earth in gloom is folded: black night sweeps,
As with the besom of a vengeful pow'r,
Life from its lonesome track. One wakes, and
keeps
His watch unwearied—death! The midnight hour,
Silence and sleep o'er-ruling, and the tow'r,
Day's golden treasure-house, to him alone
Pervious alike: as fades the fragile flow'r,
Waste on oblivion's whelming waters strown,
Perish hope, fear, joy, grief, untold, unfelt, unknown.

And vaunt'st thou, death, such conquest? On the
grave,
Loflier and loftier raised, of centuries
Tak'st thou thy stand exulting: time's dark wave
Beats at its base unheeded: to the skies
Long could'st thou loud proclaim thy victories:
Then heard the stars, and trembled at, thy boast:
Earth, with her nations and her dynasties,
Groaning, the sound re-echoed, host on host
Crumbling, the while, to dust, herself her empires
ghost.

Time's fulness came; and, with it, came a man
Lowly and full of sorrows. Toil and pain,
Hunger and thirst and peril, till o'er-ran
Mortality's tear-brimming cup, though stain
Of mortal guilt there was none, with a chain,
Demoniac, bound him to this alien sphere:
Thou for thine own did'st mark him; then to reign
Eternally were thine, and darkness e'er
Palling the globe o'erwhelm'd an universal bier.

He dies—that man of griefs, upon the cross,
 Partner with felons, dies. The strife is won.
 Hell's legions high their flaming banners toss,
 And shout thy triumph. Ha! why shrinks the
 sun,
 Velling his face in darkness? Whither run
 The frightened stars, the elements? Why quakes
 The shudd'ring earth? The howling waters shun
 The adamant rocks. whose footstep shakes
 The mountains to their base, whose voice their echoes
 'wakes.

And see, the grave is riven! From its bands,
 Loosened, arise the mighty dead, and greet
 Him by whom death is conquer'd. Heav'n ex-
 pands
 Wide its mysterious portals: canst thou meet
 His eye, O boaster, and thy vaunt repeat?
 Mark how thy chains are shattered; how defied
 Thy pow'r, thy deeds—he willing! Turn thy feet
 Back to the buried past, and, lo! allied
 With God and heav'n, behold the souls thou deem'dst
 had died!

And who was he, that Son of man, whose doom
 Shook nature from her seat, and terror sent
 Ev'n to the heart of hell? Why bore the tomb
 For him alone no bondage? Wherefore bent
 O'er him, once agonized, an armament
 Celestial, lost in dread amaze, to view
 The mighty work complete? And, O, how rent
 Th' ætherial vault the song his triumph drew
 Forth from their golden harps, that song for ever
 new!

Sin-stricken mortal, thus thou diest not: earth
 Thy dust receives unheeding; be it by
 Battle, or flood, or slow disease, in mirth,
 In madness, misery, wealth; be fond hearts nigh,
 The parting soul to soothe, or loathing fly
 From the infected couch the hireling aid,
 Nought marks the fearful strife; the smile, the
 sigh,

The wreaths the brows of wrinkled time that braid,
 Pluck'd from the bow'rs of hope, nor dim their hue,
 nor fade.

Glory to God on high. The swelling hymn
 Chorus the saints triumphant. Hide thy sting,
 O death! O grave, thy victory! Cherubim
 And seraphim their hallelujahs sing,
 Till heav'n's high halls and glitt'ring orbits ring
 With hallow'd minstrelsy. The work is wrought,
 The warfare o'er: the pow'rs of darkness wing
 Back to their hold their baffled flight: unsought
 Of sinful man, behold his soul's redemption bought.

All blessed Jesus, Christ, Redeemer, Lord!
 Thou dread incarnate of the Deity!
 The great High Priest, the everlasting Word,
 The way, the truth, the life! To whom but thee
 For hope, for mercy, shall thy creatures flee?
 O, hear us, help us! Sinful are we, weak
 And frail, and pow'less: by thine agony,
 Thy cross, thy glory, save us! thee we seek,
 For God's redeeming grace 'tis thine alone to speak!
Ifracombe, Devon.

Miscellaneous.

DAMP WIND OF LA PLATA.—This damp wind of La Plata seems to affect the temper more than the constitution, and in so far differs somewhat from the "sirocco" of Malta. The irritability and ill-humour which this damp wind excites in some of the inhabitants amount to little less than a temporary derangement of their moral faculties. It is a common thing for men amongst the better class to shut themselves up in their houses during its continuance, and lay aside all business till it has passed; whilst among the lower orders it is always remarked that cases of quarrelling and bloodshed are much more frequent during the north wind than at any other time. In short, every thing is disarranged; and every body lays the fault to one source—"Senor es el viento norte." A physician of many years' standing, who had closely studied the efforts of this dreaded "viento norte," or north wind, on the animal system, gave sir W. Parish the following account of an instance which had come under his personal notice: "A man named Garcia was executed for murder. He was a person of some education, esteemed by those who knew him, and was in general rather remarkable than otherwise for the civility and amenity of his manners: his countenance was open and handsome, and his disposition frank and generous. But, when the north wind set in, he appeared to lose all command of himself; and such was his extreme irritability, that, during its continuance, he could hardly speak to any one in the street without quarrelling. In a conversation with my informant, a few hours before his execution, he admitted that it was the third murder he had been guilty of, besides having been engaged in more than twenty fights with knives, in which he had both given and received many serious wounds; but he observed, 'it was the north wind, and not he, that did it.' When he rose from his bed in the morning, he said, he was at once aware of its accursed influence over him: a dull headache first, and then a feeling of impatience at every thing about him, would cause him to take umbrage even at the members of his own family, on the most trivial occurrence. If he went abroad, his headache generally became worse: a heavy weight seemed to hang over his temples: he sought objects, as it were, through a cloud, and was hardly conscious where he went. He was fond of play; and if, in such a mood, a gambling-house was in his way, he seldom resisted the temptation: once there, any turn of ill-luck would so irritate him, that the chances were he would insult some of the bystanders. Those who knew him, perhaps, would bear with his ill-humours; but, if unhappily he chanced to meet with a stranger disposed to resent his abuse, they seldom parted without bloodshed. Such was the account the wretched man gave of himself; and it was corroborated afterwards by his relations and friends; who added, that no sooner had the cause of his excitement passed away, than he would deplore his weakness, and never rested till he had sought out and made his peace with those whom he had hurt or offended."—*Sir Woodbine Parish.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 638.—APRIL 10, 1847.



(The Marsh-Marigold.)

FLOWERS.

No. XVII.

THE MARSH-MARIGOLD.

Latin—*Caltha palustris* (marsh-marigold, or cup, *caltha* coming from the Greek word *καλαθος*, a cup). Italian—*Caltha palustre*. French—*Ronci d'eau* (water-marigold); *ronci de marais* (marsh-marigold).

THE common names of flowers are very frequently but uncertain guides to their real character and species. The appellations are given from some resemblance found or fancied on a cursory view, no trouble being taken to ascertain the true nature of the plant.

These observations are applicable to the flower figured above. For it is a species of *ranunculus*,
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and has nothing in common with the marigold simply so called, but name and colour. It has jagged triangular leaves, bulbous-looking buds, and a flower of five petals and many stamens, and grows in all watery places, marshes in particular, appearing sometimes as early as February, and blooming as late as the end of June. The flowers are very showy, and are used by the country-people in May-day garlands.

The marsh-marigold is in some parts of the country known by the vulgar name of horse-blob, which is in some degree descriptive of its appearance; horse being used in this way to signify what is coarse, and blob expressing round enlargement.

If the flower-buds be gathered before they are ripe, they are said to form a substitute for capers; and their juice, when boiled with alum, gives a yellow stain to paper.

OUR PRIVILEGES AND OUR PRACTICE.

THE text last Sunday at our parish-church was from Luke x. : "Blessed are the eyes which see the things that ye see; for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear and have not heard them."

That evening it chanced that I walked alone in a certain beautiful garden. The birds were singing their last song. The scent of many sweet flowers was upon the breeze. The sound of bells came at intervals from a neighbouring village. And everything was so lovely, and withal so calm, I tried to fancy that I was in paradise, and that there was no sin, no death, no sadness. The sun looked like it; for around it was a glorious pavilion of clouds, such as no painter on earth could delineate. The air felt like it; for methought the soft breath upon my forehead was like the fanning of the wings of angels. The birds sang like it; for I seemed to hear the praise of their great Creator in every note. And yet my heart was not like it; and that was the reason why, the more I tried, the more I found my imagination unequal to the conception.

"Many prophets and kings"! No one had repeated the words since I heard them in church; but, for all that, they seemed to have been sounding in my ears all day. Thousands and tens of thousands of my countrymen, since morning dawned, had listened to the chimes which called them to the house of God, and had heeded not their summons. Thousands and tens of thousands more had gone thither in a light and careless state of mind, such as took in the spirit of the world to defile the tabernacle, instead of bringing forth the spirit of the tabernacle to sanctify the world. And yet what had been presented to their notice had been precisely what "many prophets" would gladly have parted with all their reputation to have witnessed, and "many kings" would have joyfully laid aside their royal sceptre to have heard.

The thought came across my mind that I would spend a few moments in imagining one of those holy men of old, who so ardently desired to live in gospel times, to be alive now. It seemed a good thing to reflect what such a one would probably do, and how he would spend his time, were it his lot to dwell in the midst of England in the nineteenth century. And, in order to make my ruminations more practical, and more immediately affecting myself and those around me, I did not suppose him to be a king, or a bishop, or a noble, or yet a clergyman, but a plain man, with a family dependent on him for support; neither did I imagine him to be gifted with any prophetic or miraculous power, but to be in all respects, save in his devout spirit, like ourselves.

In the first place, I felt sure he would be exceedingly regular in his attendance at church. And I hardly conceived he would be satisfied with going there merely on Sundays, but that, if the clergyman of his parish had service on week-days, he would strive to manage his business so as to be free to join him there also; accounting it, as David did, a joyful thing at all times when there was any one to say to him, "Let us go into the house

of the Lord." And, to those who smiled at him for this his custom, and talked (as many would be sure to do) of the "loss of time," I could fancy him administering some such gentle reproof as our Lord did to his disciples: "What! can ye not watch with him one hour?"

Then I followed him, in imagination, into the sacred building. Methought he was careful to be at his seat some moments before the service commenced, first of all offering a silent prayer, and then covering his face with his hands, and (it might be) thinking with Peter, on the mount, "Lord, it is good for us to be here." And, when the proper time came, so far from allowing the responses to be said only by the clerk, and the canticles chanted only by the choir, he joined in the former with a humble yet audible voice, and in the latter "lustily and with a good courage;" considering that he was not there merely to behave decently while others read and sang, but himself to speak with God. Moreover, when all was done, he did not begin to talk to the people in the next seat about the fine weather, but kept strict silence till he was quite out of the building, and even then spoke only in a quiet tone, with something of seriousness in it, as though he were loth to dispense his reverential feelings.

I did not think he would be a man slothful in business, or unconcerned in the ordinary events of life; but certainly it seemed impossible to conceive that on the world would be set his brightest hopes, or that about the world would spring forth his freshest thoughts. And therefore I could not imagine him, though I tried, to be what is called a "money-getting man;" one who, to enrich himself and his family, would "rise up early, and sit up late, and eat the bread of carefulness." On the contrary, it appeared to me, that, while he would use all the necessary means to meet the legitimate wants of his household—for he who does not that "has denied the faith, and is worse than an infidel"—so free would his mind be from anxiety on the subject, and so trustfully willing to leave the future in the hands of God, that he might be fairly said, in a sense, to "take no thought for the morrow."

Regarding him as a parent, I could not suppose he would be very eager to see his children surpassingly clever, or wonderfully famous, or strikingly elegant; though I could easily imagine that, for any natural graces or talents which their Creator had bestowed on them, he would give God hearty thanks. But I was quite sure that his main object respecting them would be to make them good Christians. and that, in fixing their destinations, he would not view their advancement in the world as the great point, and their religious improvement as a consideration which might come in collaterally and by the by, but that their interest as heirs of heaven would be the first thing thought of, and their advantage as dwellers upon earth only put into the scale when the balance was on the tremble.

And not only to his children, but to his whole household (supposing others lived with him), I thought he would be careful to show the value he set on religion, calling all together both morning and night, and praying at once with them, and on their behalf. And, both by this and by his daily conduct, he would let them perceive that, though

he had rented a house, and furnished it, and taken up his abode in it, and been at some pains to make it comfortable, yet he looked not upon it as his home; inasmuch as they were but sojourners in that country where they now lived, and he hoped they would all one day remove to a better, that is, a heavenly.

I felt certain he would be on peaceable terms with his neighbours generally; but I conceived he would be especially intimate with those among them who were constant attendants and regular communicants at his own church, and who showed forth the reality of their profession in their daily lives. I pictured him interchanging with his equals divers acts of friendly cordiality and Christian fellowship, and bestowing on his inferiors kindly notice and gentle encouragement. I hardly thought he would quarrel with one acquaintance because he was too coldly polite, or with another because he was too rudely familiar, or with another because he had slighted him three years ago, or with a fourth because some one had told him she had once spoken ill-naturedly of him behind his back. . . I have known such things done often—Ah! well, we will say, sometimes—by people calling themselves Christians. But it seemed to me that he, of whom I am speaking, would be likely to bear in mind the “so likewise,” appended to a certain parable regarding a debtor and his lord.

Next, I tried to reflect how such an one would converse in his ordinary intercourse with his friends. Somehow I could not conceive the staple of his discourse to be any thing like the common, every-day chit-chat one hears in society. Not that I thought he would be always talking of religion, far from it; but I did think that religion would shed a kind of indescribable influence over most that he said. For I remembered, and I fancied he would remember too, that there is a day coming, when not only of every sinful word we speak, but of every idle one, we shall have to give an account before assembled thousands.

Then, in all matters relating to the spread of Christianity, whether at home or abroad, I knew he must needs take a lively interest, and one that would manifest itself, not merely in a sympathetic cheer in public, or a casual expression of satisfaction in private, but in a willingness to deny himself sundry pleasures, and take upon himself sundry labours, for the glory of God and the good of his fellow-men. It was easier to imagine his eye kindling with joy, as he looked on some church which he had helped to build, or visited some school which he had helped to support, or read the letter of some missionary he had helped to send out, than it was to suppose him delighted with a splendid addition to the furniture of his house, or a luxurious improvement in the supply of his table. And, in like manner, it was much less difficult to picture him by the bedside of a sick friend, or in the cottage of a poor man, than entertained at a ball or enraptured at a concert. I judged not, indeed, that, for his religion's sake, he would deem it necessary to abstain from every inexpensive luxury and innocent gratification; but I judged, nevertheless, he would be very different from most people, who, for their religion's sake, abstain from none.

In a word, I thought that, like the holy apostle, he would be “always bearing about in the body the dying of the Lord Jesus.” By nature a child of wrath, by adoption a child of God; by desert a heir of hell, by redemption an inheritor of heaven; in Adam condemned to die, but in Christ covenanted to live; he would walk the world as though his concern in it was very little, old things having passed away to him, and all things having become new. And the love of Christ, being warm in his heart, would be at once a constraining motive to induce him to mortify sin, and an inciting motive to teach him to practise virtue; so that, in the place of driving his religion into nooks and corners, and giving to it only bits and scraps of his time, he would strive, though still hampered by human frailty, to make it follow him wherever he went and whatever he did, and would consecrate by it even the most ordinary and trivial acts of life. For, when he reflected that he was living amongst those for whom Christ died, surely no little deed suggested by kindness would appear too insignificant to perform, and no bitter word dictated by thoughtlessness too unimportant to suppress. And so, striving day by day to be more like his great Master, and less like his original self, methought he would mount at length the very heights of Pisgah, and, though still on earth, catch a glimpse of some of the glories of heaven.

As thus I pondered, the sun shone on, and the birds sang on, and the bells rung on; and yet there was that in my heart which made sadness out of all. For, when my imagination had proceeded thus far in my sketch, I began to reflect how different from this the world at large was, how different those were with whom I mixed, how different I was myself. “And O, it is in vain,” I thought, “that God is very good to us, and sends us moments so calm and still, that even the most unfeeling must feel, and the most thoughtless must think, if, when we walk in our gardens at the cool of the evening, we perceive not, alike in what speaks and what is silent, his warning voice. For I know that, at such times and in such seasons, he would plead with us as dear children, and would remind us of the privileges we have been despising, and the promises we are casting away. But, alas! when he is present, we see only the rich gleam of sunset; and, when he would speak, we hear only the rustling of the wind among the trees.”

Then I reflected that, if it were possible in this the nineteenth century (and who can doubt it?) for a man to live a life of genuine piety and devotedness to God, such as I had been depicting, it could only be by the special aid of the Holy Spirit. It was by this that the early Christians, ignorant and weak creatures in themselves, were enabled, even in the midst of dangers and persecutions, to stand so stedfast in the faith. And when I remembered that it was far more likely that an earthly parent should give to his children a stone instead of bread, or a serpent in the place of a fish, than that our Father which is in heaven should deny the Holy Spirit to them that ask him, I determined to be more earnest for the future in my petitions to the throne of grace, that I might be granted, by the same Spirit, a “right judgment in all things.”

"A right judgment!" Ah, if we had but that, how different things would seem! How hopes, and pleasures, and inclinations, clung to now, would suddenly appear of exceedingly little consequence, and hardly worth a passing thought! How insignificant a matter we should then deem it, whether in this world we were rich or poor, masters or servants, honoured or despised, known or unknown, so only we had Christ in our hearts, and heaven in our eye! But, as it is, we act like madmen. For we comprehend, and yet comprehend not. We hear, and yet we hear not. We have been separated, and yet are not separate. We are Christians, and yet walk not in Christ.

X.

THE WORLDLING.

No. III.

"Naturally, like restive horses, we go the worse for the beating, if God bless not our afflictions unto us."—FULLER.

DAYS and weeks rolled by (time fully occupied ever seems to fly, like the fleeting shadows cast by the setting sun); and I could hardly credit the intelligence, imparted to me by my housekeeper, that the family at the Hall had returned, after an absence of three months. Such was, however, the case; and on the following Sunday sir George Thornborough, Madeleine, and her governess, made their appearance at church. I could not help, as I passed the luxurious pew, appropriated exclusively (with shame be it spoken) to the lord of the manor and his family, casting my eyes on sir George's countenance, to see if I could read there any indications of a change in his feelings. But, alas! there was still the same heavy cloud upon his brow, the same wandering eye, the same restless movements; all betokening a heart ill at ease in itself, and ill attuned to the service of its Maker. I afterwards found, to my grief, that peace was still more a stranger to his breast than even it had been before he left home. Whenever I met him, the old complaints were made as formerly, and with increased bitterness. Even in Madeleine, his idol, her on whom all his hopes, all his affections centred, he had no comfort. Placing no reliance on God as her Father and his Father, he seemed to think that her happiness, her safety, nay, even her life depended upon himself. He always fancied that she must be in some danger, if out of his sight; and, when with her, he watched every motion, every change of colour in her cheek, every varying expression in her eye, as though he expected to read in each some indication of sickness or of pain. Ah, how shortsighted, how infatuated is man, to think that by his own carefulness he can for one moment stay the accomplishment of God's decree, or ward off the blow his hand is about to deal! To guard as much as in us lies against the ills and the sicknesses of this life is our duty; for God will not succour those who do not help themselves. But to have no thought but for what we or those we love shall eat, drink, or put on, the dangers which may possibly await them, or the troubles which future months or years may bring forth, is surely to mistrust the goodness of God, and to insult him by the vain attempt to take the ordering of events from his

hands, who "created all things, and for whose pleasure they are and were created." But I must hasten to conclude this sketch of "The Worldling," and, passing over a year spent by sir George in discontented prosperity, must describe him, as he appeared to me, in adversity.

One bright, September afternoon, I was sitting by the window of my little study, writing to Mr. Morton (who was from home) a full account of every thing which had occurred in the parish since his departure. Suddenly I was startled by the sound of rapidly approaching horse's hoofs; and, looking up, I saw a man galloping up the lane which led from the high road to my cottage. I almost immediately recognized the Thornborough livery; and, fearing that something must be amiss at the Hall, I stepped from the window, and hastened to meet the messenger.

"Well, Morris," I said; "I hope you don't bring bad news."

"Ay, sir," the man replied, leaping from his horse; "bad as well can be. But if you please, sir, Miss Barton begged you would not wait to hear about it, sir, but take this horse, and go as fast as you can to the Hall; for you're sadly wanted, sir."

Perceiving from the man's manner that the case was urgent, without saying another word, I mounted the foaming animal, and rode swiftly away. At the Hall-door I was met by Mrs. Dickenson, the old housekeeper, who, with swollen eyes, and in a voice choked with emotion, exclaimed—

"Bless you for coming so soon, sir: you're come to a house of mourning. I'd have sent for you long afore, only I didn't like, as I'd had no orders."

"What has happened?" I asked, anxiously. "Is your master or Miss Madeleine ill?"

At the mention of their names, the poor woman's tears flowed afresh, and she could only exclaim, "O, my poor dear young mistress, sir! Ah, sir, my poor master is like one beside himself for grief."

In such a case, I saw that nothing could be done without patience; so I waited until the violence of the affectionate creature's grief had subsided, and then drew from her the following particulars. For some days Madeleine's little cousin, Mary Sumner, had been staying at the Hall; who was, to use good Mrs. Dickenson's own words, "more boyish-like than her young mistress," and who enticed her into more exciting games and ruder sports than those to which she was accustomed. They had been playing at hide-and-seek that morning in some of the passages which traversed the Hall in every direction; and Madeleine, having become dreadfully excited, had broken a blood-vessel. How it happened exactly no one could tell, as the children were alone at the time; but the physicians were of opinion that the poor delicate girl must have made some very violent exertion, when in an exhausted state from over excitement and exercise. Whatever might have been the cause, the effects were manifest, dreadful, and appalling. Two physicians were called in, and were upon the spot in an incredibly short time; but, notwithstanding all their efforts to stop it, the blood continued to flow for many hours; and, when it ceased, Madeleine had fallen

into a state of torpor, bearing every appearance of death. Deeply shocked at this account, and impressed as I was with the feeling that the consequences of the accident would be fatal, I yet so far controlled myself as to ask the housekeeper how her master bore the shock.

"Bore it, sir!" she exclaimed: he is almost mad with grief. All the time the blood was flowing from her poor mouth and nose, my master stood at the foot of the bed they had laid her on, with his arms folded, just as if he had been made of stone; and not a muscle in his face moved. But, when she fell into the torpor, the doctors told him he must leave the room; and he walked away just like one in his sleep; and he went to the library, and locked the door. I followed—for he looked so strange and wild—and listened; and I heard a noise, just as if he had thrown himself on the floor; and then he groaned. O, sir, how he groaned! and he has kept it on ever since. Miss Barton has knocked, and Dr. Wotton has spoken to him; but not a word of answer can they get. O, sir, my poor master!"

"It is, indeed, a sad account you give, Mrs. Dickenson; but what can I do?"

"O, sir, Miss Barton and I think he'll mind you, when he won't any of us; and, if you went to the door, perhaps he might let you go in, sir; and then you could comfort him, and no poor creature ever wanted it more, sir."

"Well, I will see what I can do, though I have not much hope of succeeding." So saying, I crossed the hall, and was about to proceed to the library, when I was met by Miss Barton, who, putting her finger on her lip, beckoned to me to follow her upstairs. She opened the door of Madeleine's little study, which she closed noiselessly when I had entered.

"You have heard all, Mr. Relton?" she inquired.

"Indeed have I," I replied, sadly.

"Madeleine has recovered from that fearful torpor," she continued, "and has been incessantly inquiring for her father and for you. It would be madness, the physicians say, to allow her to see sir George, who is, as I dare say Dickenson told you, quite frantic with grief; for, though there is no immediate danger for poor Madeleine, yet the slightest excitement would bring on the bleeding again, and then all hope would be over. Dr. Wotton does not, however, like to thwart all her wishes, so he has promised that you shall visit her. I need not ask, Mr. Relton, if you will do as she desires; for—"

"No, indeed," I replied, quickly; "I would do any thing in the world for the poor child."

"Dr. Wotton requested me to ask you not to say any thing likely to excite Madeleine," said Miss Barton; "for he seems to dread the effect of every word she speaks or movement she makes. This was the reason for my not speaking to you on the staircase; for I was fearful, if sir George heard your voice, he might imagine you were going to see her; and then he might insist on doing so himself, and he has not the slightest command over his feelings."

Miss Barton then led the way to the room where Madeleine was. A chill of horror came over me as I entered the darkened chamber, and saw the grave expression of the physician, as he

stood beside the death-like form of the gentle girl; for I thought that the spirit had fled. In a few moments, however, she opened her eyes, and Dr. Wotton said—

"I believe, Mr. Relton, I can trust Miss Thornborough to your care; so I will do so, and refresh myself in the garden."

I bowed, and he withdrew. Madeleine, on seeing me, held out her hand. So weak, however, had the excessive loss of blood rendered her, that it fell powerless by her side before I could take it. Still she was perfectly sensible and calm; and a sweet smile lit up her countenance, as she said—

"Will you pray for me? I am too weak to pray."

I knelt beside her, and prayed with her and for her, that God would of his mercy give her strength to bear her trial. I did not allude to the likelihood of her dying, or any thing likely to excite her. She noticed it, and said faintly, but distinctly—

"I can bear to think that perhaps I may die: pray—"

Here her strength failed, and I lost the following words. I, however, understood her meaning, and prayed that, if her heavenly Father saw fit to make the sickness unto death, he would, for his dear Son's sake, take her unto himself. A beautiful, I might almost say a heavenly expression was upon her pallid countenance while I prayed; and, when I concluded, a faint, but heartfelt "Amen" made the prayer her own.

After promising to visit her again, with a pastor's blessing I took my leave of the sweet sufferer, and proceeded to the library. O, what a revulsion of feeling came over me, as I stood outside that door! In the chamber of sickness I had felt a holy calm; but to hear the unhappy man pacing up and down the room, with hasty strides, now groaning, now declaring with fearful imprecations that his child should not die; to feel that his was one of the precious souls committed partly to my care, almost overcame me, and I was nearly choked with suppressed emotion. I was seeking calmness and strength for the interview, in silent prayer, when the door was suddenly thrown open, and sir George hastened by me, with the intention, as I rightly conjectured, of going to Madeleine's room. I stopped him, and entreated, as he valued his child's life, not to cause her any unnecessary excitement. He seemed convinced by my argument, for he returned; he did not, however, speak to me, but went into the library, and would, had I not stepped forward, have shut the door against me.

"Sir George," I said, "you must allow me, as your pastor, in Mr. Morton's absence, to visit you in your affliction, and—"

"What!" he exclaimed; "do you wish to mock me in my sorrow? to tell me that it is my own fault—that I should not have allowed her to play with Mary?"

He spoke rapidly; and, to me, full of fears as I was, his rolling eye seemed to indicate that reason was tottering on its throne. I, however, took no notice of his remark, but said—

"Your's is a heavy affliction, sir: shall we not pray to God to give you strength to bear it?"

"Bear it!" he exclaimed. "She must not, shall not die!"

"I hope she will not die, sir George; but, should her heavenly Father take her, you must think of the happiness and glory to which she is gone, and not be so selfish as to wish her back again in this world of sin and trouble."

"What do you know about it?" he exclaimed, almost fiercely. "It is very easy for you to preach, who never had a child, never lost the only thing which made hateful life bearable."

He stood before me; and a more pitiable object, a being so entirely the sport and victim of his own passions, I never beheld. The intense anguish of that day had besprinkled his dark hair with grey: his lips were compressed and bloodless, his hands clasped tightly together: his eyes were glazed and tearless; and their expression of horror was terrible. I did not immediately answer; and he began pacing up and down the room, as I had heard him before I entered, swearing in awful words that his child should not die. Seeing that he was too much excited to listen to reason, and knowing that scripture-comfort had no weight with him, I thought I would try what would be the effect of holding out to him some hope, faint though it must be, of Madeleine's recovery. Hoping to calm him, I said—

"Sir George, she *may* yet recover: do not give way to such uncontrolled grief, at least until all hope is gone; and she is composed and happy now."

"What!" he exclaimed, catching at my words; "you have seen her, then! And me, her own father, they keep from her; but I *will* see her!"

And, before I could speak or move, he was gone. I followed; but excitement gave him speed; and before I was near enough even to speak to him he was at the bed-side of his child. No one was in the room but Madeleine's old nurse, who, alarmed at the wild expression of her master's countenance, did nothing, but sat down and sobbed.

"Madeleine!" sir George exclaimed; "my child, you must not die, you shall not leave me?"

The poor girl was dreadfully agitated; but she said, though in the faintest whisper, "Dear papa, if I die, God will take me to himself."

"God!" the unhappy man exclaimed passionately. "God! who is he, that he should take you from me—you shall not go, I say."

These fearful words, and the frenzied look which accompanied them, quite overcame Madeleine: she tried to raise herself, made one vain effort to speak, sunk back upon her pillow, and the blood flowed afresh. By main force I dragged sir George from the room; but, alas! it was too late: precaution then was of no avail. When Dr. Wotton returned, I saw that hope had fled, and that he felt he was entering the chamber of death.

"Once more I came: the silent room
Was veiled in sadly soothing gloom;
And, ready for her last abode,
The fair form like a lily showed,
By virgin fingers duly spread,
And prized for love of summer fled.
The light from those soft smiling eyes
Had fled to its parent skies."

MISSIONARY RECORDS.

No. XXI.

"O send out thy light and thy truth."—PSALM xliii. 3.

THE RUSSO-GREEK CHURCH.—The emperor Nicholas, as head of this church, has promulgated a new law, as a barrier against the conversion of its members to any other form of religion. It would seem, from the adoption of so tyrannical a measure, as if light were breaking in upon the Russian mind, and the superstition and corruptions of the Greek church were losing their hold upon it. This new law enacts that any individual, who shall abjure the Russo-Greek religion, shall be amenable to the ecclesiastical authorities, and await their disposal of him; shall be regarded as forfeiting all inheritance, in right of his birth or otherwise, from Greek parents or relations; shall have his property and effects placed under the management of a commission; and shall not be allowed to reside in those parts where his moveable or immoveable property may be situated. If the recusant shall not return into the bosom of the church within the interval which is fixed by the ecclesiastical authorities, he shall be brought before a criminal court, which is debarred from passing a less lenient sentence upon him than perpetual confinement in a Greek monastery; and the government will determine what course is to be taken with regard to his children, if he have any. Severe penalties are likewise to be inflicted on any husband or parent who shall allow his wife or children to embrace any other faith; as well as on any father or mother who shall permit their children to be baptized according to any other rite than the Greek. Any attempt at proselytism, which shall be to the prejudice of the Greek church, shall entail the loss of civil rank and immunities, and the incarceration of the offender in a place of confinement; and, for a repetition of the offence, he or she shall forfeit every civil right, and be consigned to hard labour in a fortress. For a second offence, the penalty is exile to Siberia. If any such attempt shall be followed by repudiation of the Greek faith on the part of an individual who has hitherto professed it, the offender shall be punished with exile to Siberia for life; and the "knout" shall be inflicted in addition, in those cases where the individual belongs to a class liable to corporal punishments. The law further forbids any minister of another religion to endoctrinate minors of the Greek persuasion, even if their teaching should not have any proselyting end in view. It likewise prohibits any Romanist ecclesiastic from keeping a Greek servant under his roof. On the other hand, full protection shall be given to all who make proselytes to the Greek church; and any individual who shall prevent a party, belonging to another confession, from embracing the Greek faith is liable to several months' imprisonment.

NEWFOUNDLAND.—*Goole, Hermitage Bay*—In 1841 Mr. Marshall was sent on a mission to this quarter. His first report was: "It will be unnecessary to tell you that the people are deplorably ignorant and wicked: I am forty miles from any other teacher, and how far from a clergyman I know not. They have no schools, are destitute of the means of grace, and have no one to speak

to them about their precious and immortal souls, or point them to the Lamb of God, that taketh away the sins of the world." Since that period Mr. Marshall's endeavours have been eminently fruitful. "Besides conducting the schools," says a society-superintendent, "Mr. Marshall is a licensed reader. Wherever we went in this neighbourhood, the strongest testimony was borne to the good he has graciously been enabled to effect during his residence at Goole. That place was, previously to his being stationed there, a proverb for wickedness: all days were alike to the people; and none seemed to care for their souls. Now the sabbath is observed; drunkenness, and its consequent evils and miseries, have in a great measure disappeared; and, of the whole population, there are but two individuals who do not regularly and devoutly attend the church service."

Cripple Cove. — "When we arrived off the Cove, the people, men, women, and children, crowded into the stages, and appeared delighted and astonished to see us. And, as soon as we reached a stage-ladder, we were assailed with loud cries of 'Welcome to Cripple Cove!' We were speedily conducted to one of the huts, and by performing an office of humility, stooping very low, we gained admittance; but, when we were inside, we found it so small that we had hardly room to turn round. While we were waiting here, a woman entered, with an old shoe in her hand, which served the purpose of a fire-shovel, with which she carried some firebrands, to kindle a fire in a more commodious hut. Thither we were conducted, and partook of some tea, which they had kindly provided for us. I inquired, 'How do you spend your sabbaths?' 'In visiting from house to house.' 'And can you content yourselves with spending its holy hours so unprofitably?' 'The Sunday appears so long, that we are quite at a loss how to spend our time.' 'Would you like me to come sometimes, and read prayers with you?' 'Yes, sir; we would feel thankful for it, if it is only once or twice in the summer. And we will have the best house in the place ready for you, whenever there is time; that is, when the wind is fair and the water smooth, which is not very often.' The people then assembled, and I read the church-service, and a tract entitled, 'The Way of Salvation made plain.' They all listened with deep interest and attention. After the service I visited several sick people, and read and conversed with them. I endeavoured to lead them to the tender and compassionate Jesus, and entreated them to pray that their afflictions might be sanctified to them. On looking about, I counted twenty miserable huts. . . . Upon inquiry I found that nearly 200 persons huddled together in these few huts the whole of the summer. When inside, we were not able to stand upright, and had scarcely space to turn" (Church of England Society for Education in Newfoundland and the Colonies. O. P. Jan. 1847).

SOUTH AFRICA. — *Graaf Renet.* — Mr. Long, who labours chiefly among the colonists, writes: "From Sunday to Sunday I address a most serious and attentive congregation, to whom I endeavour to speak the truth, with, I trust, a single eye to the glory of God, in all plainness and sim-

plicity, in perfect accordance with the truly scriptural articles and homilies of our beloved church. My people seem to esteem it no slight privilege to have the opportunity afforded them of worshipping God according to the forms in which they were accustomed in their native land. The Dutch also seem to have lost their presbyterian prejudices against forms of prayer, by their attendance on our services. Many of them are quite enchanted with the beauties of our liturgy, and have evinced their regard to our church by contributing liberally towards the erection of a place of worship for us. Early in the ensuing year I hope to see the foundation-stone of a episcopal church laid at Graaf Renet, toward which we have raised, in the space of one fortnight, 446*l.* 10*s.* 6*d.*, the government having promised us one-fifth of the estimated cost for the erection, and a plot of ground for the building" (Gospel Propagation Society).

BERBICE. — *Negro Schools.* — The ven. arch-deacon Fothergill writes to the committee of the "Ladies Negro Education Society" in London: "I am now forming a class of teachers—I mean of boys who are eventually to be teachers. They are boys who have gone through the usual routine of my schools, having learned to read and write well, to cipher as far as fractions, to understand and parse English thoroughly, to write letters, to be well acquainted with geography, and, above all, to be thoroughly conversant with the scriptures. One of the most talented of these my vestry has placed at Queen's college, George Town, Demerara. Thus a black boy, the son of a field-labourer, who was formerly a slave, stands by the side of the son of our worthy bishop. The others here I am myself teaching in Latin and French; and by and by I shall commence with them in Greek. If I be spared to carry out my plans, I trust one day to see the black boy, now at Queen's college, a minister of the church of England, and a dozen of other black boys the most efficient teachers in British Guiana. The girls do the very same work as the boys, only they sit separate. Some of the ladies of your society would be pleasingly surprised to see the facility and correctness with which some of our first class girls can use their maps in geography, parse a sentence in English, or work a sum in rule of three, &c. The girls, after going through our usual routine, almost without exception go to field labour: only about half a dozen have become domestics. * * Favourable as circumstances are, I must, at the same time, tell you that much wickedness and vice prevail among the people. O, Satan is very busy, very successful here in his work of destroying. Superstition to a great extent also exists in the minds of the older people. Still, however, we must buckle on our armour, and cope with our adversaries manfully, knowing that greater is he that is for us than he that is against us" (M.S. communication to the Ladies' Negro Education Society).

BOMBAY. — *Jomeer.* — Since March, 1842, Mr. B. White, a young Indo-Briton, has been labouring to impart Christian instruction to the natives of Astagaum and its neighbourhood; at first depending on his own resources and afterwards being supported by a few private individuals. Astagaum is about eleven miles from Amednagar.

In consequence of the blessing which has been upon his work, a missionary station, in charge of Messrs. Mengé and Mühleissen has been established at Jomeer, a town of 3,000 houses, with 25,000 inhabitants. "The Brahmins," says Mr. Mengé, "about 2,000 in number, have shewn their enmity to our proceedings by prohibiting Brahmin boys from attending our schools, and by threatening to put out of caste every Brahmin in our service. The Hindoos, however, do not seem to be very bigoted, and listen apparently with attention to the preaching of the gospel, while they receive our tracts with gratitude." "The number of my visitors," says Mr. Mühleissen, "is very good, averaging from thirty to sixty daily. I think I must have seen and addressed all the boys, not only of this town, but also of the adjoining villages. The same youths come again and again." * * Several of them have committed to memory, entirely of their own accord, the Lord's prayer and the ten commandments; and others repeat, almost by heart, the tract given them the day before. They tell me much of the vanity of their idols, and the disgraceful character of their gods, and declare that they would like to carry their idols from their temples and houses 'like so many dead bodies,' but add, 'our parents would kill us.' * * I am not too sanguine about these youths; but it is my sober conviction that their youthful hearts have been touched by the Spirit of the Most High. In watching them, I perceive a steady, progressive, and cheering knowledge of divine things, and an increasing interest in the momentous subjects which our religion brings before them. But it is not only the young who thus with apparent eagerness come for instruction: my hearers are composed of the old as well as the young, the rich and the poor, the Brahmin and the Mahar. * * Lively discussions are daily carried on upon the most solemn subjects; and sincerely do I beseech them to 'be reconciled to God.' * * I have also made it a rule to go out every evening to address those on the highways who do not come to my house. * * From the experience I have already had, I feel assured that, if we possessed the means, we might establish schools in every village, and make use of Christian books" (Letter to the Church Missionary Society).

JERUSALEM.—*The Bishop's Arrival.*—"The present season has brought with it much subject of interest and rejoicing in our church and mission established on Mount Zion. The long-expected arrival of bishop Gobat and his family has given us all the greatest satisfaction; and that feeling has been strengthened by the kind, simple, and dignified demeanour of the bishop towards all who have approached him. His lordship made his entry into Jerusalem on the morning of the 30th December. A large party of our mission, accompanied by the British and Prussian consuls, proceeded on horseback to greet the bishop on his approach, and to escort him into the Holy City. It was a matter of congratulation to our friends and myself to behold so large and respectable a body connected with our protestant church gathered together on the present occasion, and to observe their quiet and Christian-like deportment, compared with the noisy, obtrusive, and ostentatious demonstrations usually made by

the natives at such times to persons of distinction.

* * In perfect conformity with this feeling was the bishop's first act on entering the walls of Jerusalem, in proceeding forthwith, without alighting from horseback, with all his family, and followed by the whole party, to the threshold of our place of worship. The congregation were already assembled: thanksgivings were offered up to Almighty God for the past, and prayers for future mercies; after which Mr. Nicolayson, in the name of the congregation, made an impressive and animated address to the bishop, who replied in a solemn and affecting manner" (Dr. McGowan's letter of the 1st January to the Society for Promoting Christianity among the Jews).

H. S.

JUSTIFICATION BY FAITH ONLY:

A Sermon,

BY THE REV. CHARLES HENRY DAVIS, B.A.,

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ROM. iii. 28.

"Therefore we conclude that a man is justified by faith, without the deeds of the law."

As the words of the text are in close connection with the former part of the epistle from which they are taken, I must first direct your attention to the line of argument there pursued. In the first chapter the apostle, after proving his divine commission to preach the gospel, proceeds (from verse 18 to the end), to prove the awful state of the Gentile world by reason of sin. This being fully admitted by the Jews, he proceeds, in the next chapter, to prove that they too were sinners. In the third chapter, after answering some objections which might occur to the mind of the Jew, he returns to his argument, and states "the conclusion of the whole matter" (Eccles. xii. 13) as follows: "What then? are we better than they?" i. e., are we Jews better than the Gentiles? "No, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin; as it is written: 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes.' Now we know that what things soever the law saith, it saith to them who are under the law; that

every mouth may be stopped, and all the world," *i. e.*, not Gentiles only, but Jews also, "may become guilty before God. Therefore, by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law" (Rom. iii. 9-28).

These words, brethren, have probably been often heard and read by you before; but you may perhaps have never seriously considered their meaning. I will therefore endeavour to explain them, by a practical application to your own case. When men are asked how they expect to be saved after death, they frequently give such replies as these: that "they are not great sinners: they are no worse than others: they have never done any thing particularly wrong:" and "they never did any harm to any one, and therefore they hope that, as God is merciful, all will be well with them." Even if they allow that they are "not quite so good as they ought to be," and admit in general terms that they are "sinners," yet it is too often next to impossible to bring them to acknowledge the guilt of any particular transgression. Alas! such persons are utterly unacquainted with God's perfect law, and are entirely ignorant of themselves. For, what is sin? Not merely what man will acknowledge to be wrong, or what human laws will punish. Sin is what God declares to be wrong; "for sin is the transgression of the law" (1 John iii. 4). And what says this law? It requires an obedience of the heart and mind. God searches and knows the heart, and therefore demands its perfect obedience, and forbids its evil dispositions. Hence the law is made for the inmost recesses of the soul, as well as for the actions of life. The law, as it is interpreted and enforced by our Lord Jesus Christ, pronounces

sinful anger to be murder, and unchaste thoughts adultery (see Matt. v. 21, 22, 27, 28). The law requires of every human being a perfect obedience in thought, word, and deed. Hear our Lord's statement of it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37-40). And, as he said on another occasion, "This do, and thou shalt live" (Luke x. 28). And now, brethren, have you done this? Have you thus loved God and your neighbour? Now St. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 15). So that the venerable Richard Hooker truly remarks, "If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him," *i. e.*, God: "if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet, in the good things which we do, how many defects are there intermingled!" &c. (Discourse on Justification § 7). How many, how great, are our sins therefore, when every such departure from God's law, in thought and feeling, as well as in word and action, is sin!

But let me apply this general truth more closely to yourselves. Your consciences must tell you that you were born the subjects of your Creator, and are therefore bound to obey his voice, and "to walk in his laws which he" may "set before you" (Dan. ix. 10). Now it is certain that you have violated them in many instances. Search the records of your own consciences. Let me ask you seriously, have you never in your life sinned wilfully against God? Have you never wilfully broken his laws? Supposing you have been free from gross sins which are punishable by human laws (such as murder, theft, and adultery), can you pretend that you have never violated God's laws relating to piety, charity, and temperance? Is there no thought which you would feel ashamed to declare? And, if so, why, if it be not sinful and wrong? Yet God knows and observes these thoughts, and forms his judgment accordingly. And will you venture to say that you are compelled to commit these sins in thought, word, and deed, and therefore that it is unjust to charge you with the guilt of them, or to

punish you? You would not, I am sure, take such an excuse from a servant who had robbed you, or injured you, or insulted you, even when impelled by anger to do so; nay, I think that there are many who consider that a servant or a child who assumes a sullen and sulky look, though he does not betray it in words, and obeys their commands, is worthy of punishment almost as much as if he had offended in word or deed. Remember, therefore, "with what judgment ye judge, ye shall be judged" (Matt. vii. 2). Men, indeed, generally think lightly of sin; but God does not. Many will attempt to persuade you that God does not take much account of it; but what says God on the subject? "The soul that sinneth, it shall die" (Ezek. xviii. 20). Did you ever reflect that it was only *one* sin which brought death and misery into the world, filling it with pains and groans? What are those numerous hospitals, full of the sick and maimed—those loathsome gaols and dungeons, and those bloody carnages on the field of battle? What brings plagues, pestilences, famines, and other evils? What has converted the world into one great burying-place for its inhabitants? It is sin which has done all this. And will you not tremble, as your own hearts convict you of innumerable sins, so hateful in God's sight, and you remember that, "if our heart condemn us, God is greater than our heart, and knoweth all things" (John iii. 20)? Every sin, therefore, being an act of rebellion, must be the object of his displeasure, and will for ever separate from him every soul of man in whom it is found unpardoned; "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18).

I have thus endeavoured, brethren, to bring home the conviction of sin to each of your consciences; and may the Holy Spirit so apply the conviction that you may feel it deeply, and thus be led earnestly to seek to avail yourselves of the appointed means of escape from the consequences. You see that, following a line of argument similar to that of St. Paul in chapters i. and ii. of the epistle from which my text is taken, I have proved beyond dispute "that every mouth" must "be stopped, and all the world" must "become guilty before God" (Rom. iii. 19). You will perhaps say within yourselves, "Though I have often sinned, yet I will endeavour to reform, and then I hope that God will accept my sincere though imperfect obedience." But the decree has gone forth: "Cursed is every one that continueth not in all things which are written in the

book of the law to do them" (Gal. iii. 10). To suppose a law, given by God, which would admit of imperfect obedience, would be to leave it impossible to define what is sin, and what is not. It is therefore just in God to enact a perfect law, and to annex condemnation to the least transgression of it. How, then, brethren, do you, who have been guilty of innumerable transgressions, expect to fare in the judgment-day? "How, then, can man be justified with God? or how can he be clean that is born of a woman?" (Job xxv. 4).

What, then, have even the best of men to offer to God worthy of his acceptance? Is it works? Alas! we have none—none that can stand God's test, or satisfy his justice. Consider what may appear the best action in your lives: examine it by the rule of the law, as it extends to the thoughts and intents of the heart: in the matter or manner, principle or end, be assured you will find some defect. Let the pious and learned Hooker speak upon this head: "The best things we do have something in them to be pardoned. How, then, can we do any thing meritorious and worthy to be rewarded?" (Disc. on Justification, § 7).

With this agrees the scripture: "Can a man be profitable unto God, as he that is wise may be profitable unto himself?" (Job xxii. 2). "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" (Job xxxv. 7). But you may, perhaps, say: "What is to be done? Are not repentance and amendment all that the sinner can offer?" But is this all that God is bound to require and accept? Besides, this is not all; for the sinner can also suffer the penalty. You may, however, have tried this: you may, perhaps, have left off many sins, and begun many neglected duties: you may have watched, and prayed, and read, and fasted, and wept; but, do you feel at peace with God? And, if not, why not? The reason is this: you know that you bring no satisfaction for past sin, and that you are utterly unable to do any thing worthy of God's acceptance. You can now feel that "there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. vii. 20); and you also feel that "therefore by the deeds of the law," i. e., by works of law (ἐξ ἔργων νόμου), or legal obedience of any kind, whether moral or ceremonial, "there shall no flesh be justified in" God's "sight; for, by the law is the knowledge of sin" (Rom. iii. 20). For it is by attempting to fulfil God's law that you are taught to know and to feel your inability to do so, and the sinfulness of your nature. And, therefore, you see that "all have sinned, and come short of the glory of God"

(Rom. iii. 23); *i. e.*, all must fail of obtaining the glorious reward promised to such as should fulfil the law, and are therefore exposed to "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. i. 9).

Will you not anxiously ask, "Is there no means of escape?" Yes, brethren; and the means of escape is emphatically termed in scripture, "the glorious gospel of the blessed God" (1 Tim. i. 11). It is thus proclaimed in the passage of scripture which we are considering: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets:" *i. e.*, a method of pardon and acceptance apart from, or without, obedience to a law is now revealed, as had been intimated, though less clearly, by the law and the prophets; "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely," *i. e.*, all who are justified at all must be so justified, "by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood to declare," or for a proof or display of "his righteousness for the remission of sins that are past," *i. e.*, sins committed before the coming of Christ, "through the forbearance of God; to declare, I say, at this time," *i. e.*, the time of gospel dispensation—the time since the coming of Christ, "his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Here the doctrine of justification is plainly stated.

Do you ask, "What is justification?" It is the opposite of condemnation; as we read, "it is God that justifieth: who is he that condemneth?" (Rom. viii. 33, 34). The justification of an innocent person is the pronouncing him to be just or righteous, on the ground of his own good conduct; as we read, "they shall justify the righteous, and condemn the wicked" (Deut. xxv. 1); and again: "By justifying the righteous, by giving him according to his righteousness" (2 Chron. vi. 23; see also Ezek. xviii. 7-9).

But how can a sinner, who is confessedly guilty of many transgressions, be justified? How can he be pronounced and treated as righteous, when it is written, "I will not justify the wicked" (Ex. xxiii. 7). How then can a righteous God, who respects his own holy law, justify "the ungodly and the sinner"? (1 Pet. iv. 18). On the ground of the propitiation and righteousness of

Christ. He has paid the penalty due to man's transgressions; as it is written: "The Lord hath laid on him the iniquity of us all" (Isa. liii. 6); and "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13); and again: "Who his own self bare our sins in his own body on the tree" (1 Pet. ii. 24). Moreover, as man could not fulfil the law, and thus obtain eternal life, Christ has himself fulfilled the law, and thus obtained a title to eternal life for as many as by faith receive him as their Saviour; as it is written: "By the obedience of one," *i. e.*, Christ, "shall many be made," or be constituted *i. e.*, accounted and treated as "righteous" (Rom. v. 19); and "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

Thus you see how God "hath made him to be sin," *i. e.*, a sin-offering, "for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). And this, in order "that he might be just," *i. e.*, a holy God in hating, and a righteous God in punishing sin, "and" yet "the justifier of him which believeth in Jesus," *i. e.*, might also show himself to be a merciful God in pardoning it. "For, if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 21, 22). "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 3, 4). Thus the law is honoured, because justification proceeds on the ground of a righteousness which meets and satisfies its demands. And this is what is meant by the imputed righteousness of Christ, *viz.*, the sinner is pardoned and accepted from regard to what Christ has done and suffered in his behalf. For, Christ being God as well as man, there is an infinite value in his obedience unto death; so that the law could not be more honoured than by the obedience of such a person, nor justice be more satisfied even by the everlasting punishment of the whole human race. This wonderful plan of redemption displays, on the part of God, a just regard to his holy law, and also a merciful regard to sinful man. "Mercy and truth are met together: righteousness and peace have kissed each other" (Ps. lxxv. 10). From these remarks you see how "Christ hath merited to make

us just: but" (to use the words of Hooker), "as medicine which is made for health doth not heal by being made, but by being applied; so by the merits of Christ there can be no justification without the application of his merits" (Disc. on Justification § 4).

Now the means of applying these merits to ourselves is faith. And it is faith only, that the sinner may have nothing to glory in before God. As it is written, "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 27, 28). With this agrees the eleventh article of our church (on "The Justification of Man"), which declares that "We are accounted righteous before God, only for," *i. e.* on account of (*propter*), "the merit of our Lord and Saviour Jesus Christ, by," *i. e.*, through (*per*) "faith, and not for (*propter*) our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily on justification." And this homily declares that "it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, in him and by him, every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked, Christ's justice hath supplied" (end of Part i.).

If it be here asked, why may not imperfect works justify, as well as imperfect faith? the answer is this—the indispensable condition of justification by works is their perfection; consequently any claim founded upon works must either be made good by a perfect obedience, or the hope of salvation be abandoned. Whereas faith, though it may be weak and imperfect, instead of exalting itself against the justice of God, and standing before him in self-righteous confidence, utterly disclaims all merit, and ascribes to God the whole glory of salvation. Thus it is written: "Therefore it is of faith, that it might be by grace" (Rom. iv. 16.) "And, if by grace, then it is no more of works: otherwise grace is no more grace. But, if it be of works, then is it no more grace: otherwise work is no more work" (Rom. xi. 6). For "to him that worketh is the reward not reckoned of grace, but of debt" (Rom. iv. 4). But

justification and salvation are of God's free mercy alone, and come as a gift; as it is written: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. iii. 24): "The free gift is of many offences unto justification" (Rom. v. 16): "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23): "According to his mercy he saved us, . . . that, being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus iii. 5, 7). Thus the cause and ground of our justification are the grace of God in Christ Jesus; and everything as a procuring cause on our part is excluded. When, therefore, it is said that we are "justified by faith," it is meant that faith is the instrument or means of justification. Thus it is written, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephes. ii. 8, 9). So that faith has no effect to justify as a work of righteousness of ours; for the essence of faith in Christ is a denial of all merit of ours, and an unfeigned trust in and submission to the righteousness of Christ. And so it is the means by which we become partakers of the benefits of Christ's redemption. And therefore Hooker well observes "that God doth justify the believing man; yet not for the worthiness of his belief, but for his worthiness that is believed" (Disc. on Justification, § 33). Faith is not our Saviour; it is merely the eye that looks to him, the foot that goes to him, the hand that receives him. "So that our faith in Christ (as it were) saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ" (Homily on Salvation, end of Part ii.). By faith the sinner is brought into a living union with that Saviour for whose sake alone we are accepted and saved. He thus receives the benefit of his mediatorial undertaking, and becomes interested in all that Jesus did and suffered on earth, and in all that he is now doing for us in heaven. So that we are justified by the righteousness which faith apprehends and applies; and, as Hooker says, "Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into him, &c." (Disc. on Justification, § 6.)

But it would be wrong to dismiss the subject without noticing the apparent contradiction in terms between St. Paul and St. James. St. Paul says: "Therefore we conclude that a man is

justified by faith without the deeds of the law" (Rom. iii. 28). St. James says: "Ye see, then, how that by works a man is justified, and not by faith only" (Jam. ii. 24). As both apostles refer to Abraham in illustration of their respective statements, it is easy to ascertain their meaning. St. James, after speaking of Abraham's offering up of Isaac as an instance of justification by works, goes on to say, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (Jam. ii. 22, 23). Now it was not till about forty years after this imputation of righteousness, that Abraham offered up Isaac (see Gen. xv. 5, 6, and xxii. 1. &c.); and therefore, from St. James's own words, it appears that he had been justified about forty years before. Consequently this act was not the cause, but the evidence of his justification. "Ye see, then, how that by works a man is justified," *i. e.*, is shown to be justified; for the word is sometimes used in this sense. Thus David addresses God: "That thou mightest be justified when thou speakest" (Ps. li. 4). This explanation is confirmed by the fact that St. James says, "Was not our father Abraham justified by works, when he had offered up Isaac his son upon the altar?" (Jam. ii. 21). On turning to Genesis xxii. 12, we read that God then said, "Now I know that thou fearest God; seeing thou hast not withheld thy son, thine only son, from me." Hence we see that this act proved the sincerity of his faith, and thus showed his justification. And to this the words of St. James seem to refer; his object being to point out the effects of real faith, and thus to warn those who "profess that they know God, but in works they deny him" (Titus i. 16).

And this leads me to notice the nature of true justifying faith. It is not the mere assent of the mind to the doctrines of the bible: it has more to do with the heart than the head; for "with the heart man believeth unto righteousness" (Rom. x. 10); and by it God purifies the heart (see Acts xv. 9). Faith in general—"faith toward God" (Heb. vi. 1)—means a belief of whatever God declares in his word—it is the taking of God at his word. Faith in Christ—"faith towards our Lord Jesus Christ" (Acts xx. 21) means a belief of what the scriptures declare respecting him. Faith in Christ is therefore a firm persuasion of the truth of the statements of scripture respecting the merciful intentions of God towards mankind, and their fulfilment in all that Christ has done and suffered. It is such a cordial belief of

this as leads to sincere trust in and dependence upon the righteousness and death of Christ as a full satisfaction for sin, and the sole ground of acceptance unto salvation. For in the idea of faith is included not merely a persuasion of the truth of what is revealed, but also a persuasion that we ourselves are deeply interested in it—that it is not a vague generality, but has a personal application to ourselves. Thus the scripture declares that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). By faith, the sinner believes that God has really loved the world, and is willing to save all sinners, himself included. The first act of faith is a belief that Christ died for the whole world, *i. e.*, for all sinners; the next (arising out of it) is, that he died for him, as forming a part of the world. Then, as he is part of the world, he believes that God loved him, and is willing to save him. Feeling that he neither has done, nor can do, anything to merit salvation, and believing that all who rest their hopes of salvation on Christ alone shall be saved, he does thus commit the keeping of his soul to him. And, knowing that his sole dependence is on Christ alone, he looks for the fulfilment of the promise, and thus has a sober hope and humble expectation of salvation, and that simply because God has promised it to all who will accept it on these terms. Thus St. Paul says: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20). And, again, in the immediate prospect of death: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. i. 12).

Brethren, if any of you really feel your need, and are anxiously seeking salvation, you may this day obtain rest and peace: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). You can do nothing to make yourselves more worthy, if you delay for months, or even years; and your labours so to do will bring you no rest, and no peace. Remember, we are received not as worthy, but as unworthy; not as deserving life for our works, but as under condemnation for our sins. We are justified under the character of "ungodly;" for it is written: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). If you could make yourselves godly by your own efforts, there would be no need of the gospel of Christ; for "they that be whole need not a physician, but they that

are sick" (Matt. ix. 12). It is because you are sinners, and "man cannot make himself righteous by his own works, neither in part nor in the whole" (Homily on Salvation, Part ii.), that you are invited to cast your burden on the Lord. If you can really bring your proud hearts to submit to accept of mercy as grievous sinners, utterly lost and undone, nothing hinders you from obtaining it this very day. But, if pride and self-righteousness, with "an evil heart of unbelief" (Heb. iii. 12), combine to persuade you against this humbling plan, pray, brethren, pray earnestly and constantly that the Holy Spirit may remove every obstacle, and, working in you unfeigned faith, may lead you to receive and embrace the promises of the gospel. And remember that faith is not to be given up after the beginning of conversion, but is to be maintained (by a diligent use of the appointed means of grace) in every step of our progress, even to the last hour of our lives; for sinners "are justified by faith only" (11th Art.), not that they may live in sin and forgetfulness of God, but in order that (being freed from the terrors of the law, and from the constant anxiety which would necessarily arise from a sense of their shortcomings if their salvation depended upon their own merits and worthiness), they may "serve him without fear, in holiness and righteousness before him all the days of" their "life" (Luke i. 74, 75). Were a legal obedience the ground of our acceptance, it would cause, through our continual shortcomings, such fear and bondage as would completely paralyse all love and zeal toward God (see Rom. vii. 7-13; 1 John iv. 17, 18). For how could we ever feel sure that we had done enough to propitiate an angry God, and secure eternal life? But "the God of love and peace" (2 Cor. xiii. 11) promises eternal life to simple faith, in order that, as soon as we "repent" and "believe the gospel" (Mark i. 15), we may, like the Ethiopian eunuch, go on our "way rejoicing" (Acts viii. 39), and perform the service of filial love and gratitude, not that of slavish fear and dread. For true faith necessarily implies a cordial belief and hearty reception of this brief epitome of the gospel: "Ye are not your own: For ye are bought with a price," even "with the precious blood of Christ" (1 Pet. i. 19): therefore glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 19, 20). And, if this evidence be wanting, no mere profession of faith will save you; "for, as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14); and, "if any man have not the Spirit of Christ, he is none of his" (ver. 9). Thus our twelfth

article states that "good works are the fruits of faith," and "do spring out necessarily of a true and lively faith, inasmuch that by them a true and lively faith may be as evidently known as a tree discerned by the fruit." Our right and title to eternal life rest entirely in what Christ has done for us. But the works of the penitent believer in Christ, flowing from faith, and done "through the power of the Holy Ghost" (Rom. xv. 13), from love to him, are evidences of his faith, and thus prove his title. Those who are "justified from sin" (Rom. vi. 7, margin), are always sanctified, or made holy also, "through the power of the Holy Ghost" (Rom. xv. 13), in order to render them capable of enjoying that eternal life which has been purchased for them by Christ. Our future happiness will be proportionate to our present holiness (see Luke xix. 11-27), though the reward will be not of merit, but of grace; "for we are" God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephes. ii. 10). And "therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58). But remember daily to contemplate Christ crucified, and diligently to seek the Holy Spirit's aid, or you cannot advance a single step in the path of holiness: "Now, the just shall live by faith; but, if any man draw back, my soul shall have no pleasure in him" (Heb. x. 38), saith the Lord. We may briefly, then, sum up the subject in one sentence: Christ is the meritorious cause, faith the appointed instrument, and works the declarative evidence of our justification.

In conclusion, let me observe that it is a solemn truth, brethren, that every one of you must contribute to God's glory in one of two ways—either by a willing submission to God by faith in Christ leading to a service of filial love, or by the enactments of a violated law and the sentence of an offended Judge: "O taste, and see that the Lord is good" (Ps. xxxiv. 8); and, when the terrors of a guilty conscience alarm you, "look unto Jesus, the author and finisher of our faith" (Heb. xii. 2). But lose no time, lest tomorrow may be too late. Take the advice of Anselm, archbishop of Canterbury, in the eleventh century, which is as follows: "Thou believest that thou canst be saved only by the death of Christ. Come, then, while thou hast breath, place thy trust in this death; place confidence in nothing else; to this death commit thyself wholly; in this

death array thyself all over; mingle thy whole self in this death; nail thy whole self to it; wrap thy whole self in it. And, if the Lord shall seek to judge thee, say, 'Lord, I interpose the death of our Lord Jesus Christ between me and thy judgment: on other terms I contend not with thee.' And, if he shall say, 'I will judge thee because thou art a sinner,' reply, 'Lord, I interpose between thee and my sins the death of the Lord Jesus Christ.' If he shall say, 'Thou hast deserved damnation,' reply, 'Lord, I hold out the death of our Lord Jesus Christ between me and my ill-deserts. I offer his merits in lieu of the merits which I ought to have, and have not.' If he shall say that he is wroth with thee, reply, 'Lord, I hold between me and thy wrath the death of my Lord Jesus Christ.' May God of his infinite mercy grant, beloved brethren, that every one of us may be partakers of such faith! And may we all live in the constant and habitual exercise of faith in Christ, so that we may be able to say and to feel with the apostle, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2).

The Cabinet.

FINAL EXTENSION OF THE CHURCH IN THE WORLD.—A time is coming when the same principles of pure and perfect holiness that prevail above shall also live and flourish in our world. This earth may be looked upon as one of the colonies of the kingdom of heaven, throughout which it is the purpose of God to establish the same constitution that spreads happiness amongst the angels above. Yes, there is a time coming when heaven and earth shall be ruled by the same laws, governed by the same principles, enjoy the same privileges, and feel the same happiness. This world shall not always be a temple of idols, a den of thieves, a cage of unclean birds, a charnel-house of impurity and sin; nor shall its kingdoms and its continents be for ever the haunts of Satan; nor shall its inhabitants be for ever exposed to his cruel and malignant depredations. For the lamp of prophecy, casting a sure light upon the future, enables us to anticipate, with joyful hope, the blessed establishment of the Redeemer's eternal kingdom; when righteousness shall flourish as the ornament of a renovated world; when the earth shall exhibit, in its glorious aspect, a reflection of the peace and prosperity that prevail in heaven; and when the will of God shall constitute the one and only rule of action to its pure and ransomed population. Animated by this delightful anticipation, and looking for that blessed hope, let us devoutly and earnestly pray: "Thy kingdom come: thy will be done in earth as it is in heaven."—*Rev. D. Bagot.*

CHRIST THE ONLY MEDIATOR.—It is an honour unto God when all men by faith point their fingers, as it were, at Christ Jesus, naming him the only Lamb which taketh away the sins of the world; when he is acknowledged the only Mediator between God and us; when we confess that he is that Priest according to the order of Melchisedec, which, having offered one sacrifice for sins, hath therewith, because it was a perfect sacrifice, consecrated for ever them that are sanctified; when our faith is so ascertained and grounded upon his promises, that we can be "bold as lions," assuring ourselves that "the eye of the Lord is on them which trust in his mercy, to deliver their souls from death," as the prophet witnesseth. But how do they give unto him this honour, who have devised so many ways to take away sin, besides the blood of the Lamb of God? who, as though we might not be bold "to enter into the holy place by the new and lively way which he hath prepared for us through the vail, which is his flesh," or as though there were some others, without whom the Father in him is not pleased—some others, more willing to hear our requests than he who gave himself to death for our sakes—have made their intercessors infinite in number? and, as though his sacrifice were so imperfect that by being once offered it could not perfectly consecrate those which are sanctified, renew their oblations day by day? finally, as though the prophet were over-presumptuous which saith, "God is our hope, and strength, and help, therefore will not we fear," go about by all means to strike a servile terror into the hearts of the faithful, to keep them always wavering and doubting, to take away all assurance of the mercy and favour of God towards them? which when we have lost, what courage can we have to withstand the fiery assaults of Satan? what comfort or consolation in the midst of those sharp and bitter conflicts which we must endure if we will live godly in Christ Jesus?—*Abp. Sandys.*

Poetry.

"MIGHTY TO SAVE."—ISA. LXIII. 1.

BY H. J. BURFIELD.

(For the Church of England Magazine.)

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength. I, that speak in righteousness, mighty to save."

Who cometh from Edom, from Bozrah's dark shore?
With garments bedew'd and bespatter'd with gore?
In greatness he travels: his visage is brave:
'Tis Jesus in righteousness, "mighty to save."

Who cometh, begirt with the vestments of war,
Yet sandall'd with power, triumphant from far?
Advancing in glory? The answer he gave—
"I, speaking in righteousness, mighty to save."

He mighty hath trodden the wine-press alone,
And hath driv'n the monarch of sin from his throne:
None other could ransom the soul from the grave,
But Jesus the mighty one, "mighty to save."

Behold him, redeeming the captive from hell,
Giving sight to the blind, and (what language shall
tell?)

The spirit reviving the dead from the grave,
At the word of the Conqueror, "mighty to save."

Turn to Calvary, turn, where the red-streaming
tide

And water untainted doth flow from his side,
In the pool of redemption transgression to lave,
And be cleansed in the blood of the "Mighty to
save."

The conquest is won : earth foldeth in vain
Her bosom : no tomb can the victor retain ;
But, bursting the fetters and chains of the grave,
Triumphant he rises, and "mighty to save."

Confide, then, in him who can rescue your soul
From the trammels of sin, and from Satan's con-
trol ;

Who can guide you in safety o'er life's fickle wave,
Till you rest in the arms of the "mighty to save."

SACRED SONNETS.

No. V.

"Jesus wept."—St. JOHN xi. 35.

STILL mourn, lone heart, for the belov'd and dead :
Still may the tear of sorrowing love be shed

For the departed. O restrain not thou
The tide of grief awakened at the tomb ;

And, while the drops of sacred sorrow flow,
One thought shall light the spirit's deepening gloom,
And lead the mourner to his feet, through whom
Hopes of salvation o'er the bosom glow.

When Jesu wept and sorrowed o'er the dead,

When mournful tears gushed from his holy eyes,
He hallowed grief for sainted goodness fled,

For worth departed to its kindred skies.
Bereaved heart, weep on, nor check the sigh,
But as the righteous seek to live and die.

M. C. L.

Miscellaneous.

PRESENT STATE OF THE SEVEN CHURCHES.—
At a recent meeting of the Asiatic Society, the secretary read a memoir, by captain J. T. Newbold, "On the present condition of the Seven Churches of Asia, mentioned in the Revelation," which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little adverted to. He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to a Greek archbishop, while the others have only bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass; and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasuluk stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns,

said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church; and every thing appears to be in the last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggests that this might have happened when the temple was consumed by fire. Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now above 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greek have numerous schools, and the Latin a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition. Pergamos is the most prosperous of the churches after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches, and one Armenian. Close to the ancient church, captain Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been hitherto published. Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Akhissar, until brought to light in the seventeenth century. The population is above 10,000, of whom 2,000 are Greek, and 120 Armenians. The Greeks and Armenians have each a church; the former said to be on the site of the ancient apocalyptic church. Captain Newbold copied several inscriptions there. Sardis, the ancient capital of Cræsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gygean lake, the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuous the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings yet remain, the walls of which are made up of sculptured pieces of the Corinthian and Ionic columns that once formed portions of the ancient pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica with which the sand abounds have probably originated the epithet. Captain Newbold suggests that the singular tumult of Sardis deserve to be opened, and recommends the subject to the attention of the society. Philadelphia has a population of 10,000 Turks, and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the apocalypse. Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was, and is, a melancholy mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously: they are composed of aqueous beds, chiefly limestone.

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 639.—APRIL 17, 1847.



(The Gull.)

SKETCHES FROM NATURAL HISTORY.

No. LIV.

THE GULL.

THE gull (*Larus*) is a genus in the order *anseræ*, according to the Linnæan system of ornithology; of which the following are the characteristics: The bill is straight, cultrated, a little crooked at the point, and without teeth: the inferior mandible is gibbous below the apex: the nostrils are linear, and a little broader before. There are eleven species, principally distinguished by their colours.

The most remarkable species are the *cataractes*, or skuagull. The length of this singular bird is two feet; the extent four feet and a half; the weight three pounds; the bill two inches one-fourth long, very much hooked at the end, and very sharp; the upper mandible covered more than half way with a black cere or skin, as in the hawk kind: the nostrils are placed near the bend,

and are pervious. The feathers on the head, neck, back, scapulars, and coverts of the wings, are of a deep brown, marked with rust-colour, brightest in the male. The breast and belly are ferruginous, tinged with ash-colour. The tail, when spread, is circular, of a deep brown, white at the root, and with shafts of the same colour. The legs are covered with great black scales; the talons black, strong, and crooked, the interior remarkably so. This bird inhabits Norway, the Ferroe isles, the Shetlands, and the noted rock Foula, a little west of them. It is also a native of the South Sea. It is the most formidable gull; its prey being not only fish, but, what is wonderful in a web-footed bird, all the lesser sort of water-fowl, such as teal, &c. Mr. Schroter, a surgeon in the Ferroe isles, relates that it likewise preys on ducks, poultry, and even young lambs. It has all the fierceness of the eagle, in defending its young: when the inhabitants of those islands visit the nest, it attacks them with great force; so that they are accustomed to

hold a knife erect over their heads, on which the skua will transfix itself, in its fall on the invaders. Mr. Low, minister of Birsá, in Orkney, confirmed part of the above account. On approaching the quarters of these birds, they attacked him and his company with the most violent blows, and intimidated a bold dog of Mr. Low's in such a manner as to drive him for protection to his master. The natives are often very rudely treated by them, while they are attending their sheep on the hills, and are obliged to guard their heads by holding up their sticks, on which the birds often kill themselves. In Foula this is a privileged bird, because it defends the flocks from the eagle, which seldom ventures near its quarters. The natives of Foula, on this account, lay a fine on any person who destroys one: they deny that it ever injures this flocks or poultry, but imagine that it preys on the dung of the arctic and other larger gulls.

The *fuscus*, or herring gull, weighs upwards of thirty ounces: its length is twenty-three inches; its breadth fifty-two: the bill is yellow, and the lower mandible marked with an orange-coloured spot; the back and coverts of the wings ash-coloured; the upper part of the five first quill-feathers are black, marked with a white spot near their end; the legs of a pale flesh-colour. These birds breed on the ledges of rocks that hang over the sea: they make a large nest of dead grass, and lay three eggs, of a dirty white, spotted with black. The young are ash-coloured, spotted with brown. They do not come to their proper colour the first year; this, however, it may be observed, is the case with other gulls; and hence some authors, who have not attended to the fact, have unduly multiplied the species. The gull now being described is a great devourer of fish, especially of that from which it takes its name: it is a constant attendant on the nets, and so bold as to seize its prey before the fishermen's faces.

The *ridibundus*, pewit, or black-head gull, breeds in vast numbers in the islands of certain pools in Staffordshire, also on the Essex shores, and in the fens of Lincolnshire. They are birds of passage. They make their nest on the ground, with rushes, dead grass, and the like, and lay three eggs, of a dirty olive colour, marked with black. The young were formerly highly esteemed; and numbers were annually taken and fattened for the table. Whitelock, in his annals, mentions a piece of ground near Portsmouth, which produced to the owner forty pounds a-year by the sale of this species of gull. The notes of these gulls, being like a hoarse laugh, distinguish them from any others. Their weight is about ten ounces, their length fifteen inches, their breadth thirty-seven, their irides are of a bright hazel, the edges of the eyelids of a fine scarlet; and on each, above and below, is a spot of white feathers.

It has often been observed that instinct approaches sometimes almost to the verge of reason, showing how graciously the Creator has provided all his works with whatever is needful for them. Those who have any doubts on the subject may be referred to the recently published volume of American ornithology, by Audubon. This enterprising naturalist gives us some amusing sketches

of the different descriptions of gulls on the North American coast, from Florida to Labrador; from which it appears that these birds are ever on the watch for self-preservation from man's rapacity, and ingenious and persevering in their schemes both while seeking for food and choosing localities for their habitation. Speaking of the herring gulls, at White Head island, in the bay of Fundy, the author expresses his surprise on finding that these birds had changed their natural habits of building nests on the ground to placing them on the branches of trees. "I was greatly surprised (says he) to see the nests placed on the branches, some near the top, others about the middle or on the lower parts of the trees, while at the same time there were many on the ground. It is true I had been informed of this by our captain; but I had almost believed that, on arriving at the spot, I should find the birds not to be gulls. My doubts, however, were now dispelled; and I was delighted to see how strangely nature had provided them with the means of securing their eggs and young from their arch-enemy—man. My delight was greatly increased on being afterwards informed by Mr. Franklin, that the strange habit in question had been acquired by these gulls within his recollection; for, said he, 'when I first came here, many years ago, they all built their nests on the moss, and in open ground; but, as my sons and the fishermen collected most of their eggs for winter use, and sadly annoyed the poor things, the old ones gradually began to put their nests on the trees in the thickest parts of the woods. The youngest birds, however, still have some on the ground; and the whole are becoming less wild since I have forbidden strangers to rob their nests; for, gentlemen, you are the only persons out of my family that have fired a gun on White Head Island for several years past; and I dare say you will not commit any greater havoc among them than is necessary, and to that you are welcome.' I was much pleased with the humanity of our host, and requested him to let me know when all the gulls, or the greater part of them, would abandon the trees and resume their former mode of breeding on the ground, which he promised to do. But I afterwards found that this was not likely to happen, because on some other islands not far distant, to which the fishermen and eggers have free access, these gulls breed altogether on the trees, even when their eggs and young are regularly removed every year, so that their original habits have been entirely given up. My opinion, that, after being thus molested for some time longer, they may resort to the inaccessible shelves of the high rocks of these islands, was strengthened by Mr. Frankland's informing me that many pairs had already taken refuge in such places, where they bred in perfect security. The most remarkable effect produced by these changes of locality is, that the young which are hatched on the trees or high rocks do not leave their nests until they are able to fly, while those on the ground run about in less than a week, and hide themselves, at the sight of man, among the moss and plants, which frequently saves them from being carried away. The young on the trees are shaken out of their nests, or knocked down with poles, their flesh being considered as very good

by the fishermen and eggers, who collect and salt them for winter provision."

"Shy and wary in as great a degree as the black-backed gull (continues Mr. Audubon), they were with difficulty obtained, unless we approached them under cover. The least noise made them instantly leave their perch; and, although there were six of us, each furnished with a good gun, and some sufficiently expert, not more than a dozen were killed that day, and all of them while flying. The moment one started, it would sound an alarm, on which hundreds would rise, and sail over us at such a height that it was useless to shoot at them. Now and then one, accidentally passing low over the woods, was brought down."

PERSECUTION OF A BRITISH SUBJECT AT MADEIRA*.

SUCH was the unhappy state of things at Madeira, on Saturday the 8th of August, on which day the information, which lay before the governor, the British consul, and the public, was so full and detailed, that the events arranged for the coming Sunday could not have been perpetrated without (I will not say the concurrence, so far as our consul is concerned, but certainly) the knowledge of all parties. None could plead ignorance. The plans were notorious all over Funchal, even to the precise hour and preconcerted signal of attack: the consul was fully warned: the governor promised every protection; and the house of Dr. Kalley was barricaded throughout, to arrest the furious efforts of the mob, until the arrival of the promised aid. All now depended, under God, upon the consul and the governor, both of whom were fully aware of the all-but-absolute certainty of the threatened attack; the reports universally current indicating the very hour at which it afterwards took place. Dr. Kalley had placed himself under the protection of her majesty's representative, and held him responsible, fully warned, as he was, for the consequences of any outrage, in person or property, that might be perpetrated on the morrow, if he failed to take all proper measures for his safety. Let us now turn our attention to the steps actually taken by her majesty's consul, and the local authorities, first to prevent the aggression, then to resist it when it was made.

About six o'clock on Saturday evening, ten or twelve soldiers marched up, as a guard to Dr. Kalley's house, and were posted in a cottage at the entrance of the grounds. For several hours previously, two ruffians, dressed as townsmen, had been stationed at the door, watching all that passed. On the soldiers' arrival, Dr. Kalley asked the guard if they knew the cause of all these threats against him, and was told that "they fancied it was because he was opposed to the saints." This, the doctor said, was quite a

mistake; for, instead of being opposed to the saints, it was his greatest aim and wish to be one of the happy number. The person in charge of the guard then added: "Well, I don't know; but the authorities think that these things have lasted long enough, and they are determined to put an end to them." From these ominous words, and from preceding events, the doctor felt assured that the authorities would be in no hurry to come to his protection, and therefore returned to finish the barricading the house by every additional means that he could contrive. In the mean time five or six of the soldiers kept watch at the gates, whilst their comrades remained in the cottage. At ten o'clock, a friend of Dr. Kalley's accidentally met a boy returning from Santa Luzia, with a load of iron bolts, which he knew had been ordered for the barricading of his house. He accordingly stopped the lad, and, on inquiring the reason of his not delivering them at the doctor's house, was told, "that he could not gain admittance, and that the soldiers had said they were not required." The doctor's friend then accompanied the boy back to the house, and assisted the doctor in completing his work.

About two in the morning all had been done that seemed possible in the way of defence: and, as Dr. Kalley's friend was leaving, the doctor accompanied him to the outer gate. Providentially, on reaching it, they overheard the guard in familiar conversation with men either masked or with their faces blackened; one of whom was sharpening a large knife on the door-lintel, preparatory, as he said in Portuguese, to the "killing on the morrow." When several had gathered together, they further heard them consulting as to whether they should go in then, the soldiers being still in their company. One said, "No, there will be plenty of time for all to-morrow;" another, "Nay, but let us go in now:" and the gate moved a little on its hinges. Now, this had been left shut, so that it could not have been opened but from within; and, when found open, it was evident that the soldiers were traitors*, and had come from the cottage and opened it. A female servant was near; and, when she saw it move, she instantly shut it with all her force; and, having the key with him, the doctor locked it. Convinced of the treachery of his guard, and that he had now no longer any security to his life, he returned with his friend into the house, to consult as to what should be done. After committing themselves to God in prayer, and casting all their care upon him who "careth" for his people, they felt satisfied that the most prudent course was to withdraw from the house. Dr. Kalley therefore disguised himself, as hurriedly as possible, in the country dress of a peasant, and stealthily and silently withdrew.

It was a glorious moonlight night, too clear to be favourable for his escape; but there was no time for delay. He passed through his own grounds as cautiously as if he had been a thief, and fearing as much to meet a ruffian there, as, in

* From "Madeira, or the Spirit of Antichrist in 1846," By J. R. Tate, Royal Navy. London: Nesbit, 1847. The malignant influence of popery has been strongly exhibited in the opposition raised at Madeira to Protestant teaching. The whole narrative ought to be well known to the English public. There may have been errors of judgment committed; nor do we mean to acquiesce in every remark Mr. Tate makes in his pamphlet; but we can have no hesitation in placing the subject before our readers, and recommending a full acquaintance with the circumstances that occurred.—Ed.

* The soldiers were well aware that what was about to happen was both agreeable to the government, and encouraged by the priests; and therefore their present conduct and bearing to the leaders of the mob. Had they been called upon to act on the morrow by their officers, or that night instructed by their superiors to do their duty, I cannot doubt that, as soldiers, they would unhesitatingly have done so.

other circumstances, a ruffian would have been to meet the rightful owner. Having reached the boundary, he looked carefully round; but, seeing no watch on this side of his property, he descended the wall, to creep along the vineyards in his front. What a spectacle was here presented! The best and kindest friend that had ever visited Madeira; he that had spent eight long years in active exertions to benefit her people; who had been by night and by day ministering to their wants, at the bedside of their sick and their dying, and had been the means, under Providence, of restoring thousands of them to health and strength; he was now leaving his home at dead of night, unattended and alone—he was fleeing for his life. The stars were shining in beauty above; the mountains rising in noble grandeur on his right: rich vineyards lay before him; and on his left appeared, over the city, the calm, placid, silvery ocean. All was still. The winds were hushed. It was the Lord's day morning. No sound broke the sacred stillness of that hour. All contrasted fearfully with the tempest which the demons of superstition and persecution had raised in the hearts of some of that deluded people. Having descended a little way, the sound of voices broke upon his ear; and, fearing it might be a watch of enemies, he turned aside; but, after a few more alarms, especially from meeting people in the way, and from the watch-dogs of the peasants, he reached the Pinheiros in safety, the quinta in which I was residing with my invalid sister and mother. This was a little after three o'clock. He leaped the wall, gently tapped, and was received by those within with fervent gratitude for his escape from the assassins who sought his life. With deep anxiety had the attention of all in the Pinheiros been directed, for nights past, to the residence which he had now been compelled to desert; and our eyes had been intently fixed on the spot, almost to the moment when Dr. Kalley made his appearance in person*.

In the home which he had left there were hearts beating anxiously for him; and we lost not a moment in exhibiting the appointed signal of his safe arrival. This being seen, the rest of the inmates of the house consulted for their personal safety. An old and faithful servant buried the silver plate: a few important documents were secured; and they left the dwelling, where the ignorant had been instructed, the mourner comforted, the sick attended, and anxious, trembling sinners directed to the blood that "cleanseth from all sin," but against which the leaders of the misguided people had now threatened to direct their rage. While the family escaped by the back-way, through vineyards and fields, as the doctor had done before, the friend who had been with them during the night returned through the front door, leaving, as it would seem to the treacherous guard, the whole party quietly within. It was now near the break of day; and crowds were pouring up the mount road to the Festa, which had just begun. Soon after daylight I was up, and not a little startled at the sight of the doctor's groom, who, remembering probably the military outrage at the Serra,

had fled from his master's house as soon as the guard appeared, and taken refuge in our stable. Fearing that his being seen would serve to throw suspicion on his master's retreat, I asked him a few questions as to the time and circumstances of his leaving on the previous evening; and, having thus lulled the suspicions of our own servants, if any existed, I recommended him quickly to seek a place of safety, which he at once consented to do⁶. Thus was Dr. Kalley in a place of shelter, unknown to a single native in the island.

It was now high time for Dr. Miller (Dr. Kalley's brother-in-law) and myself to be acting. We felt assured that the threatened attack would take place at the appointed hour, but were thankful that we had a British consul, and a British flag that must be degraded and trampled upon ere a British subject's residence, rendered sacred by treaty, could be openly outraged under the sabbath's noon-day sun. We hastened, therefore, to the consulate, for the purpose of reporting the events of the night, and requesting the consul to hoist the Union of England over the property of Dr. Kalley. The reader may imagine our utter amazement, when we found that, in spite of all the warnings he had received, all the details of the plot with which he had been furnished, the very hour of the attack being known to him, the British consul had actually gone away to his country-seat, without any probability of his return to Funchal.

On Saturday, the 8th of August Dr. Kalley had received an anonymous letter, which he inclosed for the information of the consul. That paper contained details of the threatened attack. It stated that at eleven o'clock, on a given signal (the ascent of two rockets) the people were to collect in great numbers in the Praça, or public walk, and thence proceed to the doctor's house, which they were to break open, seize his person, and compel him, by force, to leave the island. This, I say, was sent to our consul on the 8th; and, on the 8th, after receiving it, the consul went into the country, away from the scene of outrage. Such conduct requires no comment: it would be an insult to the common sense of the reader, if any were made.

What more could be done under these humbling circumstances, than forward with all possible haste (alas! only to arrive too late) a request for his immediate presence in town? We then called at the governor's residence; but he also was from home. By this time the people were assembling in great numbers, without any interference on the part of the authorities, in front of the cathedral, where most of the ruffians had that morning attended mass. Nay, the appearance of the police magistrate, Jose de Freitas Almeida, on horseback, seemed to be the signal for their uniting into a regular body. Shortly afterwards they were seen moving in one mass towards Santa Luzia, accompanied or followed by a subaltern's guard of twenty-five soldiers. While this was going on, we conveyed Mrs. Kalley, and the ladies, children, and servants of Dr. Miller's family to the British consulate, for that protection which a

* Our cook had visited Santa Luzia early in the evening; and he had reported the very suspicious appearance of a number of "bad men" in the neighbourhood of the doctor's house. The threats, too, were so open that we were continually dreading an attack.

⁶ He returned, however, as I afterwards discovered, to the stable; and I subsequently took him off in a hammock to the "William," of Glasgow, disguised as a woman.

British consulate should ever be enabled to command and afford. But the mob were well aware of our previous inability to obtain redress for even the grossest outrage; and this well-known fact did not fail to operate on the rabble. In the course of the day, as will be presently seen, they hesitated not to trample under foot the respect due to the British flag, and the sovereignty which it represents.

The Quinta dos Pinheiros commands an excellent view of Santa Luzia. Dr. Kalley had therefore an opportunity of watching from the windows the motions of the people below; and who can tell with what thrilling anxiety he must have gazed in the direction of his now deserted residence? Ten o'clock came, and all was quiet: the soldiers kept watch; and the intending assailants, who had their spies in all quarters of the town, thought that their victims were safe within. Half-past ten struck; still no unhallowed sound was heard reverberating there. It was a glorious sabbath morning. The sun had risen, and was shining in a blaze of golden light: the sky was cloudless, the earth lovely; every vineyard around us being clustered with grapes, scattered by a heavenly Friend. But, though the wild roar of furious men was not yet heard, they were gathering from among these vineyards to perpetrate, in the name of that God—a God of love, justice, and truth—outrage, cruelty, and, it might be, murder. The only subject of conversation in the streets seemed to be the intended proceedings of the day; and Mrs. Kalley, when escaping in disguise, overheard persons say, "Those who are in that house would need to-day to be sure of salvation."

Eleven o'clock struck, and still there was a pause. Then was heard a rocket hissing through the air. A little pause, and a second followed; and there began a hum of human voices, which soon rose into wild bursts, like ocean's billows in their angriest mood. It sounded nearer and nearer; still the quinta and grounds were quiet: another moment, and a dense mass of human beings emerged from among the trees, and were seen surrounding the house. There was one wild roar, and then a silence. They retreated; and a faint hope arose that the soldiers would do their duty. But, no: the silence was again broken: the people were not mistaken: the approval of the authorities was indeed real; and the work of the instigator of the riots, who had, I understand, himself enjoyed the charitable advice and medicines of Dr. Kalley, was commenced in earnest.

Sledge-hammers and clubs were soon in requisition. The ruffians worked hard, and the door was forced. A tremendous yell arose; then disappointment and confusion. They had expected that the doctor would be dragged out, to satiate their infuriated passions. But, no: he was not found. During all this time, the governor and the police-magistrate were present, with a guard of soldiers; and there they remained while the house was being attacked, broken into, and ransacked; seemingly, as was remarked by a gentleman who passed at the time, more as a guard, to see the work of devastation well done, than for any thing else. The consul arrived in the midst of the work of destruction; and, seeing that nothing but force could restrain the mob, pressed the governor to "fire, as it was a case where it was ne-

cessary to sacrifice life." But this the governor refused to do. Guns were, indeed, heard in the distance; but it was at the festival of "our lady." The corps of country police, which had on former occasions been called out to prevent people from going to the doctor's house to listen to the sacred scriptures, were not now called out to save his life. The militia, though called to attend, and fire in honour of the festa of "our lady of the mount," were not in requisition when the lives and property of British subjects were in danger. Nothing effectual was attempted by the governor, who had at his command all the force of the island. Who, then, can fail to see that the presence of that functionary and the military at Dr. Kalley's house was a most pitiful farce? Nay, it was more than a farce—it was an insult to the British nation.

Disappointed of human sacrifices, the ruffians seized upon the doctor's valuable library, manuscripts, and other papers; and those which were not reserved for their priestly employers were, amidst fiendish yells of delight, cast into the road in front of the house, thrashed with clubs, and afterwards burnt. The sacred scriptures were the objects of especial hatred, and were all consigned, without reserve, to the clubs and to the flames. The wine-cellar was broken open, and the bungs of the casks started. Not a room remained unentered or unexplored. They did as they pleased, without restraint, in the very presence of the governor, police-magistrate, British consul, and a guard of soldiers.

About two, or half-past two, the consul rode into the consulate, and assured us that he had repeatedly begged the governor to fire; but that his excellency had strenuously refused to do so, declaring "that the authorities were unable to do any thing against such a mob as was then assembled at Santa Luzia, and whom nothing would satisfy but the expulsion of Dr. Kalley from the island." Under these circumstances, the consul considered Dr. Kalley's life to be in extreme danger, and strongly urged his departure in the West India steamer, the signal for which was flying, if he would secure his life. He then begged that he might be permitted to carry back the promise of his friends, that Dr. Kalley would immediately leave Madeira. This Dr. Miller and myself at once refused. He next offered, if the promise were given, to escort him to the beach, in company with the governor, or even with a guard of soldiers, still urging the necessity of his departure, to save his life. Upon this, we asked if he would, under these circumstances, guarantee his personal safety, which he declared himself unable to do. Mrs. Kalley was now consulted, as to whether she would approve of the doctor going down to the beach, escorted by the governor and soldiers; but she decidedly opposed it, convinced that, in such a case, his life would be sacrificed; for she well knew that the soldiers, who while on duty at his door could hold treacherous midnight intercourse with assassins, and the governor, who had so lately declared his "mistrust and disgust," would afford no protection to her husband, from a rabble that had already tasted plunder, and were thirsting for blood.

Under these circumstances, there was but one plan which we could adopt. The consul had

given us positive assurance that his life was in immediate danger; that he could not guarantee, even by his own and the governor's presence, his personal safety; and that the governor and public authorities had avowed their inability to do any thing against the violence of the people. He had, moreover, not only spoken of the insecurity of the British consulate, but even talked of an anticipated attack upon it. He had urged that Dr. Kalley should immediately depart, even though it were to the distant West Indies. And he had pressed us for a promise that he would do so. What choice, then, was left to us? None whatever. We could only engage to lay the consul's view of the case before Dr. Kalley himself, and entreat him, by every means in our power, to comply, and embark for the West Indies and England. Trusting that we should be able to persuade him, the consul soon afterwards went back to the authorities, to inform them of our intended movements, in order that they might, if possible, pacify the people. Under any circumstances we should have refused to subject Dr. Kalley, or any British subject, to the humiliation of entering on a forced exile, by being publicly escorted to the beach, through the midst of an insulting rabble. But in this case, a regard for his safety demanded that, while our intentions were communicated to the authorities, the people should be kept in ignorance of all particulars; as we were firmly resolved that he should only be conveyed secretly and in disguise to the beach.

The difficulty now was to procure bearers for the hammock, which the consul had himself supplied. Not one could be procured for a considerable time: all were afraid, or had joined the crowd. At length one came forward; and the consul's own servant, acting as the other, set out with him for the Pinheiros, to await my arrival. This difficulty overcome was only succeeded by another. Not a soul could be persuaded to let me a horse; and my own, being in Dr. Miller's stable, was not available, for we were momentarily expecting an attack on his house, the key of which had been previously delivered into the consular charge. By dint of much importunity on the part of the consul and the consular clerk*, one man did muster courage, and I soon started on his back for my house. At the door the burrquero demanded instant payment, as he dreaded my being seen on an animal of his. Such is the fear man has of offending man: O that he had such a fear of offending his Maker! To prevent excitement or noise, I of course dismissed him at the instant; and, as the hammock had just arrived, I directed the bearers to carry it into the house, and deposit it on the floor. I then told the doctor, in as few words as possible, what had passed between the consul, Dr. Miller, and myself; entreating him not to hesitate, but at once to seize upon the only apparent means of saving his life. He considered, for a moment, the position of his relations in the consulate, the words of the consul, the promise, or all-but-promise, which we had given him, and reluctantly felt it his duty to consent.

Dr. Kalley was quickly disguised in female

attire, put into the hammock, and covered over—as invalid ladies are, when being carried, in Madeira—with a linen sheet. Soon we had fairly started on our perilous journey, not wavering in doubt, but strong in faith and prayer; knowing that he that was for us was greater than any host that might be arrayed against us. At first one of the bearers refused to carry any one whose face he did not previously see; but his objection was, fortunately, over-ruled by the servant of the consul. About a hundred yards from the entrance of the Pinheiros two men were on the watch, at that point of the road which is crossed by the Levado, and from which our course diverged to the left. This was the first danger we encountered; but, putting on a bold face, we advanced towards the spies. A suspicious glance was directed at myself, the bearers, and the hammock; but, as we appeared to be going away from those parts that would have led them to suspect the hammock's contents, we were allowed to pass on without molestation.

Before we had gone far, the end of the sheet was lifted by one of the bearers, and an inquisitive look directed within. I then handed into the hammock a bottle of eau-de-Cologne, which I carried in my hand, to dispel suspicion. In a little time expressions were heard, indicative that "it was no lady they were carrying." Still we proceeded on our long, circuitous journey, passing, ever and anon, little groups of curious people, talking over the affairs of the day, and gazing on the dense column of smoke rising from Dr. Kalley's burning library, &c., the papers from which were falling around us. By-and-bye we descended towards the town; and the bearer who had lifted the sheet exclaimed—"I cannot go any farther;" and he stopped, and laid down the hammock. The moment was a critical one; but, as the weather was truly oppressive—for we had come under a burning sun—even to one unencumbered with the weight of a hammock, I did not oppose their resting awhile. I then gently pressed them to proceed; and in a few minutes we were passing the deanery. Three several times did they thus lie down, and as often were they induced to resume their burden, each time pressing earnestly to know whither they were going. This was a question that could be answered only at the risk of our lives. I mentioned, therefore, the name of a street close to the pier from which we were to embark, and by which it was necessary to pass. We were now fairly in the heart of the town, and expressions were more than once heard, "It is he!" We passed the convent of Santa Clara; and the consul's servant declared he could not go a step further, and would not. It was a trying position, and things were becoming imminent; for the mob, having failed in obtaining possession of Dr. Kalley's person at Santa Luzia, had assembled in front of the consulate, where, as I have already said, his wife and brother-in-law's family had previously taken refuge. Here they insisted that Dr. Kalley was secreted, and loudly demanded his person. While thus engaged in insulting the British flag, and on the very point of breaking into the official residence of our consul, a party of soldiers, sent by colonel Teixeira, was drawn up in front of the consulate.

* Mr. Jardin, whose kind and active exertions throughout the day I would here most thankfully acknowledge, as I am sure they were appreciated by all concerned.

From the steps of St. Peter's another bearer was procured; but the cry had just been raised, "There's the consul's servant: that must be Dr. Kalley." We hurried past the Franciscan convent and the castle, onwards to the beach, while the cry of "Kalley!" "Kalley!" was being carried from street to street, till it reached the British consulate. Three loud, fiendish cheers, and the living mass swept impetuously towards the pier, diverted from the siege of the consulate to the far more exciting search for the doctor's person. At length we reached the pier: the boat was in readiness, the hammock put on board, and we were launched upon the ocean. I turned round, and the whole beach teemed with living beings. What a change had a moment produced, in our condition, and in theirs! But a moment earlier, and we had surely been sacrificed to the fury of the mob. We were now out of danger—we were beyond the murderer's grasp!

Once afloat, we rapidly neared the steamer. From other boats inquiries were heard in angry tones, as to who was in the hammock; but the boatmen replied—ignorantly, or wilfully, I know not which—that "it was a sick lady, who was going to the West Indies by the steamer." Arrived alongside, I mounted the side of the "Forth." The hammock was reported, and captain Chapman made his appearance. At first, visions of quarantine passed before his eyes, then followed sundry misgivings, and he hesitated for a moment before a stranger's mysterious story. It was, however, but for a moment. A little explanation drew forth the hearty welcome, true generosity, and genuine hospitality of the English character.

Captain Chapman now offered to go himself to the consulate; and I thankfully accepted a seat in his gig, and the escort of an English uniform. The beach was literally covered with human beings as we approached the shore; but, probably, not being recognized, I was allowed to pass with him unmolested through them, and along the streets. Soon after our arrival at the consulate, the mob again appeared in front of the building, where the ladies were still seeking protection. Here the ringleaders loudly harangued them; and the whole multitude, amidst shouts and cheers, and threats and yells, daringly entered the gate, and penetrated the inner quadrangle of the British consulate, declaring they would burn it to the ground. The ruffians ran up and down like wild beasts, and "Larga fogo, larga fogo!" (set fire, set fire) resounded from all quarters. Captain Chapman was at this time most active in repelling and driving them out; and his presence effected what that of any resolute, determined man in uniform, and thus in apparent authority, would have done before. And this, by-the-bye, reminds me of a strange, unaccountable fact: the British consul throughout the day appeared in a sailor's round jacket! The consular uniform did not suffer the indignities to which the person of the consul was exposed at the hands of the people. The flag, too, of England, instead of flying triumphantly over the heads of the English, lay furled in the lockers of the consulate. While insults were thus accumulating, the consul returned from Santa Luzia, and, addressing the people, assured them that Dr. Kalley had embarked in the steamer. But this was not believed.

Further indignities must be borne by the English. The representative of the crown of Great Britain must accompany the ringleaders to the ship, and gratify the rabble by ocular demonstration. And he did so! The police magistrate had already been off, and asked to see the doctor; but his demand had been refused. When, however, the representative of Britain requested it, Dr. Kalley, in order to save those dearest to him on earth from being murdered, or burnt alive in the consulate, consented to this indignity. The doctor showed himself, and the consul returned.

Mrs. Kalley and a native female-servant were sent on board soon after, with some of the wreck of their property; and the "Forth" steamed away for the West Indies. On my return to the Pinheiros, I found that we were threatened with an attack during the night; and I was pressed by my friends to return to the consulate, where Dr. Miller and the ladies had determined to remain. This, after what I had already witnessed there, I of course refused; and soon afterwards we heard the cheers of the mob, as they returned from the Caminho de Meio. They had rushed thither to wreak their vengeance on the protestant Christians; but these had all left their property at the mercy of the ruffians, and had retreated to the mountains for safety. Tired, weary, and intoxicated, the ruffians were heard of no more that night. The constant occupation of the mob during the day doubtless averted the intended attack on the Misses Rutherford's residence. But the 9th of August must have been to them a day of fearful suspense. Fancy three ladies, imprisoned as they were in the Angustias, looking at the dense volume of smoke rising from the residence of their "beloved physician," and being told that he would probably be murdered. Fancy, moreover, the police assuring them that they too would be attacked at the ave-Marias, and their feelings during that day may, perhaps, in some degree be imagined*.

The reader will have formed his own opinion as to whether the Portuguese and British authorities took such steps as they were called upon to do in the case of the Angustias outrage; and whether, had other steps been taken, as we in the strongest manner entreated, this second outrage, and the destruction of life and property which ensued, would have been prevented. He will remember that the first attack was made on the residence of unprotected British ladies. These ladies were daughters of Oliver Rutherford, of Edgerston, sheriff of the county of Roxburgh. We have but one word to add to what has already been stated, which is, that, from the date of the outrage on the 2nd, to their embarkation in the ship "William," on the 11th of August, not a single Portuguese or British authority, either in his public or private capacity, visited the Misses Rutherford, or the premises so disgracefully out-

* At one period of the day the party was on the eve of starting for the consulate, so little did they imagine the state of that besieged and insulted building. A Portuguese servant discovered, however, in time that the British consulate promised less protection than the Angustias itself. The police-officer had advised them as soon as possible to leave their house, and seek protection in the consulate, as he had it from authority he could not doubt, that, now the mob had got the power, they meant to use it, and that both Dr. Miller and the Misses Rutherford were to be forced on board the next steamer.

raged; a circumstance well worthy of record in the annals of chivalry of the nineteenth century.

I must now call the reader's attention to the circumstances immediately preceding, and attendant upon, this barbarous attack on the residence of doctor Kalley. The reader is already aware that full notice of the intended outrage had been furnished to the governor and the British consul. I have now to add that, during the few previous days, a paper had been carried from house to house, for the proprietors to express their acquiescence in the forcible expulsion of the doctor from the island. And this, as it bore the semblance of priestly, if not of civil authority, few, who knew of the open threats of the rioters, and of those who instigated them, and who had, moreover, the outrages of the preceding Sunday vividly before their eyes, had the moral courage to resist; for "the fear of man bringeth a snare" (Prov. xxix. 25). It were well, however, if the authorities had confined themselves only to this plan for encouraging the rioters, by making it appear as if the people generally were indignant at Dr. Kalley. They went further. On the Saturday, the police summoned the shoe-makers and their apprentices*, who form a very considerable body, to be present next day, professedly to assist in suppressing disturbances. Many of them were in the crowd of the 9th, but were never called upon to separate from it. Several afterwards expressed their sorrow for having formed part of that multitude, and declared that they never would have done so but for the directions of the police. On their way to Santa Luzia also, the police pressed into their service all whom they met on the road—no inconsiderable number, as may be imagined, on a festival, and at the most public hour—and obliged them to proceed to the scene of outrage†. But as these, like the shoe-makers, were not kept distinct from the hostile crowds, nor allowed even to attempt to restrain the rioters, they only afforded, by appearing to be of their party, a more feasible pretence to the authorities for refusing to the English protection‡. During the preceding week it had been currently reported that the police magistrate was to head the crowd, in their march from the place of rendezvous to Dr. Kalley's house. They were allowed to assemble at the appointed well-known time and place, armed with bludgeons, without interference; and they formed themselves into a regular body only when the master of police appeared on horseback in the neighbourhood of the cathedral. The services of an officer of police§, who had been dismissed from

that force only a short time before, for assisting emigrants from the island without passports, were secured as a principal ringleader, by a promise of restoration to his former situation. And such restoration actually took place, before my departure from Madeira on the 30th of the month*.

The people marched to the scene of action, followed by a subaltern's guard, when there were from 250 to 300 soldiers in garrison at the time. The civil governor and police magistrate were present at the work of destruction. The officer of the guard frequently asked permission of the head of police to disperse the mob, but was told on no account to do so. Colonel Teixeira, the military commandant, knowing what was going on at Dr. Kalley's house, and having received no requisition for more troops than a small guard, proceeded in person to the scene of plunder, told the civil authorities that he had field-pieces and plenty of troops ready for action, and asked permission to bring them up. He was informed there was no need whatever for them. And this, reader, when the mob was actually destroying the property of one of our countrymen, and thirsting for the blood of an English physician.

The civil governor afterwards attempted to rest his defence on the inability of the force at his command to repel the mob; but, fortunately for the cause of truth, there were such men at Funchal as colonel Jose Teixeira Rabello (military commandant), major Guerra (commandant of engineers), ensign Antonio Figueiredo, and others, who were witnesses of his treacherous and scandalous conduct. Why, the military secretary had in the morning, with but six men, driven the whole force back at the point of the bayonet, as they attempted to pass the main guard, and compelled them to take another and more circuitous route. At another part of the day, when they attacked the house of Mr. Telling, an English resident, a single officer kept the mob at bay, by drawing his sword, and threatening death to the first man who dared in any way to outrage the property. Witness also the conduct of captain Chapman, aided, I believe, by a single midshipman, and say whether the governor's plea is not an additional insult to the common sense of our country. By such slight means, energetically brought into operation, might the mob have been kept in subjection during any part of the day.

THE CHARACTER AND SACRIFICE OF JESUS CHRIST:

A Sermon,

BY THE REV. E. PHILLIPS, M.A.,
Vicar of East Tytherley, Hampshire.

ISA. liii. 7.

"He is brought as a lamb to the slaughter."

IN this chapter we have an exact prophecy of many things which were really fulfilled in Christ, our gracious surety and sacrifice, on whom our sins were laid, and for which he

* This startling fact is stated on the authority of a gentleman, long resident at Madeira, and whose word is a guarantee for the truth of the statement.

† Many, remembering former kindnesses received at the hands of Dr. Kalley, willingly attended, with the expectation of being enabled to do him service, by assisting to quell disturbance. But they did nothing, because the authorities gave no sign whatever of a desire for such assistance.

‡ The mob on this occasion was not, it will be seen, wholly composed of enemies, and for reasons stated above. Dr. Kalley's real enemies were the priests, the authorities (who, swayed by priestly influence, and for other reasons, sacrificed honour, justice, and British rights), and a small band of hired ruffians, animated by the connivance of the government.

§ On mentioning this man's name to Dr. Kalley, some time afterwards, he told me that he recollected him very well, as one who had often insulted him, when stationed as a police-officer at his gate, to prevent persons from coming to hear the holy scriptures read, and who had afterwards been attended as a patient, and been supplied with advice and medicines gratuitously by the doctor.

* My authority for stating this fact, is a resident at Madeira, whose intimacy with the upper classes of Portuguese enabled him to arrive at indubitable facts.

suffered, even to the death of the cross. And herein, as in a glass, sinners, under the influence of the Holy Ghost, have seen this gracious surety and sacrifice, with saving power and peculiar interest. Indeed, it is the divine Spirit only who can open the hearts of sinners to behold at once their sin, and their remedy in the cross of Christ. But O how dreadful are the sinner's case and character! For do we see one who makes light of sin, or who gaily lives in a course of sin, and under the curse of God? We see in him a fellow-creature, a fellow-sinner, preparing to fight with God in the day of his wrath, the God who made him, and who will judge him. What tongue can name such folly, such madness? In him we see also a blind and unfeeling fellow-creature, who trifles with the agonies and death of the Saviour, and with all the miseries of man, and with all the torments of eternal fire. For what is sin but the dreadful cause of all the misery of man? It was sin that kindled the fire that never shall be quenched; for, had there been no sin, there would have been no hell. It was sin that brought upon us all the numerous evils in this world, our many and various distresses, diseases, and death; besides filling the world with awful characters of wickedness and ungodliness, giants in sin. And what but sin gave such point to the agonies of the Saviour in Gethsemane and on Calvary? Is therefore sin a trifle? O sinner, what an enemy do you befriend while you live in sin! Come, turn aside with me, and let us behold together this solemn and deeply interesting sight, which our sins have occasioned; and O that our eyes may affect our hearts! Behold the Son of God in our flesh, appearing in our sinful and suffering world, to put away sin by the sacrifice of himself on the cross. How great, and how gracious, and how gentle the sufferer! What sight should be to us so interesting, so affecting? Behold, sinner, how for you "he is brought as a lamb to the slaughter."

What wonders of divine grace do these words present to the enlightened mind; the mind of sinful man enlightened by the Spirit of God! O that our minds may be assisted by the same divine Spirit to behold these wonders of grace with that affecting and renewing power on the heart which may fill us with hatred to sin, and with love to God and the Saviour. Let me beg your attention; and,

I. Behold what manner of love has God the Father shown towards us as sinners against him. He "looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God"

(Ps. liii. 2). But he found none: he saw them without holiness, without help, without hope. He saw them as strayed sheep, wandering on the barren and dark mountains of ignorance, sin, and misery. But he looked down with pity, and not with vengeance, because he had "laid help upon one that is mighty," even upon his Son, his only-begotten Son, "mighty to save," "the mighty God." And in the fulness of time, according to his gracious appointment, he sent him into the world, that, as man, and in the form of a servant, he might save sinners by his own perfect and meritorious obedience unto death, even the death of the cross. And here observe St. John's ecstasy on this rich grace of God towards us: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 10). And when for that gracious purpose the Son was crucified, as God's way of mercy to sinners, "it pleased the Lord," the Father, "to bruise him and put him to grief." For so it was prophesied (Isa. liii. 10), and accordingly was exactly fulfilled. Behold the love of God towards us, and what manner of love!

But, in grateful return, where is our love to him? Where is that delightful and various expression of it, namely, our hatred to sin, our unfeigned sorrow for it, and our sincere rejection of it, and our humble and true allegiance to God, our heavenly Sovereign? Have we no such returns of love to him who spared not his Son, his dearly-beloved, his only-begotten Son, but delivered him up as a sacrifice at the awful demand of divine justice, and as the object of that awful vengeance which our sins had provoked? God of all grace and power, dissolve these hearts of stone in the glowing heat of thy love, that the tremendous sin of treating thy mercy with contempt or cold indifference may not be ours.

II. Behold the interesting view which the text also affords of Jesus Christ, the beloved Son of such a gracious Father. What a character he bore! What a sacrifice he made!

Behold the character which he bore. He was as a lamb. Love and patience, purity and innocence, were evident and eminent parts of our Lord's character. Was ever love like his? Was it ever equalled by any but his Father's love? Nay, was it ever surpassed even by his Father's love? The Son's love was from everlasting, and continued ever the same in unvarying vigour, though he foresaw in perfect view what sinners they would be whom he so kindly promised to redeem, and what sufferings their re-

demption would cost him, even to his heart's blood on the cross. Did God the Father so love sinners, as to give his only-begotten Son to redeem them by his death? The Son also so loved them as most graciously and cheerfully to accept the Father's proposal to him to be their Redeemer. He therefore said in the fulness of time, as he had said in prophecy (Ps. xl. 7, 8): "Lo, I come. I delight to do thy will, O my God; yea, thy law is within my heart:" that is, as if he had said to his Father, "It is thy will, O my Father, that sinners of mankind should be saved, but only in a way of glory to thy great name, and by that obedience to thy law which shall both magnify and honour it, and by that suffering and death that shall fully satisfy and honour thy justice. Lo, I come therefore, the surety and Saviour, to do this thy will, O my God; yea, thy law—this thy gracious purpose to save sinners of mankind, even by the sacrifice of myself, thy Son, in human flesh—is within my heart, and I will most cheerfully and fully perform it. Sin shall be punished; and yet the sinner shall be saved; for I will be surety for him, and shield him from the storm of thy wrath. Satan shall be disappointed; for 'the prey shall be taken from the mighty:' sinners shall be rescued from his hands; and thou, my Father, shalt be glorified. I will be surety for all those sinners of the human race, whom thou in thy mercy shalt commit to my charge; and 'of my hand shalt thou require them; and, if I set them not before thee, then let me bear the blame for ever.'" "Glory be to the Father and to the Son."

How great was the Son's love! Nor was his patience less when he appeared in our world, and especially when he entered on his public ministry: he soon began to suffer what he foreknew would certainly befall him; but he was patient. And, "having loved his own, he loved them to the end;" he therefore endured the contradiction of sinners against himself;" he patiently endured. He could have spoken in just displeasure, and by his word have strewed the earth with the thousands of their dead bodies, and driven their unhallowed souls to the place of endless suffering. But, he "came not to destroy men's lives, but to save."

"Not to condemn the sons of men
Did Christ the Son of God appear:
No weapons in his hands were seen,
No flaming sword, nor thunder there."

Through the midst of sufferings like rolling billows, he patiently waded and persevered, nor once gave way. He was indeed "obedient unto death, even to the death of the

cross." And thus he had a work to perform that was arduous and painful, the work of obedience and suffering, that sinners might be saved; and forward he patiently proceeded, till on the cross he exclaimed in the tone of victory, "It is finished!" What love and what patience our Lord possessed and manifested in his gracious undertaking for sinners! And we proceed to add,

How spotless was his purity! "In him was no sin" (1 John iii. 5). And one of the most beautiful emblems of him is "a lamb without blemish and without spot" (1 Pet. i. 19). Indeed, how could a holy God, according to his nature, admit of any other as a suitable mediator between himself and us? But, on this remarkable subject, the purity of Jesus Christ, we must particularly observe that it was the purity of his divine nature, and not of his human nature only; a purity as the fountain, and not as the stream; a purity peculiarly his own, as God the Son, and not borrowed or derived, as that of angels and of saints. Had the holiness of our Lord been merely that of a perfect creature, man or angel, he would have enjoyed the benefit of it himself; but *we* must have been left in our sin, as he would have had none to impart to us. But, as it was the holiness of God our Saviour, he therefore became our sanctification, that we, though sinners, might become saints. And in this, as in every other respect, Jesus Christ is the sinner's all-sufficient Saviour. Besides, if the holiness of this second Adam had not been that of the Lord from heaven, he might have fallen under the subtle and powerful assaults of the old serpent, the devil, as the first Adam fell. But, as the holy Lord God, he was infinitely beyond the possibility of falling; and therefore with perfect ease he resisted every attempt of Satan to throw him, and compelled that liar and murderer to retreat and quit the field. Indeed, what was Satan to our Lord, but as a mere infant to a giant? Nay, infinitely more insignificant. "Thanks be unto God for the unspeakable gift" of his dear Son. O sinner, what can you do without him in the temptations and miseries of life, in the gloomy vale of death, in the solemn judgment, and in eternity? You may imagine that you can do well enough without him in life; for you see even the wicked prosper, and that usually they are healthy and gay, and flourish as the green bay-tree. So it was with the wicked rich man mentioned by St. Luke, who was clothed in purple and fine linen, and fared sumptuously every day. But what says our Lord, who knows what is behind the curtain of death? "The rich man died, and was

buried; and in hell he lifted up his eyes, being in torments, and cried, I am tormented in this flame" (Luke xvi. 22, &c.). Sinner, "believest thou this?" "Be not faithless, but believing," and live no longer without Christ. If you knew him with sanctifying power, you would neither be so unholy nor so unhappy as you are; for so you must be without him. May the Holy Spirit show you your true state, and lead you as a wretched sinner to Jesus Christ, that you also may be blessed in him!

Thus we have called your attention to the character of Jesus Christ as "the Lamb of God"—a character so remarkable for love, for patience, and for purity; and now behold it as equally remarkable for innocence and gentleness. For, as the lamb is gentle and unresenting under the bloody treatment of the merciless wolf, so was our Lord when so cruelly treated by sinful men, who thirsted for his blood like savages. "He was despised and rejected of men;" but he did not resent it: he was mocked, and scourged, and spit upon; but he said nothing: he was crucified; but he meekly endured the cross, and died; nay, when on the cross, he thus prayed for his murderers: "Father, forgive them; for they know not what they do." What divine gentleness, and flowing from the richest grace! Do any say, "But, what could a poor, feeble man do against adversaries so many and powerful? He was compelled to submit. Doubtless, if he could, he would have resented such insults." We answer, No, he would not. For, what resentment against a legion of his enemies was not he capable of, who united in himself the almighty power of God with all the feebleness of man? Nay, my brethren, the very men that murdered him, not as murderers but as men, were the creatures of his power; what power therefore had they, independent of him who created them? Satan and sin made them murderers; but the Son of God made them men, and controlled them as murderers: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Ps. lxxvi. 10). What limb could his enemies move against him, but by his permission? And here let me ask, did you ever in spirit visit the garden of Gethsemane, and with an attentive eye behold the scene exhibited there, namely, the suffering Saviour, and the men that were sent to take him, led on and introduced into that solemn retreat, by Judas the traitor, the faithless apostle? When they entered that sacred place, our Lord said to them: "Whom seek ye?" And they answered, "Jesus of Nazareth." "I am he," was his

gentle reply, yet with coolness and courage. "When they heard that," and, as it seems, saw in him a meekness and majesty more than human, "they went backward, and fell to the ground." Thus we see they could not touch him, nor even stand before him, had he not been graciously pleased like a lamb to submit himself unto them for the furtherance and fulfilment of his heart's desire and purpose to redeem sinners by his death, and perhaps even some of those very men who came to take him. He came to save sinners by his death; and therefore what gentleness he showed on this occasion! Had it not been so, he might have spoken to them in his wrath, and driven them from his presence, not to the place of Jewish power and malice from whence they came, but to hell, where "darkness, death, and long despair, reign in eternal silence" (Watts).

We see here the amazing gentleness of our Lord towards such daring messengers of blood; but, what must it be towards those who humbly seek him with penitent hearts, sorrowing for their sins? Ye mourners in Zion, be assured of a free and kind reception at the throne of grace. "For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 15, 16). But, O impenitent sinners, we beseech you not to forget, but to remember that, while the gentleness of our Lord spares you, and invites you to him, and leads you to repentance, it does not excuse you in your sin; nay, it condemns you: it increases your guilt, and will increase your endless misery if you remain in sin. And we beseech you to remember that the sparing gentleness of our Lord will no longer be shewn you than the time which he has graciously appointed you. "Is there not an appointed time to man on the earth?" (Job vii. 1.) And who but our Lord can tell how long or how short that time may be? "Behold, now is the accepted time; behold, now is the day of salvation." You see the character of the Saviour, how remarkable it was for love and patience, for purity and innocence, while he undertook the great work of our redemption. "Behold the Lamb of God!" "he is brought as a lamb to the slaughter; and, as a sheep before his shearers is dumb, so he opened not his mouth."

Let me now, under the same emblem of Jesus Christ, pass on from the character he bore, to the sacrifice he made. To this we especially beg your attention. Indeed, this is the principal view in which our Lord is re-

presented by a lamb. It pleased God to appoint the sacrifices of slain beasts as peace-offerings before the coming of his Son, and in that manner to set him forth as the great sacrifice for sin, which, in the fulness of time, should be offered on the cross. Among the beasts that were slain was eminently the lamb; and therefore our Lord is in the scriptures often called the Lamb, as in the following: John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." And 1 Pet. i. 19, "Ye were redeemed not with silver and gold from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot." And in Rev. v. 12, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And in Rev. xiii. 8, Christ is called "the Lamb slain from the foundation of the world." And in the text, "He is brought as a lamb to the slaughter." Behold this mysterious sacrifice, God in our flesh, offered in the appointed moment, and precisely in agreement with the type! How awful was Calvary when such a scene was exhibited there! more awful than when Abraham, on the same mount, at the command of God, took a knife to sacrifice his beloved son Isaac. When God's incarnate Son died on the cross, then was fulfilled that solemn prophecy in Zech. xiii. 7, the awful voice of God the Father: "Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts." And thus God the Father spared not his dearly-beloved and only-begotten Son as our surety, but delivered him up to the sword of divine justice to be slain as a sacrifice for us; and to be accursed for us by his suffering on the cross, as St. Paul testifies in Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: 'Cursed is every one that hangeth on a tree' (Deut. xxi. 23). And thus at once he suffered for our sins, he suffered the wrath of God, which our sins had provoked, and to make reconciliation with God for us. As he suffered for our sins, he was "a sin-offering;" and, as he suffered the wrath of God, he was a "burnt-offering;" and, as his sufferings and death satisfied God his Father on the sinner's account, he was "a peace-offering." And thus in Jesus Christ the anti-type were exactly answered the various kinds of offering in the type, figure, or shadow of him under the ceremonial law of Moses. Is it any wonder that St. Paul should have so gloried in the cross of Christ, since he saw in it such wonders of grace and mercy to sinners, and particularly towards

himself, who had been such a sinner saved thereby? He therefore said to the Corinthians: "I determined not to know anything among you save Jesus Christ and him crucified" (1 Cor. ii. 2). And in 2 Cor. v. 18, he says: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." And the same apostle writes to the Ephesians: "But now in Christ Jesus, ye who were sometimes afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephes. ii. 13, 14). And hence the Christian poet—

"Pardon and peace from God on high.
Behold he lays his thunder by;
And rebels, that deserve the sword,
Become the favourites of the Lord."

This transcendent subject, the sacrifice of Christ, has been a feast to the souls of spiritual believers in all ages, of which the following are two remarkable instances. They are well known to many, but let me remind you of them. There are, however, many who may yet be strangers to such examples of the rich grace of God to sinners by the cross of Christ. We select these two instances of saving grace, because in the very same scripture they both saw in the death of Christ that Lamb of God that should take away sin from sinful man; and both saw the richly gracious truth with saving and happy personal interest.

The first we mention is that amazing instance of the rich and saving grace of God in Christ Jesus towards the vilest of sinners, Lord Rochester. To an extraordinary degree, he was of a most impure mind and heart. But, what foul heart cannot the grace of God purify? When, therefore, it pleased God to put an end to the abominable wickedness of that sinner, then, by the Spirit of God, he saw in this chapter before us the Lord Jesus Christ as the Lamb of God—the Lamb that was led to the slaughter, and sacrificed on the cross for his sins, though so abominable, and for his salvation, though so vile a sinner. And, when the eye of his spiritually-enlightened mind had thus affected his heart, how divine

and charming was the change that was made in him! For, when by faith he looked at the sufferer—a sufferer so dignified and glorious, even the incarnate Son of God—the stone was taken away from the fountain of his heart, and tears of godly sorrow filled, and flowed from, his eyes. And when, at the same time, he looked at his vile affections and infamous books, his eyes sparkled and glowed with holy indignation and revenge, as thus so well expressed by the excellent Dr. Watts:—

“Burn, burn, he cried with sacred rage,
Hell is the due of every page—
Hell be the fate. But, O indulgent heaven,
So vile the muse, and yet the man forgiven!”

“Burn on, my songs; for not the silver Thames,
Nor Tiber with its yellow streams,
In endless currents rolling to the main,
Can e'er dilute the poison, or wash out the stain.”

Thus, the gay, the witty, but excessively impure Lord Rochester, became a deep penitent in heart, and truly sorrowed for his sins; and by faith received Christ as his gracious Saviour, served him in faith, love, and holiness unto death, and exchanged earth for heaven. Behold this brilliant instance of the rich grace of Christ to the vilest of sinners, and of the saving power of his death for sin, as presented in this chapter, to the enlightened mind and believing heart of the humbled sinner.

The second remarkable instance proposed to be mentioned of this saving power of the crucified Jesus, occasioned also by looking into this same chapter before us, is recorded in chap. viii. of the Acts. It is that of a man of Ethiopia, “an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship;” and, as he returned, and sat in his chariot, he read Isaiah the prophet (liii. 7-8): “He was led as a sheep to the slaughter; and, like a lamb dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.” At the moment the eunuch was thus employed, the angel of the Lord had directed Philip the evangelist to be in the way, and at the call of service: “Then the Spirit said unto him, Go near and join thyself to this chariot. And Philip ran thither unto him, and heard him read Isaiah the prophet, and said, Understandest thou what thou readest?” This question from a stranger, and from so plain a man, and from a foot-passenger, as Philip was, would, doubtless, have been ill received by the eunuch, had he been as proud as he was great, though with the bible in his hand. In the pride and

vanity of his heart he would have scorned the question; but his mind and heart were under divine preparation. He had, therefore, a deep consciousness of his own ignorance in scripture-knowledge, with a peculiar reverence for it, and genuine concern to be instructed. But especially he was under the direction of the Holy Spirit to know the Saviour Jesus Christ. He therefore meekly answered Philip, and said: “How can I, except some man should guide me?” And, in the same humble spirit, he desired Philip to come up into the chariot, and sit with him. Then they conversed together on the scripture the eunuch had been reading; and, teachable as a child, he said: “I pray thee, of whom spake the prophet this? of himself or of some other man? Then Philip began at that same scripture, and preached unto him Jesus;” and showed him that Jesus was the Christ, the promised Messiah, the promised Saviour, and particularly the Lamb of God, who was sacrificed on the cross to take away sin from sinful man; who was therefore led as a lamb to the slaughter; and that “to him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.” And the word was with power; for the eunuch’s mind was clearly enlightened in the knowledge of Christ; and with his heart he believed on him, and in baptism confessed him, and then went on his way rejoicing in Jesus as his Redeemer. And thus he returned with a bible in his hand, and Christ in his heart, well prepared to declare to others the sinner’s chief and only Friend. And, no doubt, when he returned, he soon made the palace of his queen to echo with the glad tidings of mercy to sinners through the sacrifice of God’s incarnate Son on the cross, “the Lamb of God that taketh away the sin of the world.” O glorious and happy earnest of that day, when “Ethiopia shall stretch out her hands unto God” (Ps. lxxviii. 31).

What an interesting event was this, and full of particulars that claim our most serious regard! For here we see a man of high rank, and of great influence and wealth, and a man of colour, an African, who had been to Jerusalem to worship the true God, the God of the Jews; and, on his return, observe him reading the scriptures with a serious and teachable mind, and submitting meekly to be taught by a stranger, and a plain foot-passenger, who asked him, “Understandest thou what thou readest?” And observe, instead of being offended with him, he took him up into his chariot to explain the scripture which he had been reading so attentively. And now behold this distinguished African hear-

ing the gospel seriously, and believing it cordially, and making a profession of his faith by baptism, and then going on his way rejoicing that Jesus Christ suffered and died to save his soul.

Brethren, how rich is the grace that comes to sinners by the death of Jesus Christ! and how sweet are its fruits! What a positive and pleasing proof has now been given that the death of Jesus is the great atoning sacrifice for sin, and God's "only method of mercy to sinful man"! And what a glory encircles these words, and issues from them: "He is brought as a lamb to the slaughter"!

And now, brethren, let us reflect on this wonderful and most interesting event, the sacrifice of Christ; and may the Holy Spirit help our infirmities!

What a sacrifice was this! For pray notice the particulars of it that have been mentioned. How mysterious and dignified the victim! no other than the incarnate God. And how gracious and comprehensive the design! nothing less than glory to God in the highest, and the salvation of an innumerable multitude of sinners of mankind—a salvation from sins like the sands for number; and from guilt like the mountain for weight, and from miseries numerous, and various, and dreadful, and endless! And how amazing the occasion—sin, but not his own: "He was bruised for our iniquities"! But how yet more amazing, and how glorious the cause of such a death—the love of God towards sinners! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And, finally, how amazing the agents in such a death—men combined with devils against Christ to crucify him, and, as they fondly imagined, to defeat him in all his pretensions! In short, heaven, earth, and hell were set in array against the Son of God, when he became a surety and sacrifice for us, especially when he bare our sins in his own body on the tree. But he nobly endured, and surmounted every thing that befell him. Did he suffer? He suffered that he might save, not devils, but men, though they with devils joined in his death. Did he fall by death? and did his enemies shout his defeat? Yes, he fell; but he fell to rise as the Conqueror of sin, and death, and hell. He fell to rise, and fill heaven with hallelujahs of victory over all the powers of darkness; to fill earth with righteousness and peace, and hell with the woful cries of the damned, especially of those who now despise and reject him.

Brethren, "when the great day of the wrath of the Lamb is come," and that day will come, "who shall be able to stand?"

(Rev. vi. 16, 17): "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous" (Ps. i. 5). No: the righteous only shall appear safe and composed in that day: those, we mean, who, now convinced of their sin and danger by the Spirit of Truth, do seek and find refuge in Christ from the wrath to come:" "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy on their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away" (Isa. xxxv. 10).

POETIC PERSONAL REFLECTIONS ON CHRIST CRUCIFIED.

"IN that sad tragedy had I no share?
Yes, O my soul, thy sins he came to bear:
I sharpened every thorn that tore his head:
The pangs he bore, he bore them in my stead:
I twined the cords that bound him to the stake,
And form'd the knotted wire that plough'd his back:
The rugged nails, that fix'd him to the tree,
Though driv'n by Roman hands, were forged by me.
My sins did vigour to that arm impart,
And forced the spear that pierced him to the heart:
Though other hands my Saviour crucified,
'Twas in my stead the glorious sufferer died.
O let me look on him my sins have pierced,
And mourn in seas of pungent grief immersed!
O let me weep for him, and him alone,
Like some sad father for an only son*!
O let my bowels never cease to move,
And yearn with gratitude for dying love!"

THE MENDICITY SOCIETY†.

It is desirable to leave to the reports of the society the exemplification of individual cases, in which enormous imposture has been successfully foiled‡, as well as the numerous instances in which its instrumentality has been usefully exerted in the begging-letter department, in bringing forward the claims of the deserving. One peculiarity the writer has noticed, in the course of his experience as a member of the committee, which is, the remarkable degree of patience and fortitude with which persons of some education, and in the middle classes of life, bear reverses and actual privation. He has never observed any discreditable querulousness on the part of those (especially females) who have declined from a happier condition. Resignation is their distinction, as it is their solace, and as it will be their exceeding great reward. A young woman, of pleasing demeanour, came a short time ago to hear the result of her application to a noble lord. Notwithstanding her penury, she contrived to appear in a gentlewoman's garb,

* Zech. xii. 10.

† From "The Practice of the Mendicity Society." London: Murray. 1847. This little work sets forth plainly and forcibly the claims of an excellent institution.—Ed.

‡ Mr. — sent a parcel of 45 letters from women inhabiting one of the lowest neighbourhoods, stating that their husbands were out of work. On being required to appear at the office with their husbands, the whole number sent the same excuse, asserting that the latter had just received offers of employment.

and approached without emotion to tell her story. She and her sister were orphans, without friends, and were sempstresses by occupation. Several years ago the sister had applied to a surgeon to perform a delicate operation, which he delegated to another person, who, in his utter unskillfulness, injured the patient so irreparably, that, after many months of suffering in an hospital, she was thrown helpless on her relative for support. It is well known what are the profits of needle-work; and, being in arrears of rent, many useful articles in pledge, and "not having enough to eat," as she simply stated, she applied to one of those benevolent persons who honour the society by making it their almoners. This young woman showed great self-command, describing her hardships with moderation, and answered with patience and clearness the searching questions which were necessarily put to her. In fact, she appeared passive; but, when she was told of the bounty destined for her on the part of the individual to whom she had written—that, besides a supply of food and flannel, she should be enabled to redeem from pledge the articles of comfort from which she had been so long estranged; when she heard this detail of relief, accompanied by a few words of sympathy from the distributor, her firmness yielded before the shock of kindness, and she burst into tears.

LOVE TO THE BRETHREN AFTER THE EXAMPLE OF CHRIST'S LOVE*.

THE apostle, after exhorting the Roman Christians to "owe no man any thing, but to love one another"—in other words, to owe no debts but that of mutual love—gives as a reason, that "love is the fulfilling of the law." He is detailing Christian duties: he is exhorting the Roman converts to obey their rulers, to pay their lawful taxes, and to give custom to whom custom is due, tribute to whom tribute, fear to whom fear, and honour to whom honour, and, in fact, to leave nothing owing, nothing unpaid, but love. There is something very remarkable in the expression, "We owe that which we have not paid, but which it is our duty to pay." Are we to be in this sense for ever debtors—always owing, but never paying the divine debt of mutual love? Surely, this cannot be the apostle's meaning! But, if this be not it, the only interpretation is, that love is a constant debt, which as often as it is paid, so often becomes due again: it is, as it were, a running account between me and all mankind. Let me pay what I may, there is still a mighty reserve, an outstanding account; and it must be my daily task, as it is my daily duty, and should be my daily delight, to settle it.

But, when I come to consider what it is that is to be paid, what is the custom, the tribute, the coin, if I may so speak, how am I to define it? It is here said to be "the fulfilling of the law." But the law, especially the second table, is prin-

cipally prohibitory, and consists almost entirely in negatives. Is this then, all I am to do? Will abstinence from falsehood, murder, theft, adultery, slander and covetousness—will this be sufficient? Will this be the payment of the heavy debt and golden coin of love? If we were to argue the thing philosophically, we might say that it would really be almost equivalent to it; for it were impossible to conceive of any man abstaining from all these breaches of the law of love, unless he were living in holy obedience to its positive injunctions. But the language of our blessed Lord holds up a light, whereby we may be guided farther into the understanding of this subject. He enjoins his disciples—it was one of his last injunctions, one of the counsels he gave, when his mortal pilgrimage was nearly ended, and the wine of his life was running low upon the lees; it was in truth a dying precept—"A new commandment give I unto you, That ye love one another, as I have loved you," (John xiii. 34).

Consider, for a brief moment, the vast extent of this command. To what point of our existence, to what part of our life does it not reach? Above, below, around; to our daily walk; to our communication with man; to our hidden life; to our communion with God; to our intercourse with Christians; to our relation to the heathen; to our conduct in time; to our eternal state: who can set bounds to the circle of duty which it embraces? For we must measure the first member of this sentence by the second. If we take the first alone, it may seem to be limited and narrow. To "love one another" may seem, to some, no matter of high and dangerous difficulty. A man of a kind and easy disposition may find the difficulty to be on the other side: he may find it difficult to hate, but easy and pleasurable to love; and so, he may turn carelessly from the precept, as if he could fulfil it by a natural inclination. But consider the remainder of the sentence: "as I have loved you." "A new commandment give I unto you, That ye love one another, as I have loved you." For see what this brings before us. It shows us love in the incarnation: it holds up before our eyes a divine example. It tells us what love means, what love is, in the language of heaven. We look upon that example: it is a gloomy, but a glorious picture: it is all covered with the blood of suffering agony, groans and tears and sighs, and the sharpness of death, and the pains of Hades, are its accompaniments. We ask the history of this sorrowful scene, and we are told that love gave it birth, and that it was born in heaven. We go back to that high source: we see One in the form of God, sitting in perfect equality with God, one co-equal Person of the everlasting Trinity, and devising in council the great work of redemption. All at once the scene is changed: that glorious Being descends from the throne of heaven, veils the brightness of Deity, covers himself in the robe of man's mortality, and, thus arrayed, is seen first as a feeble infant, lying in a manger; then as a child, subject to poor parents; then as almost an hermit, fasting in the wilderness, beat upon by storms, and tempted by the evil one; and, after a weary pilgrimage, instead of lying down even on a quiet death-bed, hurried by injustice through the shouts of a mad multitude, and

* From "Two Sermons: The Duty of Charity; The Doctrine of God's Visitations." Preached in Trinity chapel, Brighton, Jan. 17, 1847. By the rev. C. E. Kennaway, M.A., incumbent. Brighton: King. London: Rivingtons. 1847. The profits of this publication are to go to the Relief Fund.—Ed.

the blows and buffetings of mailed soldiers, to the shameful eminence of the tree of curse. Here, then, is the scene which gives such a mighty meaning to the words of our blessed Redeemer. It is here that we are to learn our lesson of love; here that we are to see what we are to do, in order to carry out the divine command. When we read again the words, "Love one another, as I have loved you," we must immediately cast our eyes to the lowly birth, the sorrowful life, and the shameful death of Jesus Christ, and ask ourselves, How can we carry out in our lives and practice the same voluntary self-crucifixion?

And I would, before passing on, put it to you all, whether you have ever examined yourselves in this way on these particulars; whether there is any conformity in your minds to the mind which dwelt in Christ? Do not let the question pass unanswered.

Poetry.

THE SAVIOUR IN GALILEE.

BY THE REV. J. S. BROAD, M.A.

(For the Church of England Magazine.)

"This is again the second miracle which Jesus did, when he was come out of Judea into Galilee."—JOHN v. 54.

Nor in Salem's crowded street,
Where her children wont to meet;
Not within the sacred place,
Where Jehovah shed his grace—
Where the cloud was erst outspread,
Symbol of his presence dread;
Not in these did Christ begin
Works of conquest over sin.

First at Cana's nuptial scene
Gleanings of his light were seen:
Jesus there his glory pour'd
Round the humble, festive board:
Galilee, though scorn'd of men,
Saw the Saviour's glory then;
Galilee his name confess'd,
First with heavenly marvels blest.

Still on Galilee he smiled
When he heal'd the noble's child;
When the suppliant father bent,
Prayerful, with his bosom rent:
There the father's heart he cheer'd,
Spar'd the bitter pang he fear'd,
And, omnipotent to save,
Snatch'd the dying from the grave.

God beholds with fav'ring eyes
Things which haughty men despise:
He regards the mourning heart
Touch'd with penitential smart:
He will visit those who crave
Love to pardon, grace to save:
He within the soul will dwell,
Where devout emotions swell.

So, when Jesus walk'd below,
Lowly ones he chose to know:
Nobly-born, the proud and great
Suited not his simple state:
Nought had he of such to seek:
Much he lov'd the poor and meek;
And he came to raise and bless
Sinners in their lowliness.

Newcastle-under-Lyme.

Miscellaneous.

TRAITS OF NEWFOUNDLAND DOGS.—A vessel was driven by a storm on the beach of Lydd, in Kent. The surf was rolling furiously. Eight men were calling for help; but not a boat could be got off to their assistance. At length a gentleman came on the beach, accompanied by his Newfoundland dog. He directed the attention of the noble animal to the vessel, and put a short stick into his mouth. The intelligent and courageous dog at once understood his meaning, and sprung into the sea, fighting his way through the foaming waves. He could not, however, get close enough to the vessel to deliver that with which he was charged, but the crew joyfully made fast a rope to another piece of wood, and threw it towards him. The sagacious dog saw the whole business in an instant: he dropped his own piece, and immediately seized that which had been cast to him; and then, with a degree of strength and determination almost incredible, he dragged it through the surge, and delivered it to his master. By this means a line of communication was formed, and every man on board saved. An intelligent correspondent, to whom I am indebted for some sensible remarks on the faculties of dogs, has remarked that large-headed dogs are generally possessed with superior faculties to others. This fact favours the phrenological opinion, that size of brain is evidence of superior power. He has a dog possessing a remarkably large head, and few dogs can match him in intelligence. He is a cross with the Newfoundland breed; and, besides his cleverness in the field as a retriever, he shows his sagacity at home in the performance of several useful feats. One consists in carrying messages. If a neighbour is to be communicated with, the dog is always ready to be the bearer of a letter. He will take orders to the workmen who reside at a short distance from the house, and will scratch impatiently at their door when so employed—although at other times, desirous of sharing the warmth of their kitchen fire, he would wait patiently—and then entering with a seriousness befitting the imagined importance of his mission, would carefully deliver the note, never returning without having discharged his trust. His usefulness in recovering articles accidentally lost has often been proved. As he is not always allowed to be present at dinner, he will bring a hat, book, or any thing he can find, and hold it in his mouth, as a sort of apology for his intrusion. He seems pleased at being allowed to lead his master's horse to the stable.—*Jesse.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 640.—APRIL 24, 1847.



(Rushin Castle.)

RUSHIN CASTLE, ISLE OF MAN.

CASTLETOWN, in the parish of Kirk-Malew, in the isle of Man, anciently called Rushen, is regarded as the capital or chief town of the island. "Their chief town," says Camden, "they count Russin, which, of a castle wherein lieth a garrison, is commonly called Castle-Town."

The castle is said to have been originally erected about A.D. 960, by Guttred, second Danish sovereign in succession from Orry. The remains of the founder, Guttred, are supposed to be buried within the walls: the exact spot, however, is unknown. Of the gigantic size and enormous strength of this warrior there have been many legends. A statue of him was discovered in a chamber, which, if it could be supposed to represent with any kind of exactness his real proportions, would show him to have been a very portentous personage indeed; for the figure was fourteen feet long, and ten or twelve round the body, and was lying on a black marble slab, with the head on a book, and a sword by the side. It need hardly be said that this was a colossal representation of the person intended.

Rushin castle bears, it is said, a considerable
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resemblance to that of Elainore, in Denmark. It is surrounded by a lofty embattled wall and fosse, and is defended also by a glacis of stone, which cardinal Wolsey is reported to have added, when guardian to the earl of Derby, the feudal lord of the island. The building is quadrangular, with square towers; the largest being upwards of eighty feet high. The keep is constructed of hard limestone, and is used as a prison. Within the castle walls, it may be added, the civil and ecclesiastical courts of the island are held.

The old chapel of Castletown, erected by bishop Wilson A.D. 1698, was taken down A.D. 1826, and replaced by a modern edifice.

In 1830, King William's College was founded here. It is in the Elizabethan style of architecture, but was materially injured a few years ago by a calamitous fire.

The episcopal see of Man is said to have been founded by pope Gregory IV., in the village of Sodor, in the island of Iona, or Icolmkill, and had authority over the Hebrides, or Western Islands. In 1098, Magnus, king of Norway, having obtained possession of those islands and of the isle of Man, united the whole under one

the case: they were anxious only for temporal benefit. Yet their unworthiness could not stop the flow of Christ's never-failing mercy: he gave them what they asked in healing their sick; and he gave infinitely more—his own precious instruction. "He began to teach them many things." Thus did our Saviour combine temporal with spiritual gifts: thus did he, while healing the body, give medicine to the soul also; and thus also should we, according to our means, labour to do good to the souls and bodies of men. But in this gracious employment the day was now fast wearing away; and "his disciples came unto him, and said, This is a desert place; and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?" We know that, on another occasion, our Lord gave as a reason for feeding the multitude, that he would not send them away fasting, lest they should faint by the way; and we cannot err, I think, in considering the present miracle as likewise wrought for the relief of bodily want. We have, indeed, our Saviour's own authority for regarding it as typical of the deepest mysteries, and that it couches under its literal meaning the highest doctrinal instruction; still his wondrous compassion drew it forth, as is expressly said to have been the case with other miracles.

Jesus lifted up his eyes, and saw this great company of hungry persons: he then proceeded to take measures for their relief. Truly he needed not sight to remind him of the wants of others; but we too generally do. We are very apt to forget the distress which we do not actually witness; and, for this reason among others, it is desirable that we should visit the poor and afflicted. It is important, not only because our relief is more likely to be effectual if administered after personal inspection, but also and chiefly because it is so good for our own hearts to be thus brought into contact with want and suffering. How many a selfish being, discontented in the midst of God's mercies would become ashamed of his puerile complaints, could he behold the real deprivations of the many by whom he is surrounded. It is indeed dreadful to think that perhaps almost within the sight of our blazing fire, and the smell of our plentifully-supplied table, our fellow-creatures are pining with cold and hunger. And why has God made them poor? For their good, it may be answered, but surely also for ours, that we may have the great privilege of relieving them. And O what a privilege it is for the Christian! knowing, as he does, that, in feeding the hungry, clothing the naked, visiting the sick, and those in prison, our condescending Redeemer looks upon all such offices as done to himself. Let us then, as far as strength, leisure, and opportunity permit, not wait for wretchedness to present itself at our doors, in order to relieve it, but search it out: to use the strong expression of an ancient father, let us ever hunt it down, that we may enjoy the great blessing of serving Christ in the persons of his poor.

Our Lord addressed himself to Philip on this

occasion; and we might have thought he did so from Philip's being a native of Bethsaida, near which place the miracle was performed, and therefore the fittest person to be addressed on the matter. Such might have been our natural inference, had not scripture added, "This he said to prove him." Here is an instance of that consideration to which I have before alluded, and which led our Saviour to regard his disciples, not only collectively but individually, according to their wants. Philip appears to have been remarkably warm-hearted and straight-forward, yet looking not beyond what was immediately passing before him: he was what is expressively called a matter-of-fact person—one who, however excellent, was quite different from the ardent Peter or contemplative John. Thus, even at the end of his ministry, we find our Lord gently reproving his continued ignorance of his Master's divine character. When Philip said, "Lord, shew us the Father, and it sufficeth us," Jesus replied, "Have I been so long time with you, and hast thou not known me, Philip?" But it is the glory of the gospel to conquer defects in the natural disposition; and our Saviour now would seem to have been desirous of calling Philip's attention to the miracle he was about to perform, in order to lead his mind to the high and true view of the wonders he would see transacting before his bodily eyes, or at least to teach him to recognize in them the hand of one who was indeed "very God." Let us, too, watch for opportunities of good, and endeavour in our measure to imitate the discriminating love of our blessed Lord, nourishing, as far as lies in our power, the tender seeds of good in every heart around us. Alas! do we not too often crush them by harsh or inconsiderate conduct? still oftener by our inconsistent example?

If we may with truth consider Philip's mind to have been dull and slow of spiritual apprehension, yet we shall do well to try and catch a portion of his spirit of unbounded liberality. Two hundred pence was at this time the whole store of our Lord and his apostles; nevertheless, there was no hesitation on Philip's part to devote it all to the purchase of bread for the multitude—none but what arose from his doubt of the sufficiency of the supply. "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little." Such was his reply to our Lord's appeal. He had already learned his Master's noble lesson, "It is more blessed to give than to receive."

In his difficulty Philip appears to have applied to Andrew, as we know he did on another occasion, for we next read of this latter saying, "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?" Little did Andrew imagine the wonder-working power which was to be applied to this slender provision.

"And Jesus commanded them to make all sit down by companies upon the green grass. And they all sat down in ranks, by hundreds, and by fifties." This arrangement was evidently our Lord's own, and necessarily reminds us of the apostle's injunctions "Let all things be done decently and in order." The order in which the multitude was placed undoubtedly facilitated the ascertainment of their number; and this is one great end of order, rendering work more easily,

more accurately, and more rapidly accomplished. Shall we then, his poor, weak creatures, disdain to use means followed by our Redeemer himself? Let us rather take pattern by him, and endeavour so to arrange our affairs, that all shall be done in order. Let us, as far as possible, so regulate our property and our occupations that our minds too may be well ordered; thus enabling us to attend upon the Lord without distraction.

"And, when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and brake the loaves." "He looked up to heaven." We find he did this at other times, before addressing the Father. His gesture of reverence spoke the feeling of his heavenly mind, and was as natural to him as it is to men in general to lie down when weary. Unnatural gestures, such as do not evidently proceed from the heart, not only give offence to man, but must be also highly offensive to that God who knoweth the thoughts. We should take care, in all we do, to be real. Where there is a depth of piety, it will occasionally show itself in outward movements; but such movements should be entirely spontaneous, neither proceeding from affectation or imitation. Of course I am now only speaking of gestures, not of postures, which, besides being commanded, have in themselves a tendency to bend the soul to prayer or raise it in praise. Our Saviour blessed the loaves: in St. John's gospel it is, "gave thanks:" he has sanctioned the custom of asking a blessing on food, and returning thanks for it; and never should we partake of a morsel of that provision so bountifully and undeservedly bestowed on us by our heavenly Father, without, silently at least, lifting up our hearts in thankfulness for it.

When our Lord had blessed, "he brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all, as much as they would; and they did all eat, and were filled." Jesus gave with no niggard hand: the fare indeed was coarse, such as was probably the usual food of himself and his followers; but how plentiful the supply! The loaves and fishes were divided among them; and they had "as much as they would." "They did all eat, and were filled." Is this our way of distributing alms? Is there not rather a feeling among us that anything above mere necessities is not needed by the poor? I do not mean that this is avowed in words; but is it not practically acted on? We find, perhaps, a poor family enjoying a comfortable meal, or having some article of clothing or furniture we had not imagined them to possess; and we consider our relief therefore not required, forgetting how many are their scanty meals, how often even these may fail, and how insufficient is their general covering, not merely for comfort, but for procuring that warmth which is essential for health. Very few, it is to be hoped, in this wealthy country, actually die of starvation; but it would be fearful to calculate the numbers who die of disease brought on by insufficient food and clothing. I am quite ready to allow that there is great imposition practised by the poor, that it is extremely difficult to find out from themselves the whole of their means of subsistence. But is this to be wondered at? Should we not rather take blame to ourselves, as St. Chrysostom said to the Christians of his day, that our hard-

heartedness almost forces them thus to impose, certainly leads them to it, in order to engage our compassion. They are aware that the belief of great distress will alone call forth our bounty. Let us, disregarding their own tales—varnished, I admit, in order to gain our pitying ear—let us take the usual amount of wages paid to our labouring poor, and calculate how far it will go in the purchase of mere necessities. Any one, who has not yet made or seen such calculations, would, I am sure, be startled on first being made sensible of the very, very small sum which must be allotted to articles of what we should deem necessary food and clothing, and how many must be omitted altogether. This would be the case even with the higher rates of wages: alas for our agricultural poor, it is a mystery how they live at all. It has pleased the Lord, in his infinite wisdom, to make some rich and others poor, for the benefit of both classes, as has been before remarked; but our artificial state of society exaggerates, if I may so speak, this natural distinction; and therefore the efforts of all mercifully placed above want should be the more strenuous in behalf of their suffering brethren. What a touching claim have the poor on our benevolence, when we remember the Redeemer himself was a poor, a very poor man! It seems, as if by condescending to a state of poverty, he would thus affect our hearts with a peculiarly tender feeling towards those who, in their outward condition, resemble him.

But, in bestowing our goods to feed the indigent, I am quite ready to allow discretion should be used that our means, whatever they be, may produce their greatest amount of benefit. That word used by the apostle (1 Cor. xiii. 3), and which is translated by us "bestow," signifies, according to St. Chrysostom, "distribute in morsels;" so that, says that father, "to the expense may also be added the ministering with care." Thus should we pray to be directed in our gifts; and we should ever bear in mind that it is not the amount of what we are enabled to give, but the spirit with which we do it, which God regards: he "loveth a cheerful giver." A cheerful giver is one, I conceive, who takes pleasure in denying himself in order that he may assist others. This self-denial involves the principle of economy, which is the last lesson I would endeavour to draw from our Saviour's conduct on the occasion of this wonderful miracle.

"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. And they took up twelve baskets full of the fragments and of the fishes; and they that had eaten were about five thousand men, besides women and children." No waste was permitted: all the fragments of this humble though plentiful meal were gathered up, expressly, as our Lord said, that nothing might be lost. How sinful in every point of view is waste! sinful, because it is an abuse of our Creator's blessings; sinful, because it shows an unthankfulness for his gifts; sinful, because we are throwing away what might cheer a fellow-creature, might even save life, certainly help to sustain it. The Lord gives enough to feed all; but the waste and excess of some leads to the deprivation and destitution of others. Let us learn from our blessed Saviour how compatible is great generosity with rigid economy, and earnestly endeavour to practise both.

I would now very briefly recall the qualities displayed by our Redeemer in this interesting passage of his holy life, praying that we also, through that Spirit purchased with his most precious blood, may be enabled to exhibit them to his glory. We see then, here, the duty of a meek avoidance of censure and controversy, in accordance with the inspired command, "If it be possible, as much as lieth in you, live peaceably with all men;" the consideration we should show for the weakness and ignorance of others; the readiness with which we should bear hardships, as followers of him whose resting-place was a desert and his food of the coarsest description; the earnestness with which we should labour for the benefit of the souls and bodies of those who apply to us for relief, not deterred by the motives of temporal interest which prompt their application; the discriminating love with which we should try to foster the seeds of good, and check those which are evil, according to the various dispositions of all with whom we have to do; the orderly manner in which we should arrange our affairs; and, lastly, the generous economy which should mark our lives. The selfish hardness of our age should make us especially guarded on this latter point. Christians in former times were lavish of their possessions: they knew what it was to give much to God and his poor. True, their motives were in many cases erroneous, sometimes even dangerous; but, instead of condemning them, let us imitate their conduct from the purer motive of love to our Saviour, and love for his sake to those he died to redeem. Then may we humbly hope we shall, through his infinite merits, hear that loving voice addressed to us: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

H. S.

THE WORLDLING.

No. IV.

A BRIGHT September sun rose on as sad a scene at Elford as is often enacted even in this vale of tears. There was that silence in the village which is felt; for Madeleine, the young, the fair, the beloved of all, she who had been "blessed in her deeds," and loved for the "pity she to others shewed," was on that day to be laid in the silent tomb. Fathers, as they passed the old churchyard, brushed a tear from their furrowed cheek: mothers stopped their wheel, or laid down their plait to raise their apron to their eyes, as they told some tale which recalled her many childish acts of sympathy in sorrow, or charity in want: even the noisy children felt that they had lost a friend, and left their games to cling around their grand-sires' knees, to hear of her who used to speak so gently, smile so kindly, as she watched their

sports, and brought little prizes for the winner of the race, or the best climber of the pole, but whose voice was now hushed, and for whom the bell tolled so slowly and so sadly. . . . The mournful procession wound slowly up the hill, on the summit of which stands the church of Elford St. Mary; and, as I watched the long file of mourning coaches and splendid equipages, the white plumes waving in the breeze, the measured tread of the hired mourners, and all the other "mockeries of woe," I thought how much more blessed were often the last sad rites paid to the poor and needy sufferer, gone to her long home, by those who lay their loved burden in the dust in the "sure and certain hope of a joyful resurrection unto life," than was all that pomp and grandeur surrounding one whose heart, having lost its best, its only treasure, mourned as those who have no hope, whose grief had been madness, and was now despair. Sir George followed the coffin of his child with the tottering gait of an aged man: sorrow, not years, had bowed his form; and a few days of anguish had laid the snows of many winters on his brow. None saw this, however; and those who knew him not thought that he was composed, because no sigh escaped his breast. But alas! I knew too well that the blessed words, "I am the resurrection and the life," fell unheeded on his ear, and gave no comfort to the soul wrapt in the coldness of despair. He did not weep, he had not wept: hopeless grief cannot do so: tears are the privilege of those who sorrow with a godly sorrow, and whose heart bereavement melts, not turns to stone. No word of hope or of consolation can reach him who is so completely bowed down by the "burden of the flesh;" for to whom time is every thing eternity can be nothing. "Dust to dust, ashes to ashes," was all that sir George heard of the beautiful burial-service of our church: those words fell heavy on his heart, and resounded again and again in his ears; but of the Christian's hope of a resurrection to life eternal he knew none of the blessedness, and therefore heeded not the assurance. The funeral over, the bereaved father returned as he had come, in moody silence, to brood over sorrows which no earthly balm could heal. Several times during the few succeeding days I called at the hall, but was always refused admittance; and, ere the week which had seen all his hopes blighted, sir George had left the scene of his trial and his loss, and went no one knew whither. The property was sold, and fell into a stranger's hands; and he who had once owned it was heard of no more at Elford.

Such, then, was sir George Thornborough, such all I know of his sad history. And such as he was is ever "the worldling." In prosperity he is restless and unhappy; and in adversity he is impious and despairing. Reader, let us view his character (it is no uncommon one) calmly: seeing what are its marks, let us each look into his own heart, to see if they exist there; and, if but one of the fatal plague-spots be visible, O may we "get us right humbly to our God," assured that it will "go not out save by prayer and fasting;" and let us tremble when we think that "a little leaven leaveneth the whole lump." And first we will view "the worldling" as he appears "when fortune is smiling," and all around deem him a happy man.

Is he happy? is he contented? I answer, No: he is neither happy nor contented. When I say this, I do not speak of the young and the thoughtless: they may be gay and may imagine they are happy, borne along in the giddy whirl of dissipation, without giving even one thought to death and judgment, heaven and hell; but I mean the worldling who has arrived at sober years, and who begins to weary of what is called pleasure, and to find that life is not all sunshine. With youth, its buoyant spirit, its enjoyment of trifles, and its utter recklessness as to the future, naturally depart. With disappointment, and trial, and satiety, grave thoughts and anxious forebodings will intrude themselves, be they warded off never so vigilantly; and then is the worldling happy? He is rich, he is courted, he has power and influence, and rank and titles, it may be; but can these alone make him happy? To answer this question satisfactorily, we must first consider in what happiness consists. Is it in riches? Look at the miser: see his haggard look, his restless eye, as he counts his hundreds, and is miserable because they are not thousands, or his thousands, and is wretched because they are not millions. See him when he lays him down at night, not to rest, but to turn from side to side, and to imagine in each gentle sighing of the breeze, or rustling of the wind among the trees, that he hears the midnight robber come to deprive him of his idol. Watch, when slumber does at last weigh down his heavy lids, how he starts as though in fear, and calls aloud as though in agony. See all this as I have seen; watch the "hard-featured son of care" as I have watched, and you will no longer think that happiness is to be bestowed by gold. Does it then dwell with power and influence? with him who is "set under authority," and can "say to one, Go, and he goeth; and to his servant, Do this, and he doeth it"? Far from it: for truly

"What is rule but a sad weight
Of sorrow, and a snare?"

Again, will the grandeur of fine houses, the pomp of ceremonies, the pride of finery, the most sumptuous banquets, or the most splendid entertainments confer happiness on him who indulges in it, or on him who shares in the fruits of it? Hear the experience of one who had been poor, but then dwelt with the great, and shared in their revels:

"Parade gives nothing
To the heart that longs for nourishment.
There is no soul in this insipid business:
Life hath another aim and other joys."

If, then, we can find happiness in nothing that the world has to bestow—if the best gifts cannot give the peace which passeth knowledge, where shall we look for it? In the grave, where all things are forgotten? in the world of spirits, beyond "the valley of the shadow of death"? Aye, truly, we should find it there; but, blessed be God! if we love him truly, and serve him heartily, we need not wait for it till then: we can find it even in this world of sin and sorrow. Yes, the knowledge of God in Christ will make us happy in prosperity, and resigned, nay cheerful, in adversity: "Wisdom's ways are ways of pleasantness; and all her paths are peace:" she points

with silent finger to the throne of grace and mercy in the heavens, and enables us

"To lift our gaze
Above the world's uncertain base,"

and to keep our eye fixed on him who, if he send sorrow, sends it for our benefit, and, if he bestow gladness of heart, or the good things of this world, will also give us grace "to use them as not abusing them," that they may prove true blessings and not snares. This, then, is the secret of the worldling's unhappiness: he is living without God and without Christ—without a share in the Father's love or an interest in the Saviour's blood; and "what doth it profit a man if he gain the whole world and lose his own soul?" Not that this idea ever comes home to him, ever presents itself clearly to his mental eye, or, if seen, is allowed; still it is as a "thorn in his side," and as the canker eating at his heart; for he feels restless and dissatisfied: the good things that he hath "profit him nothing," for they cannot satisfy the cravings of an immortal soul, seeing, as it does, that they are but little worth, and knowing them to be fleeting. But, reader, it may be, you have never felt this? You are young, and

"Life perchance to thee,
Seems like some voyage on a summer sea."

But remember, storms will arise: you will have to contend with the "waves of this troublesome world:" rough and boisterous you will find them: you will feel like some tempest-tost mariner, who thinks not of the riches or the honours he may have left at home, but only of the "longing which he hath" to reach the "desired haven." O be wise in time: "set your affections above, not on things on the earth;" then, if the waves arise, and the tempest roar, you will not fear for your "harassed bark," but will be able to "lay you down, and take your rest," your

"Last thought how sweet to rest
For ever on your Saviour's breast;"

not on the breakers which surround you, for your heart will be at peace, knowing that your "Father is at the helm." Once again, reader, are you old? "To grey hairs" has God carried you, without your thanking him for his providence, or obeying his loving command: "My son, give me thy heart"? You have found in the world "vanity and vexation of spirit," but know of no other object on which to fix your affections. O hear your Saviour's gracious words: "Come unto me, all ye that labour and are heavy laden; and I will give you rest." Have you riches, and they are no blessing to you? Believe me, it is because you do not "deal your bread to the hungry," nor "cover the naked with a garment;" or, if you do so, because you do it not from the only motive acceptable in God's sight, namely, "for the love of his dear Son." Have you had friends, and found them false? or have you open enemies or secret foes? O flee unto the "Friend that sticketh closer than a brother:" he will defend you from "the arrow that flieth by day," from the "snares of the ungodly," and the "strife of tongues." Or have you, like sir George Thornborough, let all that made life a blessing to you? Have you set up an idol, and God has destroyed it? he

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you been loving the creature more than the Creator, and God has taken away the desire of your hearts and the delight of your eyes? O, if so, believe that of his mercy he hath afflicted you, and for your eternal salvation he has bowed down your head with sorrow. In the dying accents of your lost parent, wife, or child, he spoke to you of death, and reminded you that one day *you* will be laid upon the bed of languishing, and your soul be called to quit its earthly home. In their loss he shewed you how mad it is to idolize a "thing of nought," a poor child of mortality, "whose breath is in his nostrils," and whose days are "few and evil." Finally, it was God's warning (it may be the last he will vouchsafe to you) to cling to him, and to him only: it bade you "love not the world, neither the things that are in the world," "for the fashion of it passeth away;" and, moreover, "if any man love the world, the love of the Father is not in him."

In conclusion, I would say to you, who in reading this sketch of "the worldling," must confess that in it you see many points of resemblance to yourselves, as you value your soul, turn at once to your Father ere another sun has set, and another day be added to the number of those you have spent in the service of Satan and of sin, renounce the service of a master whose only wages are death, and enrol yourselves among the soldiers of the cross: you will find the "yoke easy, and the burden light." But beware, "the time is short;" therefore "that thou doest do quickly;" for, though God promises forgiveness to all repentant sinners, he does not promise they shall have to-morrow to repent in; therefore make much of time, especially in the weighty matter of salvation. A. E. L.

DANGER OF WORLDLY POSSESSIONS:

A Sermon,

BY THE RIGHT REV. JOHN BIRD SUMNER, D.D.,

Lord Bishop of Chester.

MARK x. 21.

"And Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions."

THE young man, to whom these words refer, had come to the Lord Jesus with a very wise and important question: "Good Master, what shall I do that I may inherit eternal life? And Jesus said, Thou knowest the commandments: Do not commit adultery, Do not kill, Do not bear false witness, Defraud not, Honour thy father and thy mother." Thus the Lord reminds him that he is not as the heathen, who had no sure reliance on the divine will: he had a law: gently

Moses had instructed him in the statutes and ordinances which God had commanded him to observe, and had sanctioned them by the assurance, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us" (Deut. vi. 25). We know, from what follows, that this answer was given to prove him, and show what was in his heart. It was not the whole answer to the young man's question; but it was to lead on till the whole should be revealed to him. For, though it is true, and will always be true, that whoever "will enter into life" must "keep the commandments;" though our Lord came "not to destroy the law, but to fulfil it," still it is equally true that "by the deeds of the law there shall no flesh be justified" (Rom. iii. 20); for that no man hath so fulfilled the law, or kept the commandments, as to inherit eternal life on the mere condition of his obedience.

Ask your own hearts and consciences, my brethren, Would you be prepared to stand or fall by that sentence of Moses: "It shall be our righteousness, if we observe to do all these commandments which the Lord our God hath commanded us?" If we break one of the least of these commandments, we consent to perish.

The young man was not satisfied. He does not answer, indeed, as we might expect him to answer, "Who then shall be saved? If I may not inherit eternal life, unless I have obeyed the whole law; if I must not only have striven to keep, but must actually have 'kept a conscience void of offence both towards God and man,' there can be no inheritance for me in the kingdom of heaven. For our own prophet David has confessed that 'in the sight of God, no man living shall be justified' (Ps. cxliii. 2)." This he does not say. His answer is, "Master, all these I have observed from my youth." We need not suppose that he pretended to complete obedience, or even that he looked no farther than the letter of the law, without regarding its spirit, and believed that he might indulge impure desires, if he did not commit adultery—might give way to angry passions, as long as he did no murder (see Matt. v. 21). We need not suppose that he trusted in himself that he was righteous, because he replies to our Lord, "All these I have observed from my youth." If he had been of this boastful and self-satisfied character, we should hardly be told that the Lord "beholding him loved him." For, in the sight of him who came to make atonement for sin, no character would appear less lovely than that of one who

should boast that he had no sin. We may believe therefore that his conscience reminded him that, though he had made the commandments his rule from his youth, yet his obedience had been very imperfect, and he required something more to justify him, and that he understood the teaching of Jesus to be different from that of the Scribes and Pharisees, and looked for something new. For he did not remain contented, and go away self-satisfied, but proceeds to ask, "What lack I yet?" He was unlike another inquirer, who stood up in a different spirit, and "tempted the Lord," asking him the same question. He was willing to justify himself, and, when reminded of his duty towards God and his neighbour, went on to ask, "And who is my neighbour?" (Luke x. 25, 29). This young man seems to feel within himself that something was wanting, and asks, "What lack I yet?" So that "Jesus, beholding him, loved him;" felt a gracious concern for his welfare; felt more than that general interest which he bears towards all mankind. And, indeed, there is something very amiable in young persons such as this, of a character like his—something which we need not, cannot help loving, even though we may see that one thing, and that the most important thing, is wanting. They refrain from the grievous sins in which too many who live around them are indulging: they do not defile themselves with drunkenness and revelling, and such like excesses; they do not follow the example of the prodigal, who openly abandoned his father's house and its decent restraints, and wasted his substance in riotous living. This is well. But, beyond this, they have often many excellent qualities—are affectionate towards their relations, kind and courteous towards their neighbours, useful and industrious in their vocations; all men speak well of them. It may seem strange to say that there may be danger in such a state. Yet we see from this passage of scripture, that there is danger. For this was the very case with the young man who had observed the commandments from his youth up, and whom Jesus beholding loved; and yet he said, "One thing thou lackest."

My brethren, this deserves your earnest attention, your anxious self-inquiry. There is a sweetness of temper, a natural amiableness belonging to some characters, united with an observance of the outward duties of life, which enables them to glide smoothly through the world with the kind word and good opinion of all about them. And so far it is well. When we compare such characters as these with the hardy defiers of God's law, when

we contrast them with the licentious and the sensual and the malicious and the covetous and the uncharitable, we cannot but acknowledge the difference, and be thankful that they are what they are.

Indeed, an awful reflection arises from this part of the subject—awful to those whom it may concern. If something is lacking to the sober and kind-hearted, and moral, "where shall the ungodly and the sinner appear?"

We learn, however, that something is wanting. It is possible to be upright and kind and courteous towards men, but to be very defective in duty towards God. It is possible to be at peace with all on earth, but not with God that is above. In your judgment of yourselves, especially, look below the surface; and let it not content you that no man can justly lay any thing to your charge. It is our duty to judge of others according as we see; but we must judge ourselves according as God sees, and not be deceived by the friendship of the world. Take a comparison from what may be observed in a full and widely-flowing river. The surface is smooth, the stream uninterrupted, as it pursues its way towards some frightful cataract. A vessel might float along; and all that beheld it, and knew nothing of what lay beyond, might admire its easy, peaceful course. It reaches the edge, and the danger is not seen or feared, till suddenly it is swept down the current, and plunged into the abyss below. Such may be the end of many a life, which, here on earth, has enjoyed the full tide of human favour. The way has been prosperous, the world has been pleased and pleasing; but, meanwhile, God has not been in all the thoughts: no access to him has been sought through the one Mediator between God and man; no acquaintance with him attained, as a reconciled Father in Christ Jesus. The one thing lacking has been the first thing needful. That it was so in this case, we learn from our Lord's treatment of this man. Some might have expected him to reply, Why comest thou to me—thou, who hast kept the commandments from thy youth up? "I came not to call the righteous, but sinners to repentance." "They that are sick have need of a physician," not they that are whole; and thou, who hast been so moral, good, and amiable, needest no physician. Go on, and prosper. Go in peace.

In language of this sort, injudicious friends and unenlightened teachers sometimes soothe the conscience when it is perplexed, and check inquiry which might have led on to clearer light, and ended in surer safety. They calm the mind of one who is searching into the foundation of his everlasting hope, by recount-

ing the good deeds that he has done, and the gross sins which he has avoided. What more, they ask, does God require, than a charitable, sober, useful, life? and who can justly hope, if such a one has need to fear? My brethren, if this be so, why does the Lord here speak so different a language? Why does he say, "One thing thou lackest: sell all thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me?"

Thus he would have taken him into his company, have enrolled him amongst his disciples, have gradually disclosed to him all things pertaining to life and godliness, and so brought him to that eternal life which he was inquiring for, in accordance with the promise: "Verily I say unto you, There is no man who hath left house, or parents, or brethren, or wife, or children, for my sake and the gospel's, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke xviii. 29, 30). "And he was sad at that saying, and went away grieved, for he had many possessions."

Thus it was shown what he lacked. The Lord needed not to be told; for "he knew what was in man." The Lord saw that, moral as he was, and amiable as he was, his heart was still with this present world: the kingdom of heaven had not the first place in it. He was not indeed like those into whose minds no thoughts of God can enter; but neither was he one of those in whose heart God dwells, and dwells supreme. He was one who would fulfil the will of God in all cases where his service did not interfere with the service of Mammon; but, when both could not be served, then he obeyed Mammon, and not God. His heart was not converted, from the love of things temporal, to the pursuit of things eternal. For observe how it would have been with him, if, when he came inquiring, "Good Master, what must I do to inherit eternal life?" he had really desired it as the first and chief object to be attained. He is assured, in reply, that it may be his; the gate is open before him: only let him do as others had done, as Matthew and Simon had done, let him leave all, and take up the cross, and follow him who is the author of eternal life, and he should have treasure in heaven. Had his inquiry and his desire been earnest, instead of being grieved at that saying, would he not have gone away rejoicing? He was invited to part with that which could not purchase for him any real blessing, any spiritual good, which might be taken from him to-morrow, and certainly would not last him many years; and he was promised in return those good things which "eye hath not

seen, nor ear heard, neither hath it entered into man's heart to conceive," which God hath prepared for them that love him. Had his affections been really set on things above, had he really loved God with all his heart and mind, this reply would have been tidings of great joy to him; and he would have thankfully embraced the gracious offer, and said, "Lord, I will follow thee whithersoever thou goest."

It was needful, at that moment, that one who believed in Jesus should leave all that he had, to follow him. Those of his disciples, to whom lands and possessions belonged, sold them, and brought the price, and gave it up to the common cause (Acts ii. 44). The poor amongst their number, being deprived of their usual means of livelihood, had no resource or support, except from the contributions of the richer disciples, who did what this young man declined to do. The case is different now; and, if the question were asked, What must I do to inherit eternal life? the answer would not be, "Sell all thou hast and give to the poor, and thou shalt have treasure in heaven."

But, though it be not commonly required that this be done, the heart prepared to do it is required. The same honest and settled purpose which determined Matthew, and Joseph (Acts iv. 36), and others of that day, to part with their worldly possessions, and take up the cross, and follow the Lord Jesus, must still exist in all who desire to inherit eternal life. It may still be said to any one, "One thing thou lackest," if there be any earthly tie which he is not willing to sever, any earthly gratification which he is not prepared to renounce, rather than offend his heavenly Father, or fall short of the obedience due to him. Then, and not before, is that state of heart produced which it is the purpose of the gospel to create, to create which the Son of God "gave himself for us, the just for the unjust, that he might bring us to God," and "deliver us from this present evil world." A man might, indeed, be called even to sell all that he has: he might be forced to part with the things dearest and most valuable to him, if they were the cause of sin to him, and could not be retained without offence. And, if it were so, there must be no hesitation: "If thy right hand offend thee, cut it off, and cast it from thee: if thy right eye offend thee, pluck it out, and cast it from thee;" it is profitable for thee that thy most precious limb should perish, that thy dearest earthly gratification should be resigned, rather than thou shouldst forfeit the treasure that is above, and meet with everlasting destruction

from the presence of the Lord. But, if this were refused; if a dishonest practice were countenanced, because, though fraudulent, it were gainful; if a sinful habit were indulged in, because, though forbidden, it were pleasing to the natural heart, then the case is the case of this young ruler. There may be a desire of eternal life; but it is not the first desire: the desire of something present is stronger: God and heaven may have some place in the heart; but it is not the first place. And, if the heart be not first set on the kingdom of God and his righteousness; if God be not loved with all the heart, so that no rival affection is permitted to supplant him, all is lost: "No man can serve two masters: ye cannot serve God and Mammon;" and, when the preference is given to Mammon, ye cannot expect the reward of serving God.

Observe, in conclusion, the lesson to be derived from this instructive history: viz., the need of our examining whether we are sincere in our love of God, and our pursuit of heaven. In the case of others, we are quick to discern what a man loves best. If we see this man pursuing pleasure and amusement wherever it is to be found; if we see another seizing every opportunity of increasing his wealth, another courting popular applause, we know what each of these are loving. Judge of yourselves by the same rule. Judge what you are first seeking by what you are doing to obtain it, by what you are refusing for the sake of it. Is there nothing that stands in the way between yourselves and God? Is there no practice confessedly forbidden which ye allow? no habit which ye indulge which is contrary to that purity and charity and uprightness and meekness and temperance and godliness, which are the fruits of the Spirit, and distinguish the Christian character? Any such evil habits permitted, and not resisted—persevered in, not renounced—will be to you what his great possessions were to the young ruler. The possessions were what he would not abandon: your wrong doings are what ye refuse to part with. And the end must be the same; for, "If a man keep the whole law, and yet allow himself to offend in one point, he is guilty of all" (James xi. 10). Ye name the name of Christ to no purpose, unless ye follow him fully: unless ye consent to bear his cross, never expect to share his crown.

Even to the last, and at the best, there will be much lacking: the closest obedience is imperfect, and even our good works have something in them to be pardoned. But the thing that is wanting must not be sincerity: we must not be professing one thing, and doing another: we must not be praying with

our lips for an inheritance above, whilst he who knows our hearts sees that this present world, its profits, or its pleasures, or its honours, are written and engraven there.

THE FALLEN STATE OF MAN, AND ITS INFLUENCE ON THE MORAL CULTURE OF THE YOUNG*.

MAN, as a moral agent, may be considered under two characters: first, in his relations to the moral Governor of the universe; secondly, in his relations to his fellow-creatures. The first, to speak correctly, involves the second; though, as we proceed in analyzing the subject, they may, for the sake of clearness, be separated.

In his original state man was created capable of discharging fully his duties towards God and his duties towards his fellow-creatures. Love to God was supreme, and the main-spring of action: benevolence, justice, veracity, were implanted with subordinate desires and affections: self-love was given as an individual guard, and conscience as the regulating principle, the voice of God within the human soul. "God created man upright;" but, alas for the reverse of the picture! "man hath found out many inventions." The magnificent moral machinery was deranged, fearfully deranged: a moral pestilence passed over the work which God himself had pronounced to be good: in the striking language of scripture, man "destroyed himself." And now the interesting inquiry arises, How did that pestilence manifest itself? or rather, let us, with the bible in our hands, and facts before our eyes, pursue the yet more interesting inquiry, How does it manifest itself?

Then comes the point for which our previous distinction was made. As we look abroad into the world, as we turn a searching eye into our own hearts, as we survey the evidence of scripture, we are met by the broad, the startling fact, that man, in his relations towards God, is as far gone as possible from original righteousness; that "the carnal mind is enmity against God," not merely an enemy, for that might be won over, but "enmity," and thus, from the nature of things, irreconcilable. The affections originally implanted towards the Creator are shivered to atoms. The natural man desireth not the knowledge of God: he does not like to retain God in his knowledge: he is dead, utterly dead, as regards his Maker. In this point of view (and be it remembered it is the most important relation in which a creature can stand), "there is no difference: all have sinned, and come short of the glory of God:" "Every mouth must be stopped;" and, in the sublimely melancholy language of the apostle, "the whole world is guilty before God."

The point deserves the closest attention of every human being. The species to which we belong have renounced in their federal head allegiance towards God. Sprung from a rebel, we are by state and by nature a race of rebels: we have

* From "Principles of Education practically considered;" by M. A. Stodart. London: seeleys. 1844. This volume contains much that is important. It may properly be placed in the hands of young females; and we think it deserves the attentive perusal of mothers, and those entrusted with the care of youth.—Ed.

turned away from God: we have denied his sovereignty: we would not have him to reign over us: we have openly proclaimed that we are not his people (Hosea i. 9); and hosts of intelligent beings have beheld the astounding spectacle, the puny inhabitants of a small planet in open rebellion against the Sovereign of the universe. "The whole head is sick;" but the evil does not stop there, "the whole heart is faint."

We advance with firm and unfaltering step to the second part of our inquiry—the relation in which man stands to his fellow-men. Here we hesitate not to say that there are some faint traces of his original greatness; faint and dark, even as when Satan, in the depths of hell, appeared not "less than archangel ruined." As, in a complicated piece of machinery, the main-spring may be broken, and all the minor parts may be deranged, without being totally destroyed, so in the human system, while the love of God, which ought to be the main-spring of action is, in the natural heart, utterly annihilated (which, as we hold, is the head and front of man's moral depravity in the sight of his Maker), so the under-principles of action, the desires, the affections, the feelings, have all received a fatal taint, and are continually being perverted from their proper use. The evil of man's nature, in his relations with his fellow-creatures, does not consist, according to this view of the subject, in having had wicked feelings originally implanted in him, for this would make God the author of evil, which is blasphemy, but in that feelings originally good are wrongly employed. Anger, for instance, or, as we may philosophically define it, sudden resentment, is a principle which may be exercised apart from sin, otherwise the apostle would not have written, "Be ye angry, and sin not;" not of course to encourage the undue exercise of anger, but to point out that we are not to sin in it, thus manifesting that anger is not in its nature necessarily sinful. Holy indignation, we may hold in farther proof of our argument, was manifested by Christ himself, who knew no sin. Anger becomes a sinful passion, and leads to the commission of evil, when (as too frequently happens) it is employed on wrong objects, and carried to excess. Pride, another evil principle, is the transferring of that glory to ourselves which belongs to God, as is evident from the remedy which the apostle assigns for it: "He that glorieth, let him glory in the Lord." Again, selfishness, a fruitful source of evil, is evidently nothing more than a morbid application of a principle originally sinless, namely, self-love; a principle evidently existing in Adam before the fall, for God himself appeals to it in denouncing death for transgression; and as evidently intended to form a constituent part of the renewed nature of man, for it is referred to in the golden precept of our Saviour, "Do unto others even as ye would they should do unto you." The inquiry might be extended; but, having taken three of the most questionable principles in our nature—anger, pride, and selfishness—and proved that they are not in *their nature, when rightly directed*, evil, we may be allowed to proceed in our consideration of the subject.

If, as it seems, the fact has been established that evil arises from the perversion of feelings originally good, it is but extending our view a

little further to say, that the amiable feelings which, by the good providence of God, still remain in our nature, and without which earth would resemble hell, are equally liable to be continually perverted, and thus to produce evil*. Benevolence, for instance (though it forms by no means the whole of what, in ethical science, is called virtue), certainly does exist in the world, independently of that which emanates from the love of God; but, when it is not under the law of God, how irregular are its movements, how low-thoughted its objects, rarely rising above the animal, never above the intellectual nature of man! how prone to perversion, by which it becomes a weakness rather than amiable affection! Again, the love of a mother to her child, one of the strongest instincts in human nature, prompting to days of care and nights of watching, may, and often does, become excessive, and thus it degenerates into a species of idolatry: "The whole heart is faint." We do bless God, the gracious Sovereign of his creatures, that some traces are left of our original glory, some evidences of the height from which we have fallen, even in the depth in which we are lying. That a moral pestilence has passed over all our powers and feelings is evident, we had almost said, too evident; but we remember that there are many who wilfully close their eyes to the melancholy and affecting fact.

Now, though the admission is readily made, that in the natural unconverted heart of man is often found much that is amiable, let no one on this account encourage any to the bold blasphemy of "calling God to a reckoning, as if we had him in our account-books." All that is amiable in the unrenewed heart is utterly worthless in the sight of God, because it is not done from a right motive. The main spring (to return to our former illustration)—love to God—is destroyed. Mankind, in their natural state, have been well compared to a band of robbers, outcasts from society, rebels to their king, yet linked together by strong mutual ties, and often evidencing in their conduct towards one another much that is generous and even noble. It was this—the alienation of the human heart from God—which led St. Augustine to say of some of the most admired actions of antiquity, that they were nothing but "splendid sins." It was this which induced our church to lay down in her thirteenth article, that "works, done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity, yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

While, then, we hold very strongly indeed the fact that man is in his nature utterly turned away from God, and that this alienation of heart does, "in every person born into the world, deserve God's wrath and damnation," and that "this infection of nature doth remain in them that are regenerated," we still do think that, in the relations between man and man, the question of

* I do not venture to enter on so abstruse a question as the nature of evil, though I may be allowed to say that the maxim now generally held by theologians, that evil is not a positive but a negative quality—not a superfluity, but a deficiency—is in unison with the preceding view of human nature.

human depravity has been, as was before said, occasionally over-stated. Several excellent persons, who are numbered among evangelical writers, have seemed to consider that the more strongly they could state the depravity of man, the greater prominence is given to the magnitude of the work of human redemption; and some of their statements are calculated to excite, in some minds, a feeling of disgust*.

We must proceed a step further.

In surveying unrenowned men in their highest relation, that which they bear towards the Deity, we firmly hold that "there is no difference." In surveying men in their human relations, we hold that there is a marked difference between one man and another, independently of education, independently of early associations. We cannot close our eyes to the fact, some stand on better vantage-ground with respect to their fellow-creatures than others. Moral endowments differ, even as intellectual endowments differ. We cannot tell how it is, nor why it is. The Holy Ghost is the "Lord and Giver of life;" and he doubtless moves in many who are not partakers of his saving influences. We see but a part, and that a very small part, of the economy of the universe: the hidden springs are entirely removed out of the sphere of our observation. The great end to which all is working is the glory of the Creator: it is not for us to cavil at the means which Infinite Wisdom is pleased to employ. Those who have received higher moral endowments should remember that of every gift they will have to give an account, and should bear in mind constantly who it is that hath made them to differ; while those who, by nature, are in a lower rank as regards moral gifts, should beware of saying to their Maker: "Why hast thou made me thus?" There may be greater equality in endowments, both moral and intellectual, than we short-sighted mortals see. There are compensating principles; and this has not escaped the notice of the French fabulist—

*"A l'égard des vertus, rarement on les voit,
Toutes en un sujet éminemment placées,
Se tenir par la main sans être dispersées:
L'un est vaillant, mais prompt; l'autre est prudent, mais froid."*

And yet more: the degree of moral excellence to which the beings in the human species, who are most highly endowed with moral gifts, can attain by unaided effort—that is, without faith in Christ, and the indwelling of his Spirit to salvation—is so low, so mean, the principles of action are so irregular, and the actions themselves, when we examine them narrowly, are so defective, that any appearance of good vanishes to a point, when we turn on human conduct the strong light of eternity.

The point of interest and importance to the educationist is, how can the powers with which a child is gifted be called forth, directed, and employed, so as to enable him most adequately to perform his part in the creation.

We cannot separate the science of morals from

* As for example, Mr. Adam in his "Private Thoughts," says: "Man has all the worst properties of beasts, without their best." And elsewhere, "Man is like a bad clock: it may go right sometimes, but its nature and property is to go wrong." It is evident from what was before said, that man was originally created "to go right;" that good was essential to his original nature, and evil accidental to his fallen one.

religion. The soundest principles of ethical science are to be found in the New Testament. We must study human nature, observe the testimony of scripture, and apply its rules to the conduct. Every child is a partaker of a depraved nature: we must study his individual character, observe how the hereditary taint most strongly manifests itself, and how we may draw forth his powers, so as best to perform his duty towards God, towards his fellow-creatures, and towards himself.

The great evil in education, both moral and intellectual, is, that precepts are given, while principles are not enforced. Precepts are as a parapet to a bridge: they may prevent our falling into the water; but they will not help us to walk over the bridge: they are rather negative, in telling us what we ought not to do, than positive, by enabling us to do what is right. We wish, then, to engraft a right principle in the heart, even the principle which has been utterly destroyed—love to God, as the source of action. In the very first particular of moral training, in that one, too, which is of the highest and most influential nature, we are met by a difficulty, for we are aiming to accomplish what is beyond human power. As well might we attempt to create a world, as to create this new principle within one human heart; and yet without it all moral cultivation is, in its nature, defective and worthless. The infusion of this new principle of action is neither more nor less than that which is styled in scripture, "the creation of a new heart, the giving of a right spirit;" and it is a work which the Creator and Lord of all has reserved to himself.

What then is to be done? Are we to sit down with folded hands in helplessness and hopelessness, alleging that we can use no means towards renovating the heart of a child? O no. The words of the energetic apostle, addressed to every believer as a reason for working out his own salvation with fear and trembling, may be emphatically applied to the subject before us: "For it is God that worketh in us both to will and to do of his good pleasure." The Lord is able to save, willing to save, "rich in mercy," but it is "unto those who call upon him;" and, even where it is his sovereign pleasure to bestow, we must not lose sight of a law in his moral government: "Yet for this will I be inquired of by you, O house of Israel, to do it for you."

We can of our own selves do nothing. The utter impotence of man, when working alone, should be felt, and deeply felt, by every one engaged in education. He, who first commanded the light to shine out of darkness, can alone shine in the human heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and, to carry on the apostle's metaphor, he, who first reduced the chaotic mass into order and symmetry, can alone subdue the disordered and mingled elements of the human heart, reducing all to one blessed rule of peace, and harmony, and happiness. Our way, then, is clear. We must entreat the Lord to look in mercy on the children to whom our labours are to be given; and we must ask, in the name of Jesus, of that Saviour who "took little children up in his arms, put his hands on them, and blessed them," that he will be pleased to renew their hearts unto holiness,

and to shed abroad his love in their hearts by the Holy Ghost given unto them. We must "ask in faith, nothing wavering:" the command is a privilege. We must remember that the Lord heareth prayer; that "it is not the will of our Father which is in heaven that one of these little ones should perish;" and that, when we ask anything according to his will, he heareth us." Very rich are the scriptural promises to Christian teachers. "If the Lord tarry, still let us wait;" and the very act of waiting in faith and prayer will surely be blessed. We look back on the early annals of the Christian church: we remember how sorely the faith of the mother of Augustine was tried; but we remember also how gloriously her waiting and wrestling faith was crowned, so that the words which the archbishop of Milan pronounced to her in her sorest distress—"The child of many prayers cannot be lost"—have been treasured up as an axiom to the church, an axiom not of cold theoretical science, but one accredited by heartfelt experience.

Earnest prayer for a child is the first point: the second point, or rather the associate one, is to seek to lead a child to pray for himself. We must give him true views of his state by nature—lead him to see that we have all destroyed ourselves, but that in God is our help; that he is by nature alienated from God, and an enemy in his mind; that naturally he does not love God; that, unless reconciled by the blood of Christ, he must continue in his state an enemy to God, and, unless renewed by the Holy Ghost, in his nature an enemy to God; that therefore he has need to be put into a different condition as regards his relationship to the Sovereign of the universe, and also to have a feeling and principle which was not there by nature put into his heart towards his Maker. This must be explained in clear and simple language. It must be addressed, not to the understanding, as a mere abstract truth: it must be pressed upon the heart. Day after day must the patient work be continued; there must be "line upon line, precept upon precept, here a little and there a little." We must pray for him: we must pray with him: we must seek to lead him to pray for himself. Love to God is the only basis of true morality: it dwelt pure and perfect in Adam before the fall; but any measure of it now is only to be attained by faith in Christ, and the indwelling of the Holy Spirit. "It is the first and great commandment;" and, though no one, not even the highest saint on earth, fully obeys it, our belief is that, when once implanted in the human heart, it will grow, increase, and gather strength, until it expand in full luxuriance beneath the unveiled smile of the glorified Redeemer.

We must, however, pursue the inquiry a little farther, with regard to the means for the attainment of moral excellence. We have already compared man to a machine: if the love of God ought to be the main-spring, conscience is the regulator of the inferior affections. When man stood a sinless being in paradise, we cannot doubt but that conscience was to him the rule of right, that it pointed exactly according to the law of God, and that there was a moral harmony throughout the human system; all the passions and desires being brought into action by divine love, and regulated in their movements by the vicegerent of God

within the human breast. "The crown is fallen from our heads;" our "foolish heart is darkened;" our "mind and conscience is defiled." Yes, the moral principle within, originally implanted for the highest purposes, has partaken of the general corruption; and, though by the mercy of God (and O how much cause have we to adore that mercy which, amid our fearful defection, has left us so many traces of our high original!) it still points in the direction of what is right: it no longer is, when unenlightened, to be depended upon as an unerring director. It still speaks with a powerful and heart-stirring voice: it still shakes the natural man in his uneasy slumbers; and, though we cannot go the length that bishop Butler does*, we readily admit that it has still authority beyond what it has strength, right beyond what it has might, and that its sovereignty over the human heart resembles that of an exiled but lawful sovereign. We allow that men know better than they do; but we also hold that the moral standard within, when the heart is not renovated by the Spirit of God, is very low. It is not an unerring standard; but, like the pulse in an enfeebled patient, it is influenced by every wandering desire, by every passing emotion: still it has some power, unless when man is sunk low indeed in moral degradation. It may be resisted, but in that there is an appalling danger; for, every time that it is resisted, its warnings become more and more feeble, till at last its voice is altogether hushed. It has sometimes slumbered for years, while the sinner has gone on from crime to crime, from one degree of guilt to another; and then a trifle, light as the circumambient air, has aroused its energy, and it has been heard with a force and power beneath which strong men, yea, hardened criminals, have quailed: men of iron temperament, who would have poured contempt on lengthened and exquisite physical torments, have writhed in agony beneath the rebuke of the worm that dieth not, and the fire that is not quenched. The monitor, disregarded for years, has been roused to action, and has striven with the concentrated energy of a giant awakened from sleep, and of a man of war that is refreshed with wine. It hath sounded in the ears of the sinner the curses of a broken law, the horrors of an awful eternity, the dreadful wrath of an offended God.

In the cultivation of the human heart, we must not, we dare not neglect this important faculty. How is it to be drawn into action, so as to perform its legitimate office of regulator? We answer, by prayer, by the word of God, and by watchfulness; watchfulness on the part of the superintendent, with the hope of inducing the child to watch for himself. First, then, we must lead our young charges to pray, earnestly pray for a tender and an enlightened conscience. The petition in a well-known hymn is beautifully appropriate:

"Quick as the apple of an eye,
O Lord, my conscience make:
Awake its fears when sin is nigh,
And keep it still awake."

Scripture should be closely united to prayer, that we may know what is the will of God, and that our standard of moral duty may be raised to

* Bishop Butler's words are, "Had it strength as it has right; had it power as it has manifest authority, it would absolutely govern the world."

the law of the eternal Law-giver. We all know who it is that said, "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." Paul acted conscientiously, when, ignorantly in unbelief, he was a blasphemer and a persecutor, and injurious. Ravallac acted conscientiously when he struck the fatal blow at his king. Some of those who sat in judgment on our first Charles (colonel Hutchinson for example), alleged the dictates of their conscience as a reason for their proceedings. Many of the church of Rome have acted conscientiously even in condemning the servants of the most high God. And some of those who condemned the apostles themselves to death acted conscientiously, according to our Saviour's prediction, "The days will come that whosoever killeth you will think that he doeth God service." These may seem strong examples to give in writing on the subject of the moral training of children: they are given, in order to place the words of our Lord respecting the importance of an enlightened conscience in full and bold relief. "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" We are all by nature spiritually dark. Nothing, nothing can really enlighten us, but the Holy Ghost shining upon the word, and reflecting its radiance into our heart. Without the Spirit and the word, conscience, as we have seen, is but a meteor-light, a mere *ignis fatuus*; uncertain, flitting, unsteady, and tending sometimes even to lead astray: with the Spirit and the word, conscience is a fixed and powerful luminary, pointing directly to the Saviour of the world, and shedding a pure and steady light on the narrow way in which his followers are to walk.

But it is not enough to pray: it is not enough to search the scriptures: there must be watchfulness, steady self-inspection, close and searching self-examination. To this habit, the anxious Christian will endeavour to train up children; and to that end, a steady and searching eye must be kept over their conduct, especially at those seasons when they imagine themselves unobserved, and give the rein to their natural character. And, when we detect the workings of wrong feelings, the out-burstings of ill-governed passions, we must seek to bring the law of God in contact with the inward faculty. It is not enough that the understanding be informed, or the reason convinced: the conscience must be touched.

The Cabinet.

THE MEANS WHEREBY GOD DOTH LEAD MEN TO KNOWLEDGE.—God hath appointed good means to lead men to knowledge: he hath caused the scriptures to be written for our learning. Without the knowledge whereof, neither can kings bear rule, neither subjects obey and live in order, as they should. Wherefore Joshua was commanded not to lay aside the volume of the law at any time, night nor day.

The prophet David made it his continual study. The wisest governors of Israel would not enterprise any matter of weight till they had turned the leaves of this book, thence to take advice for their better direction. This most precious jewel is to be preferred before all treasure. If thou be hungry, it is meat to satisfy thee; if thou be thirsty, it is drink to refresh thee; if thou be sick, it is a present remedy; if thou be weak, it is a staff to lean unto; if thine enemy assault thee, it is a sword to fight withal; if thou be in darkness, it is a lanthorn to guide thy feet; if thou be doubtful of the way, it is a bright shining star to direct thee; if thou be in displeasure with God, it is the message of reconciliation; if thou study to save thy soul, receive the word ingrafted; for that is able to do it: it is the word of life. Whoso loveth salvation will love this word, love to read it, love to hear it. And such as will neither read nor hear it, Christ saith plainly, they are not of God. For the spouse gladly heareth the voice of the bridegroom; and "my sheep hear my voice," saith the Prince of pastors.—*Abp. Sandys.*

GOD'S WILL DONE THROUGH THE UNIVERSE.—"The heavens declare the glory of God; and the firmament sheweth his handy work" (Ps. xix. 1). "He appointed the moon for seasons;" and "the sun knoweth his going down" (Ps. civ. 19). The elements of the material and visible creation are instruments in the hand of God for the accomplishment of his purposes. Even the most apparently capricious of all—the wind that bloweth where it listeth—is obedient to his commands. Fire and hail, snow and vapour, and even the stormy wind, fulfil his word (Ps. cxlviii. 8). The enduring uniformity, the undeviating constancy, even what the poet calls the "discordant harmony" of creation, is but the impression of the will of God upon the productions of his power. All nature is vocal of her Maker's praise, and is continually doing homage to his will. There is but one exception: the heart of man is out of tune. The only discordant note that mars the harmony of creation's universal anthem of praise to God, is that which is heard in this our world. O, then, let us present this petition with greater fervency at a throne of grace: "Thy will be done in earth as it is in heaven."—*Rev. D. Bagot.*

Poetry.

O FOR THE WINGS OF FAITH.

"We shall see him as he is."

O FOR the wings of faith,
In ardent flight to rise,
Bound o'er the gulf of death,
To yonder happy skies.

There grief no more shall spoil,
Nor slow-corroding care;
No more long wasting toil
Immortal spirits wear.

There burning tears may gush'
From anguish'd eyes no more ;
Nor proud oppression crush
The humble and the poor.

There scorn's dark withering gleam
No more shall wound the soul :
With joy all hearts shall teem,
While endless ages roll.

The eagle in the sky
Drinks in the solar rays :
He bathes his lidless eye
In that majestic blaze.

So the spirits of the good,
In yonder dazzling home,
Shall bask in that bright flood
That fills its glorious dome.

There with the angel choir
The ransom'd shall unite,
Glow with seraphic fire,
And wear their robes of light.

The soul from sorrow free,
And sin's defiling stain,
Her Saviour-God shall see,
With him for ever reign.

There God himself shall give
Sweet comforts to the breast ;
And the weary cease to grieve,
And the wicked to molest.

Then let us labour on,
That we may enter there ;
By faith seek that bright crown,
By penitence and prayer.

REV. D. J. WAUGH.

THE PATHWAY TO THE SKY.

BY THE REV. GEO. BRYAN, M.A.

(For the Church of England Magazine.)

THERE is a pathway to the sky,
Altho' our earth-clouds fall
Deep on it, as if mortal eye
Might see no path at all,
Or anchoring hope, or glimmering ray,
To token of celestial day.

It lies o'er many a mountain-height,
And thro' the realms below ;
Where'er life's opening dreams shine bright,
Or troublous waters flow ;
'Mid civic scenes and rural bowers,
And hearths and hearts at faith-lit hours.

And thro' the grave it sweeps along,
And, as the slumberers rise,
Bears up a glad, immortal throng,
From death to paradise,
Across the gulph, where lost worlds lay,
Deep plunged in night, and cast away.

It grows not old, though ages pass ;
Nor changes, as decay
Creeps on thro' earth's degen'rate mass,
And wears the heavens away,
As if to show beyond the spheres
New homes for man thro' endless years.

'Tis not of pearl, and costly stones,
And gold, and jewels rare :
The splendour of the angels' thrones
Would fade to darkness there,
And sun-bright worlds above, around,
Far as creation's dreamy bound.

"I am the way," the Atoner cried ;
And still, "I am," cries he,
"The way" thro' life's disastrous tide
To immortality,
And the fair isles where storms are o'er,
And they that go return no more.

And crowds have gone, by day and night,
Along that wond'rous way,
Divinely clad in robes of light,
And armed for conflict they,
And brightening into angels' peers
In journeying through a world in tears.

And millions yet shall follow them
That walked that way before,
Put on the star-stud diadem,
And wait for millions more,
Who have thro' wisdom's gate-stead gone,
And pant to reach the heavenly one.

Brewhille those high way-farers gain
The princedom's world above,
Where patriarchs, priests, and prophets reign,
And strangers meet in love,
And wonder, as all eyes reveal
And spread the glow the gazers feel.

And ever through life's winter-day
The lame, the halt, the blind,
And lost, may seek the living way ;
And they that seek shall find,
And, feeble folk, pass safely o'er
As did the mightier hosts before.

And, when these worlds are wrapt in flame,
And new creations rise,
The just shall view the way they came
Home with enraptured eyes,
And sing in heaven's eternal chants
Loud as the elder habitants.

Behold the way, all, every one ;
And, priests of mercy, show
It, and how went the saints thereon,
And how ourselves must go ;
Listening as doth the Saviour say,
"Ho, wanderer, turn ! I am the way !"

Huttsft, Jan. 1, 1847.

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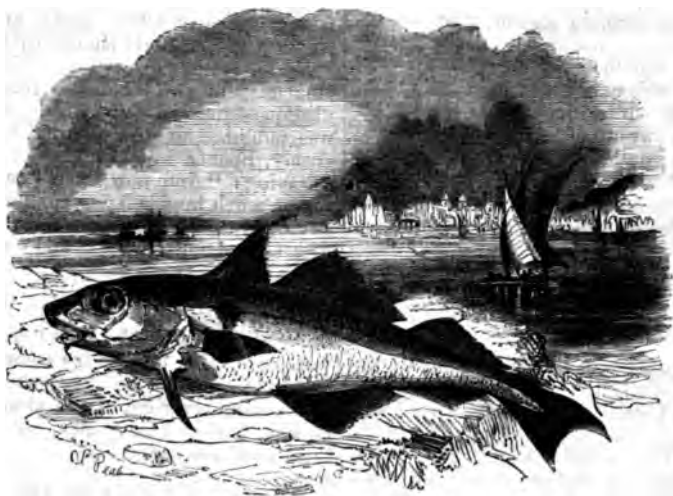
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 641.—APRIL 30, 1847.



(The Haddock.)

SKETCHES FROM NATURAL HISTORY.

No. LV.

THE HADDOCK.

THE haddock (*morhua æglefinus*, Cuvier, *gadus æglefinus*, Linnæus), *Pegrefin*, French, *schollfish*, German, is ranked under the genus *gadus*, in the order *malacopterygii sub-brachiati* of modern systems of ichthyology. In that of Linnæus it appears among the *jugulares*.

The family in general may be recognized by the ventral fins being pointed, and attached to the throat. The body is moderately elongated, slightly compressed, and covered with soft and not very large scales. The head, which is well proportioned, is without scales: the fins are soft. The jaws and the front of the vomer are armed with

several rows of pointed, irregular teeth. The gill-covers are large, with seven rays. Most of the fishes of this family are wholesome, and form an agreeable food.

The haddock is of a smaller size than the cod, generally about eighteen inches in length. The back is brown, the belly silvery, and the lateral line black. This fish is remarkable for a blackish spot behind the pectoral fin, which, according to an old tradition, is the impression of the apostle Peter's finger and thumb, when he took, at our Lord's command, the tribute-money out of a fish, which this legend identifies with the haddock. It will be remembered that there is a similar notion respecting the black line along the back and down the shoulders of the ass, popularly imagined to have been impressed by Christ when he had used the ass for his entry into Jerusalem. Legends,

indeed, of this kind obtained abundant faith in superstitious ages. The upper jaw of this fish, it may be added, is the longest.

The haddock is found in the northern ocean, but is not seen in the Baltic. It approaches the shores usually in February or March, to deposit its spawn. And the regular punctuality with which in some districts it re-appears on a stated day is very surprising. On the Yorkshire coast haddocks have been observed since the year 1766 to make their appearance annually on the 10th of December. How strikingly illustrative is this of the power of the divine hand! "The stork in the heavens," says the prophet (Jer. viii. 7), "knoweth her appointed time; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

The haddocks are supposed to form a vast shoal off the Yorkshire shores, eighty miles in length, and about three in breadth, extending from Flamborough Head to the mouth of the Tyne. They frequent our coasts the greater part of the year. The largest are taken in the winter; but the flesh is generally best in May and June. In autumn they visit the shores of Holland and East Friesland.

It is said that in northern regions, when the sea near the shore is frozen, haddocks collect in masses near any openings in the ice, and that thus the Greenlanders are able to catch them in great numbers. Nay, it is added that others besides the human species are aware of their habits, and that seals and foxes are quite ready to avail themselves of the opportunity thus afforded.

The haddock resembles the cod in its voracious habits; and its flesh is very similar.

ARCHBISHOP CRANMER'S RECANTATION.

Two goodly volumes have just been issued by the Parker Society; Calfhill's "*Answer to Martini's Treatise on the Cross*," a masterly work; and the concluding portion of *archbishop Cranmer's* writings. The Parker publications now occupy a large space upon our shelves, and an honoured row we deem them, full of matter for the theological student. We have heard them sometimes censured as too controversial; but we confess that we are surprised, considering the character of the times in which we live, at such a charge. Popery is endeavouring to recover its lost ascendancy: it surely, therefore, becomes protestants to be able to "contend earnestly for the faith once delivered to the saints." And for this purpose they ought to make themselves intimately acquainted with that momentous struggle, when three centuries ago the English church was emancipated from the yoke of a foreign prelate, who, by his authority, had forced upon her a crowd of the worst superstitions. In the Parker volumes we have much of the history and the arguments of those who stood in the perilous forefront of that battle; and from their armoury we may draw many of the weapons which are now likely to do good service. We should augur ill of the protestant feeling of the country, if this society failed of receiving ade-

quate support. We have been glad for several years to press its claims upon our readers; and we shall certainly not omit any proper opportunity for so doing. Let us remind the younger clergy, the students at our universities, and in general our intelligent population, that these volumes, four within the twelvemonth, are to be had for one pound a year—just twenty-pence a month. There are few who are not able to spare this sum.

We have been particularly interested by some particulars in the volume of Cranmer before us, respecting the recantation of that eminent prelate. Cranmer seems to have specially suffered by misrepresentation. He was very long considered to have taken an actively cruel part in the burning of Joan of Kent; and it was one of the early merits of the Parker Society that the researches of one of its editors dispelled for ever the stigma that had thus rested on the archbishop's character. Another falsification is now triumphantly exposed.

Cranmer, it is on all hands admitted, weakly yielded to his enemies, and recanted the protestant doctrines he had so long taught. We must deplore this weakness; but, before we harshly condemn him, we must, according to the scripture caution, consider ourselves, lest we also be tempted. How far would our heart fail us, if we were exposed to the fiery trial! It must be the mighty grace of Christ alone, and not our own strength, which could enable us to stand in such a fearful crisis. But it was the desire of the Romanists to have it believed that the archbishop died persisting in *their* faith. And an account was published at the time by his unscrupulous enemy, Bonner, in which the victim is represented as saying: "And now I come to the great thing that so much troubleth my conscience, more than any other thing that ever I did; and that is, setting abroad untrue books and writings, contrary to the truth of God's word; which now I renounce and condemn, and refuse them utterly as erroneous, and for none of mine. But you must know also what books they were, that you may beware of them, or else my conscience is not discharged; for they be the books which I wrote against the sacrament of the altar sith the death of king Henry VIII. But, whatsoever I wrote then, now is time and place to say truth: wherefore, renouncing all those books, and whatsoever in them is contained, I say and believe that our Saviour Christ Jesus is really and substantially contained in the blessed sacrament of the altar, under the forms of bread and wine."

It is quite true that every impartial inquirer was convinced that this was an impudent fabrication, and knew that the archbishop on the last morning of his life recanted his recantation. It is however satisfactory to find the enemy convicted out of his own mouth. Bishop Bonner's register still exists; and in it there is an entry, which, given in the original Latin in the volume just published, we will here translate into English, as follows: "It is to be noted that the said Thomas Cranmer was afterwards, viz., on Saturday the 21st day of March, in the year of our Lord 1556, according to the course and computation of the English church, burnt and reduced to ashes in a certain place without the walls of the northern part of the city of Oxford; and that the same Cranmer at the time of the same burning, and im-

mediately before that his burning, publicly revoked his recantations which he had before made, *persisting in his errors and heresies,*" &c.

And yet the man who made this entry in his official register was putting forth in print an assertion of a directly opposite character. Let any one judge what kind of a cause that was which had to be supported by such means. Thank God, we would fervently say, for the blessed Reformation.

ADDRESS TO INFIDELS*.

WHEN I reflect on this age of infidelity, putting forth its might to strip believers in Christ of their confidence in him; when publications of deadly poison are circulated with unparalleled effrontery, in every artful shape satanic imagination can suggest, not only in defiance of the judgments of the insulted Majesty of heaven, but of the established laws of the land, whereby enemies of souls have attempted to shake the tenets of Christianity by fallacious systems of human reasoning daringly substituted, thrice happy should I be were my labours successful in adding one stone, however small, to beautify or strengthen the walls of our Zion, or assist in checking this overflowing stream of scepticism, sin, and folly. Hear, then, the word of the Lord, ye scoffers, and wicked people; reflect on what God did to Sodom, Gomorrah, and what he will do unto them who heareth not; and O that I could lift up my voice as a trumpet, and show the great transgressions, to save from being dashed in pieces, like a potter's vessel, those who make a mock at sin, and dare to laugh at that evil, which brought death into the world, and all our woes. To those deluded and infatuated individuals would I say, "Whoso despiseth the word shall be destroyed;" and "who hath bewitched you, that you should not obey the truth," before whom Jesus Christ hath been set forth crucified? Harken to me, ye stout-hearted, free from righteousness! I conjure you, by this lamp of sacred truth, the authority of that almighty Being who cannot lie, by the love of our adorable Redeemer, the strivings of the blessed Spirit, the wants of that immortal soul which your frail and fast-crumbling tabernacle of clay will soon leave naked, the brief uncertainty of your lives by an ever impending and inevitable death, the dread tribunal and inflexible judgment of God, and by the hopes and fears of an eternal existence of infinite bliss or woe, at least examine with dispassionate calmness suitable to its importance that grand depository of truth, which not only claims to be received as the standard word of God, but has been for ages acknowledged by the wisest portion of mankind the charter of man's salvation, where the great theme is redemption through a Redeemer. Mark, then, the purity of its doctrines, the accomplishment of its predictions, which have been so exact and entire as to make the history of them by the evangelists an echo of the prophets under the former preparatory dispensations. Compare its account of our nature with your experience of it in the world, in your lives, and

the terror it strikes in your most secret consciousness of evil; and who, I ask, but the Reader of hearts alone, and the Author of our being, discovering the thoughts of the mind, could thus unerringly reveal and describe their most hidden recesses? Consider, again, the perfect and most precious remedy for sin and restoration to holiness, provided by the sacrifice of Christ, such as your guilt demands, obedience also such as your obligations and allegiance to God enjoin, and a happiness which can alone exalt and bless our spiritual and immortal part, and say, if God should condescend to vouchsafe a revelation of himself, or propose a method of salvation, can your imagination, in its utmost stretch, conceive one more suitable to your case, or worthy of the supreme Jehovah?

Once abandon your prejudices and presumption, and you will speedily find that in rejecting the word of the Almighty as an imposture you display a far greater credulity than believers do in receiving it. Again, I call upon you no longer to turn a deaf ear to his beseeching voice, nor shut yourselves out from the sure hope of the gospel. Carry forward, then, your views to the awful day when he shall be revealed, but in fires of flame, burning as an oven, taking vengeance on the wicked who despise his offered grace; and reflect how dreadful it is to fall into the hands of the living God, before whom is "hell and destruction." Be it also engraven upon your hearts, as with the pen of a diamond, that it is by the standard of that righteousness provided, that you will be condemned or acquitted at the last great and general assize. Finally, may such considerations have the effect of pricking you to the very heart, and lead you to exclaim, "What fruit had we in those things whereof we are ashamed?"

I would further merely observe, that, although the foundation of that eternal truth as it is in Jesus will remain as a rock in the ocean, sure and steadfast, unshaken by the furious assaults of Satan and his emissaries, and although the intrinsic evidence of the word of a Redeemer, that cheer the heart in this vale of tears, where bright as a lamp its glories shine to guide the soul to regions of bliss, does not stand in need of confirmation by mere mortals, yet let me repeat, to such miserable men as charge with falsehood him who cannot lie, inasmuch as they disbelieve his word, that, in the course of that journey I made in the Holy Land, I bestowed care and attention in comparing scripture with it, and those customs which still are observed, and I found it, without an exception, literally accurate and unimpeachably faithful. Let me once more, then, express a hope that, convinced of the reality of this word, against which hell's gates cannot possibly prevail, infidels may listen to the gospel's gentle voice, and know what joyful tidings are spread, and experience in their case the same happy conversion as was exemplified in the great apostle of the Gentiles, who, similar to them, had been at one time not only an unbelieving blasphemer, but violent persecutor of the Lord of glory and his followers. Let me then implore them to give the most earnest heed to things belonging to their everlasting peace; and may all speedily arrive at the conclusion, there is no other name under heaven by which they can be saved from the wrath

* From "Travels in the Holy Land and Egypt, &c." By W. Rae Wilson, L.D. Just published.

of Almighty God, than the name of the Lord Jesus.

In a word, should even one infidel or "the fool sitting in the chair of the scorner," making a mock of sin, and glorying in his shame, from being irreligious, be, on reading this work, converted to the faith as it is in Christ, what an unspeakable comfort would it impart to me during the remainder of my journey through life, and also on the pillow of the bed of death!

ACCOUNT OF A CONVICT*.

AMONGST the prisoners who embarked at Woolwich was one named W— B—, about thirty years of age; a man, as it afterwards appeared, of a delicate constitution, and subject to a variety of bodily ailments. When proceeding down the English Channel, he was taken ill and confined to bed. Having inquired into his case, I was disposed to conclude that he was not a fit subject for entering upon a long voyage in a crowded ship, and resolved to apply for his debarkation on our arrival at Plymouth. When he was charged with acting in neglect, if not in defiance, of the advice which I had positively given to the whole of the prisoners on board their respective hulks, he assured me that, from his knowledge of his constitution, he was satisfied that removal to a milder climate would prove very advantageous to his health; and that he hoped soon to get well, and to make himself useful to me in any way I might think fit to employ him. I adhered, however, to my resolution to have him, in accordance with the spirit of my instructions, sent on shore, apprehensive that the voyage might prove hazardous to his life. On the following morning he sent me a note, in which he implored me to allow him to remain in the "Earl Grey," and made some statements which led to a still further investigation of his case, whereby my mind was ultimately satisfied that I might, with propriety, permit him to remain where he was, and proceed on the voyage. By the time we reached the latitude of Madeira, his health, as I had been led to anticipate, improved, he became one of my most useful teachers: and gave, in process of time, the most satisfactory and pleasing evidence that he was a true child of God by faith in Christ Jesus. He evinced talents of rather a superior order, had been pretty well educated; exhibited great manliness of deportment; and was possessed of a remarkably sound judgment, great discernment of character, and considerable acquaintance with scripture and the peculiar doctrines of the gospel. His personal piety seemed deep, influential, abiding; his interest in the salvation of the souls around him ardent and practical. After he had been about two months on board, he never ceased to care for

his fellow-prisoners; was always ready to attend to my instructions, and to aid me in every possible way. When our voyage was well advanced, I requested him to give me, in writing, a few particulars of his past life; and received the following statement, which, I doubt not, will prove more interesting to my readers than anything I can say respecting the writer.

* * * * "I give you a few particulars concerning the Lord's merciful dealings with me. It is with great sorrow of mind I write, when I reflect upon the errors and wickedness of my past life; but with, I trust, great love and gratitude to God, when I take, as I now do, a retrospective view of the undeserved mercy of my Creator and Redeemer towards me. If my heart is not deceiving me—as it has often done when I have trusted to my own understanding and strength—I can unite sincerely with David, saying, 'Bless the Lord, O my soul, and all that is within me, bless his holy name, and forget not all his benefits.'

"I was born December 27th, 1812, in the parish of St. A—, S—, London. I was not favoured with God-fearing parents, and was brought up in sin until I arrived at the age of twelve years, when my father, who had carried on a respectable and rather extensive trade, became embarrassed, through a variety of trials and losses in trade, which broke his spirits; and he soon became the tenant of the tomb—dying, I fear, without an interest in Jesus Christ. My mother was left in trouble; but the Lord graciously raised up kind friends. A change of circumstances, however, caused her to leave her hitherto comfortable home, and to labour for her maintenance in the service of a private gentleman. My lot was to be sent into the country, my dear grandfather taking charge of me. And the Lord, I trust, when I was at the sabbath-school in the village of S— N—, first led me to see my ruined state by nature; and, I hope, notwithstanding my subsequent shameful and painful departure from the way of peace, that, at the age of thirteen years, I was, in rich mercy, brought to a saving knowledge of the Lord Jesus. O, how sweet the memory of those peaceful and happy hours I then spent in walking humbly with the Lord, and in sweet communion with him. With pain of mind, I must tell you I became united with God's people; but I do not grieve that I joined the Christian society, but that by my wickedness I have disgraced my profession, wounded the holy and blessed Saviour, who had done so much for my soul, and grieved the Holy Spirit, and brought the Lord's dear people into affliction. O, what evil have I done! O, that my repentance may prove to be that which is unto life, and which shall never need to be repented of!

"But to proceed. I remember when my teacher was, one sabbath, contrasting the happiness of the believer with the misery of the wicked, I thought of my dear departed father, who, I feared, could not go to heaven as he died; his death, through the Holy Spirit's teaching, led me to consider the state of my own soul; and I hope the work of grace then commenced in my heart (that is, when about thirteen years of age, as above stated). From the age of sixteen, when

* From "The Convict Ship and England's Exiles;" by C. A. Browning, M.D. Second edition. London: Hamilton, Adams, and Co. 1847. We believe we noticed Dr. Browning's interesting work when it first appeared: we have pleasure in making the above extract from the second and enlarged edition. Abundant proof is furnished in this book of the power of the gospel among the most depraved sinners. The greatest encouragement is, therefore, afforded by such examples to those who labour in the word and doctrine.—Ep.

I became a member of a Christian church, up to my twenty-second year, I continued at S—, and was engaged in the sabbath school, and in various other efforts with God's people, to advance his glory. During that time I, to the praise of the Lord, can say that I was truly enabled to adorn the doctrine of God our Saviour, and to walk as it becometh the gospel. At the age of twenty-two I came to London, and, being in bad health, and my trade being laborious, my friends obtained for me a situation in a tradesman's office; and for three years I was enabled to maintain a character consistent with the Christian profession; and, being anxious to get on in life, I applied myself diligently to my master's interests, and was, at the end of the time just specified, made his town-traveller, and succeeded in my efforts to increase his connection. But my new sphere of business brought me into more frequent intercourse with worldly minds; and, being exposed to the temptation of drinking, as a matter of course, with my customers—to my shame and sorrow—in time, that which I disliked, namely, ardent spirits, I became fond of. Many struggles, sharp and distressing, passed in my poor disordered mind between the powers of grace and sin; but, alas! it became a confirmed habit with me to drink, and to mingle with some who, though they were respectable in society, yet proved enemies to my poor soul. Several of these were my best customers; and my anxiety to increase trade through them brought me at first into contact with them, and led me to court their society, which ultimately accelerated my sad and awful fall.

"But the great evil, and that which lay at the foundation of all others, was my neglect of the means of divine grace, and, most particularly, my fearful neglect of secret prayer. O, I mourn when I remember how I was wedded to the soul-destructive habit into which I had fallen of drinking to excess! I feared to approach that footstool of mercy where I had often poured out the desires of my soul, and found sweet access to God, and experienced covenant love manifested to my soul.

"One evil led to another: to deceive my best and my Christian friends, and, most of all, to deceive the wife of my bosom—who is, blessed be God! a true Christian—I admit was hard work. I had to call forth all my wicked ingenuity and craft to do the work of the devil; and dreadful drudgery I found it. O, it is an evil and a bitter thing to sin against God! I have found it to be so. May the Lord preserve my soul from evil desires, and enable me fully to yield myself unto him as one that is alive from the dead, and my members as instruments of righteousness unto God! I madly pursued the desires of the flesh. As I just said, one evil gave birth to another, and I was carried down the torrent, and plunged at length into the vortex of iniquity, indulging in other vices besides intemperance in drinking; but all of them the companions of my easily besetting and darling sin. My heart aches; and I need not enumerate the many crimes of which I soon became capable. O, the holy Lord only can judge of their aggravation and turpitude! But sweet is the truth of the gospel. It now makes my heart tranquil and peaceful from day to day. I find it not only in John's first epistle, chapter ii. 1, 2, but in many other parts of scripture. It is a precious cordial

to my weak and wavering mind. Were it not for this blessed assurance, I think the remembrance of my past awful career against light, and my most desperate and presumptuous sins against the holy Lord, and the blessed Saviour who died for, I hope, even wretched me—I say that, were it not for this hope, I think I should sink into utter despair; and especially when I think of the consequences of my sins, as they affect my dear and pious wife and sweet child, and a whole circle of most respectable friends, O, I should be cast down very low, were it not for the hope the gospel gives! But I will, in few words, close a history which is most grievous to my mind; and I hope you will excuse my unconnected way of writing: but I feel more than I can express.

"I went on until I found my income would not support my extravagance; and at length, to meet difficulties of my own seeking, I added dishonesty to all my other crimes; and used various sums of money to my own purposes that I had collected from my master's customers. Being at length discovered, and being a considerable defaulter, my employer, most reluctantly, was compelled to prosecute. I had been six years in his service. Previous to taking his situation, I held one for a short time in the city, at Messrs. —, St. P—'s, and I am happy to remember that I was preserved from every dishonest act up to the time I have mentioned. No praise to me. I thank the Lord I was, in his mercy, restrained from outward crimes; so that on my trial I had the benefit of a previous good character, and was, therefore, sentenced to only seven years. The Recorder of London, who tried me, most humanely and kindly told me he would afford every opportunity in his power for me to redeem my forfeited character and respectability. I hope I shall; but I am helpless in myself. But I believe that those holy principles which the gospel of Christ creates in the renewed mind will, in the use of means, preserve me in his fear, and make me once more an honourable and a useful man and Christian.

"Gracious Lord, keep me humble before thee, and watchful; and grant me the true spirit of prayer, 'that I may break thy laws no more; but love thee and my fellow-men better than before.'

"During my stay in the 'Justitia' I felt the loss of privileges I once enjoyed of a religious nature; but I bless God for those I here enjoy on board this ship.

"Previous to taking my trial, and whilst a prisoner in Horsemonger-lane gaol, I met with great kindness from the rev. Mr. B—, the pious chaplain. I am sorry to say, I was dreadfully hardened up to this time; but his serious and earnest converse with me, together with his daily instructions from the pulpit, I am thankful to say, by God's blessing, brought me to a better state of mind. I have a letter from him which I greatly prize, sent to me when in Newgate; I hope—if you will allow me to ask you—if ever you should meet with this good man, you will please to give my Christian love to him.

"Since I have been under your care, I have found great benefit from the word of the Lord, as explained and enforced by you. My mind has, I believe, become much more confirmed in the truth of the gospel, and consoled by its rich and free blessings. I am now in the enjoyment of peace,

through resting upon the blessed atonement. I desire to spend the remnant of my days in the service of the Saviour, and for the benefit of the souls of my fellow-sinners. The Lord help me! O, praise the Lord with me, and let us exalt his name together!

"Dear sir, I thank you for all your kindness to me, and I thank the Lord for all the good I have enjoyed through you! May the Lord bless you, is the humble prayer of me, a poor, but, I trust, a saved sinner. (Signed) "W. B."

This statement, it will be admitted, is full of instruction, and cannot fail to suggest many valuable and practical thoughts to the intelligent and Christian reader.

While it reminds all Christians of the divine injunctions, "By faith ye stand" (2 Cor. i. 24), "Watch and pray" (Matt. xxvi. 41), "Let him that thinketh he standeth take heed lest he fall," it loudly warns all my countrymen to beware of all sin, of all violation of the laws of God and of their country, and exposes the terribleness of crime and its often-attendant punishment—transportation to the penal colonies.

Biography.

RICHARD FITZ-RALPH, ARCHBISHOP OF ARMAGH
FROM 1347 TO 1360*.

HE was a native of Dundalk, but educated at Oxford, under the tuition of Bakenthorp, an eminent divine, and a great enemy to the begging friars, from whom he drank in kindred sentiments. He became doctor of divinity of Oxford in 1333, and was promoted to the deanery of Lichfield: from thence he was advanced to the see of Armagh, and consecrated on the 8th of July, 1347, by John de Grandison, bishop of Exeter, and three other bishops. He was a very learned divine, and an assiduous preacher. There is extant, in manuscript, a volume of his sermons, preached partly in England, partly in the churches of his province, and partly in France. These discourses afford ample testimony of his learning and of his virtues. He waged an incessant warfare against the mendicant orders, not merely in Ireland and England, but even in France, and in the presence of pope Innocent VI. himself. His holiness committed the decision of the controversy to four cardinals, who gave their verdict against the archbishop; after which he was silenced by the pope, and forbidden to disturb the subject further. He died the same year at the court of Rome, not without suspicion of having been poisoned by the friars, his enemies. He appears to have been one of the most distinguished divines of his day. Some historians have stated that he translated the bible into Irish.

Fox thus speaks of him in his "Book of Martyrs:"

"In the catalogue of these learned and zealous defenders of Christ against antichrist, whom the Lord about this time began to raise up for the re-animation of his church, I cannot omit to write

* From "Free Thoughts on Protestant Matters." By the rev. T. D. Gregg, M.A., chaplain of St. Nicholas Within, Dublin. Dublin: Curry and Co. London: Groombridge. 1847. The quotation from Fox is by no means accurately made.—Ed.

something of the reverend prelate and famous clerk, Richard Armachanus, primate and archbishop of Ireland; a man for his life and learning so memorable, that they had none almost his better. His name was Richard Fitzraf. Such was the capacity and dexterity of this man, that, being commended to king Edward III., he was promoted by him, first, to be archdeacon of Lichfield, then to be the commissary of the university of Oxford; at length, to be archbishop of Armagh, in Ireland. He had cause to come to London at the time when there was contention between the friars and clergy about preaching, and hearing confessions, &c. Whereupon this Armachanus, being requested to preach, made seven or eight sermons, wherein he propounded nine conclusions against the friars; for which he was cited by the friars to appear before this pope Innocent VI.; and so he went, and before the face of the pope valiantly defended, both in preaching and in writing, the same conclusions, and therein stood constantly to the death, as John Wickliffe well testifies. William Botonerus, testifying of him in like manner, says, 'That Armachanus first reproved begging-friars for hearing the confessions of professed nuns without licence of their superiors, and also of married women without knowledge of their husbands. What dangers and troubles he sustained by his persecutors; and how miraculously the Lord delivered him from their hands; and in what peril of thieves and searchers he was, and yet the Lord delivered him; yea, and in what dangers he was of the king's officers, who, coming with the king's letters, laid all the havens for him; and how the Lord Jesus delivered him, and give him to triumph over all his enemies; how the Lord also taught him, and brought him to the study of the scriptures of God;'—all this, with much more, he himself expresses in a certain prayer or confession made to Christ Jesus our Lord, in which he describes almost the whole history of his own life."

Previously to the time of our celebrated archbishop, a tract, called "The Prayer and Complaint of the Ploughman," by an anonymous author, made a great noise. This treatise described the pope as antichrist, and feelingly denounced the corruptions of the church. Some other writings of the same stamp got currency in England about the same time. Of those persons, however, who preceded the time of John Wickliffe, and heralded in the Reformation, the most famous, perhaps, was Richard Fitz-Ralph. I would submit that this short history clearly proves that the Roman catholics of Ireland are warranted to believe that the ancient church of this country may lay claim to have taken, in the person of its primate, a leading and distinguished part in the great work, which resulted in the glorious protestant Reformation. We are told that a proposition was on foot for the canonization of Fitz-Ralph. John Colton, archbishop of Armagh, Richard Young, bishop-elect of Bangor, and the abbot of Osney, near Oxford, were commissioned by a bull of pope Boniface IX. to inquire into certain miracles that were attributed to our great prelate; but, by degrees, the inquiry was laid aside, and the proposition came to nothing. It is unlikely that there should have been much zeal for creating a man a "saint," whose life was employed in opposing the friars.

Juvenile Reading.

"WHO KNOWETH WHAT IS GOOD FOR MAN
IN THIS LIFE?"—ECCLES. vi. 12.

BY CAROLINE J. YORKE.

IN a close garret, in a narrow alley turning out of one of those obscure, neglected streets in London, which few, but very poor people, ever pass through, sat a pale, delicate, respectable-looking woman, busily employed at her needle; and by her side, resting upon a forlorn, uncomfortable-looking bed, with his head supported by his hand leaning upon the table, a sickly, deformed, crippled youth, her only son, for whose sake she "had spent all her living upon physicians," and was now "rising up early, late taking rest, and eating the bread of carefulness." Some paper lay before him, and a book or two, a pen, some ink in a little bottle, and a pair of compasses; but his eyes swam, and his head ached, and his hand was unsteady: he could not read, nor draw, nor even snuff his mother's candle when it burned dimly; so he was thinking—he was not thinking about God, but about himself and his poor mother; and he felt very miserable. Sometimes she turned and smiled at him, and spoke tenderly and encouragingly; but that did not comfort him, nay, it seemed, on the contrary, to add to his sorrow. He looked at his mother's thin white hands and pale cheek, and sighed heavily: he thought of himself—weak, feeble, disfigured, and helpless. "I have nothing to look forward to but misery," he thought: "I am burdensome to myself, and a burden and affliction to others." And he thought of the dreams of usefulness, honour, and happiness he had once had: all faded away; no friend left him in the world but his poor mother, no one else to care for him, no one else to pity him; and she was toiling for him, wasting her health and strength for him, and for his sake depriving herself not of the comforts only, but the necessities of life.

A little moth was fluttering about the room: it was attracted by the cheerful light of the candle; and five times the poor boy saw his mother sweep it away with her quick kind hands, just in time to save it from the flames. She saw her son looking at her, and smiled. "Poor little thing!" said she; "it thinks I am its enemy." And the tears came into the sick boy's eyes. "And thus," said he, "had I mistaken God!"

The Cabinet.

THE LIFE OF THE CHRISTIAN.—"He that says he believes in Jesus Christ, ought to live even as Jesus Christ lived." But how did he live? In a manner so different from received opinions, that it may be said that his religion is quite opposed to that of the world. For the world has its religion, wherein all the passions of the flesh are elevated into divinities. Here is pride; but we are to follow the steps of him who was meek and lowly in heart: here is sensuality; but we are to conform our spirit to his who had not where to lay his head: here is independence; yet we are to resemble him who came into the world to

serve, not to be served: here is selfishness; and we are to be clothed with the dispositions of him, who gave his life for his friends. In a word, we must embrace a life, some of whose virtues please the world, because they are of use to it, but the general character of which wounds and condemns it. How can all this be done by him who cleaves to the approbation of the world? How, for example, shall he use his Christian liberty, who is afraid that this liberty may pass for presumption and arrogance? How shall he conform his life and his manners to evangelical simplicity, who dreads to hear himself taxed with parsimony and meanness? How shall he persevere in the exercises of Christian devotion, who dreads to see falling upon his family and upon himself some of those insulting epithets which ignorance and envy pour upon piety? A thousand considerations of this kind form themselves around him like a net, which binds and imprisons him. At every step which he wishes to take, he is held back by some new fear; vexed, he surveys from the place he dares not quit, the course he ought to pursue; amidst a thousand emotions unceasingly repressed, and of repentings which exhaust the soul, he arrives at the tomb, without ever having known the joyous liberty of faith. And, even if we did not risk a departure from the path of virtue, while following the attraction of human glory, such a pursuit would not be less incompatible with the spirit of the gospel. In fact, there is, according to the gospel, but one rule of our conduct—the will of God; one glory to seek—the glory that comes from God. But, suppose we prefer to that glory the glory that comes from men, and content ourselves with making common cause with them, we invade the eternal rights of God, so firmly established in the gospel, by impiously erecting the tribunal of man, at the side of, and even above, the tribunal of God.—*Rev. Dr. Vinet.*

PROTESTANT.—I will not shrink from the term protestant, as though I thought it unbecoming a branch of Christ's holy catholic church. Not that I glory in belonging to a protestant church: I grieve too deeply that there should be errors, gross, fatal errors against which to protest. I glory in belonging to an apostolical church: I lament that such a church is compelled to be protestant. But we cannot of ourselves part with our protesting character. The Roman church must take that from us. And how? By violence? God helping, we will imitate our fathers, and deliver our protest in the face of persecution and death. By our returning into communion with the Roman church—the Roman church as it is? No, no; I trust we may say, "We have not so learned Christ." We will cease to be protestants when the Roman church renounces the abominations against which we protest. Till then, we must keep the name: we must keep the thing. As to that, of which one has heard, of which one has read, unprotestantizing the church, God in his mercy forbid! We will pray, we will labour to reform the Roman communion: better to die, than to consent to Romanize the reformed.—*Sermon on the 5th of November, by Rev. H. McNeill.*

BACKSLIDING.—Walk therefore, and walk on : go forward. For, if ye be in the way of life, not to go forward is to go backward. If ye be entered into this happy path, step not aside, give not back. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed, I say, of backsliding. It is a dreadful thing to forsake Christ, and to be ashamed of the gospel. He that tasteth of this sweet gift of God, the gospel of Christ, and falleth back from it, he is a tormenter, as much as in him lieth, and a crucifier of the Lord of glory. Walk therefore, go on from strength to strength, from virtue to virtue. Ye have been heretofore often moved, but what effect hath it taken? God grant that there be not a retreating from strength to weakness, from virtue to sinfulness. It is to be feared that many men's wonted zeal is transformed into cold security, their liberality into greediness and biting usury, charity into envy, sobriety into wantonness, humility into pride and haughtiness. This is the common walking of men, for whom it were far better if they stood still. The apostle could not mention them but with tears : "There are many which walk," saith he, "of whom I have told you often, and now tell you weeping, they are enemies of the cross of Christ : their belly is their god, their glory is in their shame, their end is damnation."—*Abp. Sandys.*

Poetry.

SCRIPTURAL LYRICS.

No. XIV.

By MISS M. A. STODART.

(For the Church of England Magazine.)

THE MOURNER*.

"It is the Lord : let him do what seemeth him good."
 Yes, mourn the dead, check not your tears,
 Give the full heart relief;
 Indulge awhile—'tis meet and right—
 The luxury of grief.
 Your heart's desire, by one swift stroke,
 Is torn from earth away,
 And all around is strange and sad,
 Like darkness at noon-day.
 Yet, 'mid thy first and bitter pangs,
 While nature pours her cries,
 O, let thy smitten, stricken soul
 To God, thy God, arise :
 He gave, and he hath taken away ;
 Rest on his holy word,
 And learn, with suffering saints of old,
 To bless thy gracious Lord.

* The above lines are intended to suggest the true source of consolation in those painful, exquisitely painful cases of bereavement, where "a good hope" for those who have departed cannot, on scriptural grounds, be entertained. It is too common to offer comfort in such cases by a vague and undefined hope that the loved one may have found mercy. There are cases in which it is certainly safer to stand upon different, and, I might add, more certain ground ; that is to say, the duty of submission to the appointments of our heavenly Father, and of "working while it is called to-day," in the sphere of life in which we are placed by his providence.

The grass grows on thy loved one's grave,
 The flowers are springing fast,
 The first dark thunder-cloud of grief
 From o'er thy head hath passed ;
 Aroused, as from a stunning blow,
 Thou rear'st thy brow on high,
 But, O, the blank, the sad, sad blank
 Which meets the inquiring eye.

Where, where is he, the loved, the lost,
 Who made thy home so bright ?
 Where are his looks of quiet love,
 His eye of joyous light ?
 His tones of truthful tenderness
 To comfort and to cheer ?
 That form, on earth, no more thou'lt see,
 That voice no more wilt hear.

But hush all rebel murmurings :
 Thou beating heart, be still :
 The Lord is ruler over all,
 Obey his sovereign will.
 How canst thou say, "His will be done,"
 If, shrinking from his hand,
 Thou turn'st, a puny worm of earth,
 Against his high command.

Enough : the dead have had thy tears,
 The living claim thy care ;
 A sinner in a dying world,
 No time hast thou to spare.
 Up, pilgrim, to thy work again :
 Sad, chastened may'st thou feel ;
 But Christ, to thee in duty's path,
 Will light and love reveal.

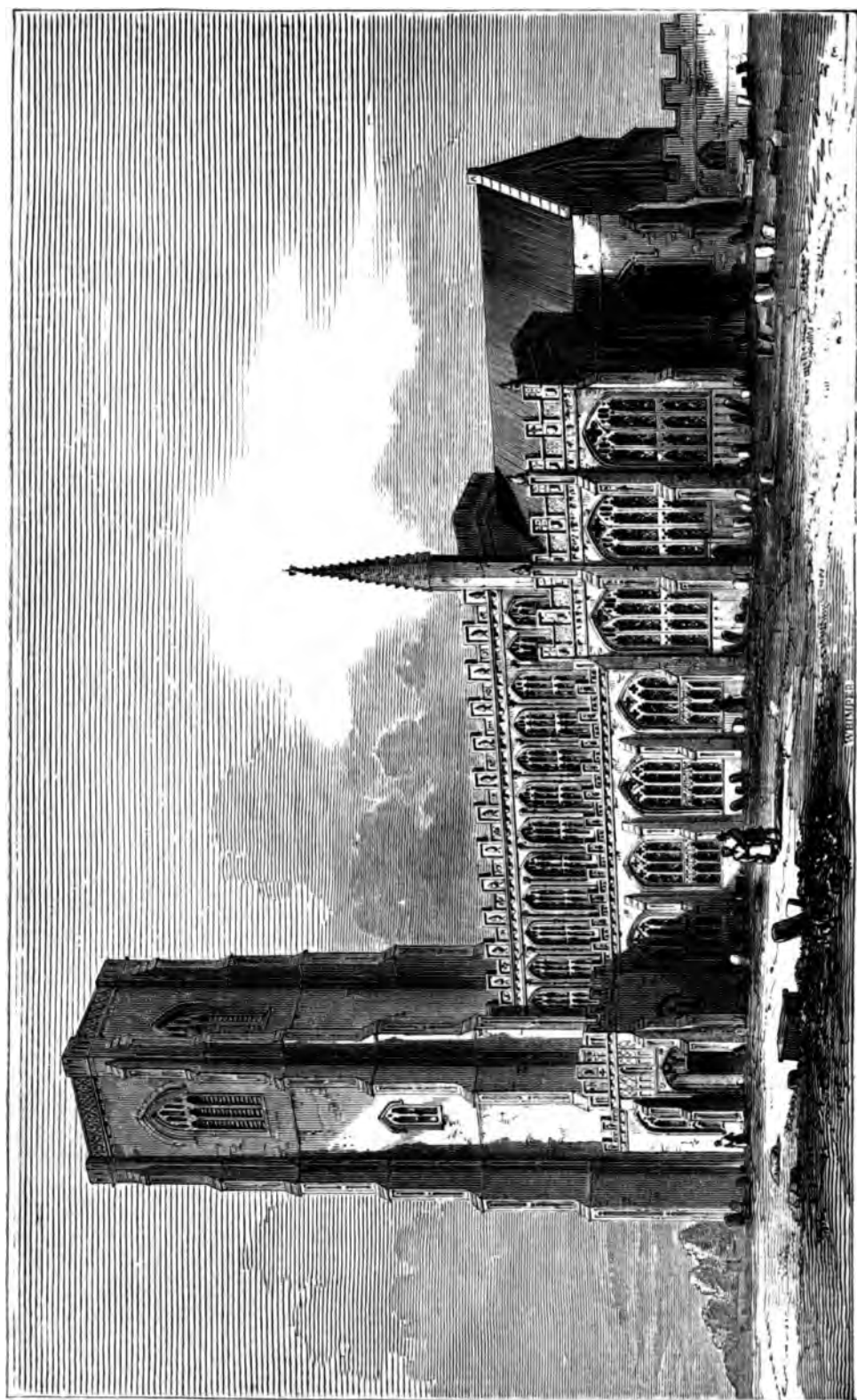
Miscellaneous.

SAGACITY OF A TERRIER.—A gentleman, from whom I received the anecdote, was walking one day along a road in Lancashire, when he was accosted, if the term may be used, by a terrier-dog. The animal's gesticulations were at first so strange and unusual, that he felt inclined to get out of its way. The dog, however, at last, by various significant signs and expressive looks, made his meaning known ; and the gentleman, to the dog's great delight, turned and followed him for a few hundred yards. He was led to the banks of a canal which he had not before seen, and there he discovered a small dog struggling in the water for his life, and nearly exhausted by his efforts to save himself from drowning. The sides of the canal were bricked, with a low parapet wall rather higher than the bank. The gentleman, by stooping down, with some difficulty got hold of the dog, and drew him out ; his companion, all the time, watching the proceedings. It cannot be doubted but that, in this instance, the terrier made use of the only means in his power to save the other dog, and this in a way which showed a power of reasoning equally strong with that of a human being under a similar circumstance.—*Jesse.*

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LAVENHAM CHURCH.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 642.—MAY 1, 1847.

LAVENHAM CHURCH, SUFFOLK.

THE county of Suffolk, proverbially rich in agricultural produce, is rich also in specimens of ecclesiastical architecture. Churches in pure taste, and of elaborate detail, are to be found in this district of the kingdom, not merely in the larger towns, but frequently in those inferior places or villages, of which they constitute the only ornament. He that is in quest of such structures will find here his research abundantly rewarded.

One of the noblest of the Suffolk churches is that selected for the accompanying illustration.

The small town of Lavenham, or Laneham, containing a population of 1,871, is seated on the banks of the Breton, a stream which falls into the river Stour. It is about seven miles from Sudbury, and sixty-one north-east of London, and is nearly surrounded by hills, except on the south. The houses are mean; but the place is considered very healthy. The church, dedicated to St. Peter and St. Paul, stands on an eminence at the west end of the town.

This structure is not entirely of one era; the chancel being probably as old as the time of Edward III.; while the tower and body of the church, erected by the munificence of the family of Spring, rich clothiers, date from the reign of Henry VII. The armorial bearings of the Veres, earls of Oxford, lords of the manor from a very early period, and of the Springs, who intermarried with that noble house, are seen on various parts of the building.

"This church," says Neale, "consists of a very stately tower at the west end, a nave peculiarly light and elegant, together with its north and south aisles, and a chancel: on each side of the latter is a spacious and beautiful chapel. Beyond the ancient chancel is a vestry, built by Thomas Spring, the father of Thomas Spring, who erected the tower. The total length of the building is 156 feet 6 inches, principally constructed of freestone, beautifully wrought.

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"The nave of the church rises above the aisles, sufficient to admit of a clerestory, containing a range of twelve windows, of rich workmanship and elegant form, three lights in each, the upper part being divided by mullions into six. The windows of the north and south aisles are of much larger dimensions, being divided in the middle by a transom; each containing eight principal lights or bays, and pierced with quatrefoils in the upper part, under the point of the arch, which is of the flat kind, in general use during the age of Henry VII.: these were undoubtedly filled with stained glass, very little of which now remains. Between all the lower windows are ornamented buttresses. Both the nave and aisles are surmounted by a fascia, or string course, consisting of a deep cavetto, charged with boldly-sculptured heads of animals, convolved leaves of flowers, &c.; above which is a most beautiful and elaborate open-worked parapet, entirely concealing the head-work of the roof. Each crest or croupe of the battlement is pierced, and displays, within an open-pointed arch, a sculptured flower, or strawberry-leaf; while the curiously-formed quatrefoil panels, beneath each loop or embrasure, are charged with shields and mullets alternately. On the south side of the church, near the west end, is the elegant porch; and at the south-east corner of the nave is a large staircase-turret, of a polygonal form, crowned with a lofty pinnacle, the numerous angles of which are profusely covered with crockets.

"On each side of the chancel is a very elegant chapel, containing three large and handsome windows on the side, also an east window, having the west end of each connected with the aisles by an open arch. The chapel on the north side bears the following inscription (in old English letters) upon the exterior under the battlement. . . Simonis Branchi et Elizabethæ uxoris ejus, qui istam capellam fieri fecerunt [pray for the souls of Simon Branch and Elizabeth his wife, who built this chapel]. The chapel on the south side of the

church was erected by Thomas Spring, called the rich clothier of Laneham, and bears an inscription in the same characters: *Orate pro animâ Thomæ Spring et Alicie uxoris ejus, qui istam capellam fieri fecerunt anno Dom. Millimo. CCCC. vicesimo quinto* [pray for the souls of Thomas Spring and Alicia his wife, who built this chapel A.D. 1525]. Between the windows of the chapels are graduated buttresses, ornamented with niches and canopies: they rise to the summits of the battlements, and were originally crowned with pinnacles, now demolished: there is an entrance to each chapel beneath the centre window. The chancel extends beyond these chapels, the east window of which is curious in the disposition of its mullions. Farther eastward, behind the altar, is the vestry."

The tower, which is 42 feet in diameter and 141 feet high, is of simple and chaste design. It is constructed of excellent workmanship, with boulder, or stones in a rough state, quoined and ornamented with wrought stone. In the west front is an entrance, and over this a fine window. The tower is divided into four stories of unequal height, the uppermost of which has a handsome window on each side. At the angles are square turrets, with buttresses in the centre of each outward face: the north-east turret has a winding staircase leading to the top. These turrets and buttresses are panelled with small pointed arches, of which the mouldings are in beautiful preservation. On the summit is a curiously-worked parapet, and at the corners there were originally pinnacles. Thomas Spring, the rich clothier, who died in 1510, erected this tower.

The southern porch, said to have been built by John Vere, the fourteenth earl of Oxford, is of very elaborate character, profusely adorned with the arms of the family.

The interior length of the body of the church is ninety-four feet six inches; its whole width sixty-eight feet. Within the last few years a gallery has been erected, as additional church accommodation was needed. And, though it must be allowed that, generally speaking, galleries disfigure an ecclesiastical edifice, yet no consideration of this inferior kind must be allowed to interfere with the proper provision for the parishioners. There have been obtained, by this means, in Lavenham church, 550 free sittings. The font is of an octagonal form, the cover apparently of the age of Henry VII., opening with doors in front, like a closet.

There are two ancient pews at the east end of the north and south aisles, belonging to the two families respectively of Vere and Spring. The latter is very beautiful: the other has suffered much from the ravages of time.

There are several brasses and monuments existing here; among which the following may be noticed: it is on the west side of the north door, a mural monument, inlaid with brass, representing a shield of arms, bearing a cross, with figures of a man and woman: from the man's mouth issues a label, with the words, "*In manus tuas, Domine, commendo spiritum meum*" [into thy hands, O Lord, I commend my spirit]. Underneath the figures are the following lines:—

"Contynnalle prayse their lynes in brass
Of Allayne Dister here;
A clothier virtuous while he was
In Lavenham many a yere.

For as in lyfe he loved best
The poor to clothe and feede,
So with the riche and all the reste
He neighbourlie agreed;
And didd appoint before he died
A special yearly rent,
Which should be every Whitsontide
Amongst the poorest spent.
Et oblit anno Domini 1534."

Lavenham was heretofore celebrated for its manufacture of blue cloth: the occupations of its inhabitants are now chiefly wool-combing and spinning, also the making of straw-plat.

ABRAHAM.

"Now, to Abraham and his seed were the promises made."—
GAL. III. 16.

It is purposed, in the present essay, to explain the meaning of the promises made to Abraham. My aim is to establish, first, that these promises are to be understood, and have been fulfilled, in their natural and literal sense; and, secondly, that these promises are nevertheless to be understood according to their spirit, which is their true meaning (as it is the most important, and to which the letter of the promises is subservient), and that in this sense these promises are yet unfulfilled. The subject is important, as a correct view of these promises is essential to a right understanding of other parts of scripture; my explanations, therefore, will be almost exclusively taken from the word of God, knowing that he who gave the promises must be the best interpreter of their meaning.

While Abraham lived in Mesopotamia, God appeared to him, and said, "Get thee out of thy country and from thy kindred, and come unto the land which I will show thee." Then he came out of Chaldea, and dwelt in Charran until his father's death; when the Lord again said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. xii. 1-3; Acts vii. 2-4; Hales' "Chronology," vol. ii. p. 108). "By faith Abraham obeyed," and came unto the land of Canaan; and the Lord again appeared unto him, and said, "Unto thy seed will I give this land" (ver. 7); and, after that Lot was separated from Abraham, the Lord said unto him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. xiii. 14-17). No language could be plainer, and Abraham entertained no doubt that God intended to perform his promises in their natural and literal sense; for, on the word of the Lord coming unto him in a vision,

Abraham said, "Lord God, what wilt thou give me, seeing I go childless; and the steward of my house is this Eliezer of Damascus? Behold, to me thou hast given no seed; and lo, one born in my house is mine heir." Again: "Hasaid, Lord God, whereby shall I know that I shall inherit the land?" (Gen. xv. 1-8, 8). On this occasion, the Lord did not express any disapprobation of the expectations of Abraham; on the contrary, he assured him that he that should come forth out of his own bowels should be his heir (ver. 4), and confirmed, by a covenant, the gift of the land to his seed; but, at the same time, he made known to him that the possession of it would be deferred till the fourth generation. God would have Abraham to walk by faith in his promises. As regarded the promise of the land, he did so; as we learn from his directions to his servant on his going to seek a wife for Isaac (Gen. xxiv. 7); as also by the testimony of God himself: "By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles" (Heb. xi. 9). But, as regarded the promise of an heir, he was not so faithful; for, his view of the promise having been confirmed, "he hearkened to the voice of Sarai," and took Hagar to be his wife, of whom Ishmael was born, instead of trusting in the Lord for the accomplishment of his promise. It was thirteen years after this act of unbelief before God appeared again to Abraham; and, on renewing the intercourse which had been so long suspended, the Lord began by addressing to him these words of admonition: "I am the Almighty God: walk before me, and be thou perfect" (Gen. xvii. 1). "Remember who it is that has given thee the promise of a numerous offspring; not one confined like thyself in his manner of working to the ordinary laws of nature, but one who has omnipotence at command, to reach his ends by whatever means he is pleased to adopt; and, therefore, it ill becomes thee, as my peculiar servant, my representative and witness on earth (Gen. xx. 7), and betokens an imperfect apprehension of my true character, to resort to any sinister devices for helping out the execution of my revealed will. Leave that to me, as the Almighty God, to whom nothing is impossible; and let it be thy part to proceed with unfaltering step along the path of uprightness and purity" (Fairbairn, p. 402, 3). After this reproof, the Lord made a covenant with Abraham, by which he confirmed the promises he had previously made, and thereby pledged his truth and faithfulness to perform them to him and to his seed, who, on their part, should observe the covenant of circumcision (Gen. xvii. 3-10). The birth of Isaac was also promised; and he was declared to be the son of Abraham, with whom God would establish his covenant: "And God said, Sarah thy wife shall bear thee a son indeed; and

thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (ver. 19). The reproof was salutary: Abraham's faith was strengthened: "he staggered not at this promise of God through unbelief, but was strong in faith, giving glory to God" (Rom. iv. 20); and, subsequently, when God tried both the faith and obedience of Abraham, he offered up Isaac, "accounting that God was able to raise him up even from the dead," and that he would do so rather than suffer one of his promises to fail. On this occasion the Lord confirmed by his oath his promises: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. xxii. 15-18).

From this short review of the history of Abraham, it appears that the promises of God were made to and understood by him in their natural and literal sense. But, to make this the more clear and satisfactory, I will point out their fulfilment in this sense by placing side by side the promises and their fulfilment, as recorded in the scriptures. They may be considered in their relation, first, to Abraham and his seed; secondly, to the land of Canaan.

First, as to the promises relating to Abraham and his seed:

THE PROMISES.

"And I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3; also xxii. 18).

THEIR FULFILMENT.

"And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became a nation great, mighty, and populous" (Deut. xxvi. 5). See also Deut. iv. 5-8, xxvi. 19; 2 Sam. vii. 23.

"And the Lord had blessed Abraham in all things." "And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses" (Gen. xxiv. 1, 34, 35).

See Exod. xx. 24, xxiii. 25; Numb. vi. 22-27, and Deut. vii. 12, 13, xv. 6, as proving that his seed were also blessed. Also Numb. xxiv. 9.

* "I would read the second verse in a parenthesis, thus: 'Abraham had said, Lord God,' &c. Abram had said this in the fear of his heart; upon which the Lord vouchsafed to him this prophetic view, and this strong renovation of the covenant. In this light, all follows very properly. Abram had said so and so in verse 2; upon which, God appears, and says, 'I am thy shield and thy exceeding great reward.' The patriarch then (verse 3) freely opens the anxious apprehension of his heart: 'Behold, to me thou hast given no seed, &c.'; upon which God proceeds to assure him of posterity."—Dr. Dodd.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed" (Acts iii. 25).

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen" (Rom. ix. 5).

"This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. xv. 4; also Gen. xvii. 15, 16, 21).

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be" (Gen. xv. 4, 5; xiii. 16; xxii. 17).

"And Abraham fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee; and thou shalt be a father of many nations." "And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. xvii.).

"For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of the son that was born unto him, whom Sarah bare to him, Isaac" (Gen. xxi. 2, 3).

"The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude" (Deut. i. 10). "Who can count the dust of Jacob, and number the fourth part of Israel?" (Numb. xxiii. 10). See also 1 Kings iv. 20; 1 Chron. xxvii. 23; Heb. xi. 12.

"And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget; and I will make him a great nation" (Gen. xvii. 20, xxv. 12-17, 23). "And thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. xvii. 19). "And I will take you to me for a people, and I will be your God" (Exod. vi. 7). "And I will walk among you, and will be your God; and ye shall be my people" (Levit. xxvi. 12). "That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man-child among you shall be circumcised" (Gen. xvii. 9, 10).

Secondly, as to the promises relating to the land of Canaan.

THE PROMISES.

"And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land [Canaan]" (Gen. xii. 7, with 5).

"And the Lord said unto Abraham, after that Lot was separated from him, Lift up thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14, 15).

"In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites" (Gen. xv. 18-21).

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii. 8).

Abraham, to Isaac, and to Jacob" (Deut. xxix. 10-15). Also 2 Sam. vii. 24; Josh. xxi. 44).

"And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised them in the self-same day, as God had said unto him" (Gen. xvii. 23). Also Josh. v. 2, 3.

THEIR FULFILMENT.

In pointing out the fulfilment of these promises, I will show, first, that the land offered to the acceptance of the children of Israel was the same as had been promised to Abraham and his seed; and, secondly, that this land was afterwards possessed by them.

1. That the land offered for the acceptance of the children of Israel was the same as had been promised to Abraham and his seed.

When the Lord commissioned Moses to bring forth the children of Israel from Egypt, he said: "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, into a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Perizzites, and the Amorites, and the Hivites, and the Jebusites" (Exod. iii. 8). And this he was commanded to tell to the Israelites (ver. 17), which he did, and they believed (Exod. iv. 29-31).

When Moses was in Egypt, the Lord said unto him, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I

not known to them. And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore, say unto the children of Israel . . . And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord" (Exod. vi. 2-8). The same day that the children of Israel were brought out of Egypt, the same land, as the place of their destination, was brought to their remembrance (Exod. xiii. 3-5).

After God entered into covenant with the Israelites, he said: "Behold I send an angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared" (Exod. xxiii. 20); and which, as appears from the following verses, was the land of Canaan as promised to Abraham (see to ver. 31). And when the children of Israel were brought to the borders of Jordan, and Moses was permitted to see the land to be given them, "the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed" (Deut. xxxiv. 1-4).

2. That this land was possessed by them.

After Moses' death, the Lord said unto Joshua: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to

them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast" (Josh. i. 2-4): "Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them" (ver. 5).

According to this commandment so Joshua did; for it is recorded: "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their division by their tribes" (Josh. xi. 23). For a time the division of the land was delayed (xiii. 1; xviii. 3); yet we afterwards learn "that the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein" (xxi. 43); to which is added: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (ver. 45).

Lastly, to put beyond all doubt that the Lord was faithful to his promises, it is written: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt" (1 Kings iv. 20, 21; also 24, 25).

By this comparison, I think it is established that the promises made to Abraham are to be understood in their natural and literal sense; and

that in this sense they have been fulfilled. However, before dismissing this part of our subject, I feel it necessary to notice an objection to the opinions here expressed. It is asserted, that "the covenant concerning the land was made with believing men," and that "an Israelite according to the flesh alone had no right to the inheritance of the land, if faith were wanting" ("The Land of Israel," by Dr. Keith, p. 10, &c.). The substance of what is written in support of these assertions may be reduced to these two propositions—first, That the land being given to the Israelites in connection with a law was not a performance of the promise of the land to Abraham and his seed; and, secondly, That all the land, as promised to Abraham and his seed, was not actually possessed by the Israelites; and, even in that portion which they did possess, other inhabitants dwelt amongst them.

The writer therefore states that the land of Canaan is yet to be given to a believing seed of Abraham for an everlasting possession.

The above assertions are open to the objection, that a symbolic signification is given to the promise of the seed, and a literal one to that of the land. Besides, according to St. Paul, the believing seed of Abraham consist of Jews and Gentiles—"the circumcision which worship God in spirit and rejoice in Christ Jesus." If, therefore, the promise of the land belongs to a believing seed of Abraham, both Jews and Gentiles shall inherit it for an everlasting possession.

The propositions do not give these assertions more weight; for (as to the first) the law was given because of transgression. If the land, then, was not given in virtue of the promise, by what principle or on what ground was it given? But, being given to the Israelites by promise, and submission to the will of God being essential to an enjoyment of every gift proceeding from him, he gave them the law as a standard of righteousness, and covenanted, on their external conformity to it as a nation, to perpetuate to them the enjoyment of the land (Deut. v. vi.). The law, at the same time, was a schoolmaster to bring the children of Israel individually to the same source of faith and obedience as their fathers had (Gal. iii. 24); and thus it was subservient to the perpetuation of the national covenant and its blessings. If the law, then, was subservient to the enjoyment of the promise, the gift of the land in connection with the law was consistent with a performance of the promise (see Jer. xi. 4, 5). Indeed, the apostle's argument in Gal. iii. 16-29, is founded on the inheritance being given to the Israelites by promise. And (as to the second) some part of the land not actually dwelt in was desert. Looking, therefore, to the description of the land to be possessed (Deut. viii. 7-9), the settlement of the boundaries of their habitation, as fixed by God himself (Numb. xxxiv.), might have had reference to this description. At all events, these boundaries, being fixed by God, cannot be inconsistent with his performance of his promise of the land. That other inhabitants dwelt in the land was at the first agreeable to the word of God (Exod. xxiii. 36-30); but their continuance to dwell in it, was attributable to the disobedience of the Israelites (Judges ii. 1-5).

Nevertheless, over all the inhabitants Solomon reigned.

The second point I proposed to establish is, That these promises are nevertheless to be understood according to their spirit, which is their true meaning (as it is the most important, and to which the letter of the promises is subservient); and that in this sense these promises are yet unfulfilled. There is not any objection to consider these promises in another meaning than their literal one. The presumption is, they are to be understood according to their spirit, when we look to the explanation given by the apostle of circumcision (Rom. ii. 28, 29)—an explanation founded on the command being understood and obeyed in the letter, the covenant by which the promises were confirmed—and, also, to the fact that the religious ordinances of the Jews were symbolic, and the most important events of their history were figures. But this question is put beyond conjecture, since we know for certainty that Abraham so understood the promises; for in them he saw the day of Christ, was justified, and rejoiced (Gen. xv. 5-7; with John. viii. 56, and Gal. iii. 16); and through them he "looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10). I explain, then, the promise of the seed, according to its spirit, to mean believers in Christ Jesus; for these are by the apostle expressly said to be the seed of Abraham, and heirs according to the promise. Like Abraham their father, these are required to walk by faith and not by sight, both as regards things temporal and things eternal; and, confessing themselves "strangers and pilgrims on the earth," they declare plainly that they seek a better country, that is, an heavenly. But, though this meaning is admitted, yet it has been said that the Gentiles are participators with the Jews of spiritual blessings only—the blessings of the gospel; and that the promise of the land of Canaan remains exclusively the right of the Jews as their future inheritance. To this opinion it has already been objected, that it is founded on viewing one promise according to its spirit, and the other according to its letter. It might well be asked, in reply, who can possess the inheritance but the heirs? and if believers in Jesus Christ, whether Jews or Gentiles, are heirs according to the promise, the inheritance must be theirs. Besides, it has already been shown that the promise of the land in its literal sense has received its accomplishment; I shall therefore endeavour to point out its meaning in its spirit, and the blessings intended by it, of which both Jews and Gentiles alike participate under the gospel.

The land of Canaan was a place of rest, and an inheritance. It was so described by Moses: "For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you" (Deut. xii. 9; and see Exod. xxxiii. 14, xv. 17; Numb. xxxiv. 2). In either or both of these views the possession of the land was but a sign and consequence of the Israelites being in a state of union and reconciliation with God. Both the promise and the possession of the land were based on this relationship. The covenant with Abraham was: "I will be a God unto thee and to thy seed after thee; and I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan." Had the

Israelites been united to God by faith in his promises, as Abraham was, no law would have been given; but being "children in whom was no faith," and union and reconciliation to God being essential to the possession of the land, the law was given (Jer. xi. 4, 5; xxiv. 6, 7); and on it this relationship between God and the Israelites was established (Exod. xxiv., and Deut. v.) Thenceforward God dwelt among them: the land of Canaan became their rest and inheritance; and their possession of it was a demonstration to all nations that Jehovah was the God of the Israelites. With a possession dependent on the continuance of this relationship, the land would cease to be theirs when such relationship was destroyed; and in the history of the people of Israel we find such to have been the fact. The possession of the land of Canaan, then, was both an enjoyment and an evidence of a state of union and reconciliation by the Israelites with God. It is with this meaning that I think the promise of the land must be explained, in which all believers in Jesus Christ, the seed of Abraham, are interested. That promise speaks of a rest and of an inheritance consequent upon union and reconciliation with God. These need not be in the possession of things temporal, or the land itself—a source of enjoyment suitable to a people whose union with God was dependent on external observances—but may be in the present earnest and certain expectation of spiritual and heavenly blessings. Accordingly, we learn from the gospel that believers in Jesus Christ are the sons and daughters of the Lord God Almighty; that his Spirit dwells with them, who is the earnest of their rest and inheritance, the fulness of which happiness awaits the "redemption of the purchased possession." This rest and inheritance of the Spirit fills believers with a joy and peace that pass all understanding: it bears witness with their spirits that they are the children of God; and they themselves give evidence that God dwells with them, that he is their God, and they are his people.

With this meaning these promises have not yet received their full accomplishment. The seed will be innumerable; for in Jesus Christ "all nations of the earth shall be blessed;" they will be a holy seed; for they shall be made "like him," and their rest and inheritance shall be an everlasting possession; for God is their portion and their "exceeding great reward" (see also Rom. viii. 17; Ephes. ii. 22, iii. 19).

From the above explanation, the land of Canaan comes under observation more as the source of happiness than the place. Under the Mosaic dispensation that source was suitable; but to the heirs of promise, who are born of an incorruptible seed, earthly possessions are not sources of happiness: their joy and peace are in the possession of heavenly and spiritual blessings, an earnest of that inheritance which is "incorruptible and undefiled and fadeth not away."

We learn from the subject itself that reconciliation with God is the all-important end to be attained by all persons, whether Jews or Gentiles. This can only be through Jesus Christ (2 Cor. v. 18-21), who is gone to prepare a place of happiness for us, that where he is there we may be also.

J. E. W.

March 6, 1847.

MEANS OF GRACE*.

I WILL mention a few means, in the diligent use of which you may expect the Divine blessing.

"Search the scriptures" (John v. 39) with David's prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. cxix. 18). Precious truths, like the pearl of great price, lie hid in the field of scripture; and none but prayerful searchers find them. I fear there is a sad neglect of God's word amongst many. Some never open it. Ah, will not a dusty bible be a swift witness against such in the day of judgment? Take heed lest that word be true of you, "Ye said, also, Behold what time a weariness is it!" (Mal. i. 13). Many can find time for the newspaper, and that on the Lord's day, who can find none for the bible. Alas, too sure a sign of an unrenewed heart! for it is written, "They that are after the flesh do mind the flesh; but they that are after the Spirit, the things of the Spirit" (Rom. viii. 5). "Has God written and sent this letter to you, and shall you find no time to read it? the sick man find no time to look at the physician's prescription? To the Christian the scriptures are his necessary food: they are his armoury, his lamp, his guide-book to heaven: 'moreover, by them is he warned; and in keeping of them there is great reward.'" Read the bible as a whole. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). Partial views of scripture are the great source of error in religion. "It is very difficult to preserve a well-balanced mind, in the reception of the gospel; and yet we can never uphold a steadfast consistency of conduct, except as connected with a whole Christ and a whole revelation of God" (rev. Chas. Bridges). Some make a bible to themselves: they have a system of their own, and so explain away and pass by whatever opposes it. Deal honestly with your soul. It is the book of life in your hand; and you are reading it for eternity. There are many things hard to be understood. They are to try our faith, and exercise our humility. Like the waters seen by Ezekiel, in some places they are up to the ancles, and in others a river too deep to be passed over. The things revealed belong to us—the deep things to God. Many, by going beyond what is written, "intruding into those things which they have not seen, vainly puffed up by their fleshly minds" (Col. ii. 18), have plunged into fatal error, from which they have never been recovered. Reject no truth because you cannot fully understand it. Faith sits, like Mary, at the feet of Jesus; and, if he speaks some things hard to comprehend, it waits till that day in which "he will no more speak in parables, but show plainly of the Father." Is it written, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one"? faith answers, Lord, I believe it, though I am unable to understand the mystery (Job xi. 7). May you ever live in entire subjection to its teaching; your reason submitting to God's reason. Above all, "de-

* From "A Pastoral Address." By the rev. E. Forbes, B.A., perpetual curate of Ramsey, Hunts. Cambridge University Press, London: Wertheim. 1847.

sire the sincere milk of the word, that ye may grow thereby" (1 Pet. ii. 2). Let this be your great end in reading it. When the word is believed and lived upon, it is the means of conforming us to it. Look upon it as the great ordinance by which God keeps up intercourse and communion between himself and his people, and administers nourishment to their souls. Whenever you read, hear, or meditate upon it, may you experience his power, sealing to your heart the promises; so you will be able, with David, to say, "O how I love thy law!" "I rejoice at thy word, as one that findeth great spoil" (Ps. cxix.).

Besides "searching the scriptures," pray without ceasing (1 Thess. v. 17). Secret prayer is the breath of the new-born soul, its invisible flight into the bosom of God: like the merchant-ship, it brings food from afar. "Enter into thy closet," says our Lord; "and, when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi. 6). Yes, one day secret prayers will have open answers. Pray especially for the spirit of prayer. He who never prays on earth will never praise in heaven. Remember, it is not a mere repetition of words, but,

"Prayer is the soul's sincere desire,
Utter'd or unexpressed,
The motion of a hidden fire,
That trembles in the breast."

Stated periods of prayer are as needful for the health of the soul as stated meals for the health of the body: "Evening and morning, and at noon, will I pray," says David; "and he shall hear my voice" (Psal. lv. 17). Before going out in the morning, let your feet be shod with this preparation; you know not what trials, what temptations, what occasions of stumbling you may meet with; but, if the Lord holds you up, you shall be safe (Ps. cxix.). Often, whilst sitting in the house or walking by the way, nay, in your busiest hours, your heart may have its conversation in heaven. "Hannah spake in her heart; and her voice was not heard" (1 Sam. i. 13). Nehemiah, when questioned by the king, found time, between his answers, to "pray to the God of heaven" (Neh. ii. 4, 5). And so, in times of difficulty, or when your "soul is much discouraged because of the way" (Numb. xxi. 4), if you have but time to cry, with Hezekiah, "Lord, undertake for me," you may obtain as gracious an answer as he did. And, O, I entreat you, yield not to unwillingness to pray. This is often the beginning of an awful departure from God. "If the iron be blunt, then put to more strength" (Eccles. x. 10). "Men," said our Lord, "ought always to pray, and not to faint." Stay not till you are in a better frame. Have you found the neglect of prayer at one season fit you the better for it at another? O, no; it has made you more shy with God. Be not cast down at a sense of your unworthiness: go to the mercy-seat at once: confess your prayerless spirit: tell the Lord, with David, how your soul cleaves to the dust; but plead with David also, "Quicken thou me according to thy word." For the Spirit "helpeth our infirmities; for we know not what we should pray for as we ought" (Rom. viii. 26). The Holy Spirit is the author of all

true prayer; and the Spirit of prayer is the seal of our adoption: for it is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 6). Above all, remember, it is only through Jesus you can draw near to a throne of grace. Out of him God cannot be approached: he is a consuming fire. But "through him we have access, or introduction, by one Spirit unto the Father" (Ephes. ii. 18). May you often be able to prove the truth of this in your own happy experience. This is the great secret of a holy and happy life. Never will your joy be so full as when you can say, "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3).

And, whilst speaking to you upon prayer, let me ask you, as a stranger does when he knocks at the door of a house in Greenland: "Is God in this house?" by which I mean, have you family prayer? Prayerless families and heathen are coupled together in that awful denunciation, "O Lord, pour out thy fury upon the heathen, and upon the families that call not upon thy name" (Jer. x. 25).

Heads of families, do you fear God? Then let your humble determination be, with Joshua, "As for me and my house, we will serve the Lord." You will have to give a solemn account, in the day of judgment, of the souls of your household: you are to your family what the minister is to the public assembly. The practice of God's people, in all ages, shows a religious care of their families: Abraham, Job, David, Cornelius, are remarkable for this. There are family mercies to be sought, family sins to be confessed, family blessings to be acknowledged. O let nothing hinder you from setting up family worship. I have met with several instances in which God has evidently blessed it: servants have been awakened; children have received impressions which have never been forgotten. Though there should be but two or three under your roof; though you have but a cottage with an earthen floor, let it be "sanctified by the word of God and by prayer." The day is at hand when the happiest family circle will be broken up; "your place will know you no more;" your voice will be silent in the grave. But, "let not those who supply your place be able to select a chapter or psalm with which your living image and voice are not associated, and in which you, though dead, are yet speaking to them" (Church in the House). And my heart's wish for you is,

"When soon or late you reach that coast,
O'er life's rough ocean driven,
May you rejoice, no wanderer lost,
A family in heaven."

In addition to the above means of grace, "for-sake not the assembling of yourselves together" (Heb. x. 25). Come to the house of God, in a prayerful spirit, simply desiring to make progress towards heaven. Come to it as the house of prayer, the house of refreshment, the place where God sends his message to you. "The Lord loves the gates of Zion more than all the dwellings of Jacob;" "his way is in the sanctuary." As the priest of old used to trim the lamps in the temple and supply them with oil, so Christ walks in the midst of his churches (Rev. ii. 1), to apply his

word, and pour into the hearts of his waiting people the oil of divine grace: hence they can often say, "A day in thy courts is better than a thousand." Not only listen to the prayers, but join in them*. How much additional pleasure and edification would there be, if those in the church below could unite as in the church above; their prayers and praises ascending, "like the voice of many waters"! Endeavour to fix your mind on the words uttered by your lips. There is not a prayer or portion of scripture but the hungry soul may obtain food from. We do not so much need to hear something new, as to be established in, and draw nourishment from, what we already know†. Here also is the place of refreshment, where the Lord spreads his table—a table in the wilderness—for those who are travelling to the promised land. Yes, the sacrament of the Lord's supper is not only a solemn profession of our faith in him, but a special means of communion with him, by which the soul is strengthened and refreshed. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. x. 16).

Here also God sends you his message. "Receive with meekness the engrafted word, which is able to save your soul;" for it pleases God "by the foolishness of preaching to save them which believe" (1 Cor. i. 21). Some hear only to judge, forgetting that the word they judge is to judge them at the last day. Beware of this spirit, for it will hinder all profiting. Remember you are hearing for eternity. Seek the influence of the Holy Spirit to apply the word, without which all your hearing will be in vain. Pray for your ministers, that they may be enabled to declare to you "the whole counsel of God." Pray for yourselves that, all prejudice being taken away, you may be simply desirous of finding the way of life. And here I would affectionately recommend to you the weekly service, as a valuable means for the profiting of your souls. O that you might look upon it as a privilege that, in the midst of the six days for your worldly calling, you can step aside for a short period to refresh your soul. May God grant our assembling in the house below may prepare us for the services of the heavenly temple. Then shall the faithful pastor and believing people rejoice in each other's joy, and in the joy of the Lord for ever.

* The voices of the early Christians, in taking their part in public worship, are said to have been as the sound of thunder. A missionary from Ceylon lately told me that the native converts, when responding in church, made the very seats to vibrate. Without being so loud as in either of these cases, yet if our congregations at home would imitate them, how would it excite attention, preserve from weariness, and add to the solemn effect of public worship!

† Luther said, "I do exercise myself, even amongst the children, in secret meditation of the commandments, the articles of belief, and the Lord's prayer, with an earnest and attentive mind; not only recounting with myself the words, but observing and weighing what every word signifies."

THE BURNING BUSH:

A Sermon,

BY THE REV. THOMAS GRANTHAM, B.D.,

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EXOD. III. 2.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked; and, behold, the bush burned with fire, and the bush was not consumed."

THE future deliverer of his people had long dwelt as a stranger in a strange land: knowing his destination, he had, before his departure from Egypt, exerted himself in behalf of his oppressed countrymen, supposing that they would have understood how that God would by his hand deliver them. But they understood not; and the act, which was intended to further, seemed to the human eye to have thrown an almost insurmountable obstacle in the way of their deliverance. But, when the time arrived which the Almighty had ordained for their being brought out of their captivity, then did he manifest himself unto Moses in the way detailed in the text; and, as in so doing he conveyed both to Moses and to us likewise important instruction, in order to set that instruction profitably before you, I will endeavour, first, to show what was intended by the burning bush; secondly, account for the miracle thus exhibited; and, lastly, point out some useful reflections which it may lead us to make. And may God the Spirit cause what is said in accordance with the teaching of his holy word to sink deep into your hearts.

First, then, the burning bush was intended to represent the state and condition of the people of Israel in Egypt. The Israelites behaved themselves so peaceably and so inoffensively that the Egyptians could find no plausible pretext for making war upon them; but they grievously oppressed them, and tried in every possible way to destroy them: they set task-masters over them, who were directed not only to burden them, but, as much as might be, to afflict them with their burdens, to try to make these burdens grievous to be borne: they not only made them to serve, but to serve with such rigour as that their lives became bitter unto them. And to withstand these their enemies the Israelites were as powerless, in themselves, as the thorn-bush to resist the action of fire; but they were, notwithstanding, not only preserved from destruction, but they multiplied and increased, in spite of all the cruel means used to weaken and diminish them.

The bush, burning, but not consumed, may

represent likewise the state and condition of the church of God both before and since the manifestation of Christ in the flesh. We may not compare it to the stately cedar or the sturdy oak; for to man's natural eye it has little beauty, and less strength; and it has ever and anon been exposed to fiery trials, which have threatened utterly to destroy it; and, considering that all the powers of the world have been confederate against it, well may we wonder at its continued preservation; but, in spite of all the efforts of its enemies, it has remained unto this day, yea, and will remain even for ever. Oftimes, indeed, has God's church been minished, and brought very low; but, as in answer to Elijah's complaint it was declared by God himself that he had reserved to himself seven thousand men who had not bowed the knee to the image of Baal, or kissed it in token of their religious veneration, so, in truth, at all times, even the very worst, has there been a remnant according to the election of grace, some whose hearts have been right with God, and who, in despite of prevailing ungodliness, have worshipped him in sincerity and truth.

But the bush burning but not consumed may represent also the state and condition of every individual in the church. The people of God are lowly and humble from their sense of sin, and weak as to any power in themselves to resist the enemies opposed to them; and God sees it best for them that it should be so with them, to humble them and to show them his goodness in accepting and loving them, to make them more conformable to their head, and to cause them to long more for their future beauty and glory. "When I am weak," says the apostle, "then am I strong" (2 Cor. xii. 10). Outward weakness makes believers look the more to Christ for spiritual strength; and the strength thus vouchsafed to them brings greater glory to God, and makes his people more thankful both for their preservation in times of trouble, and for their deliverance from their powerful enemies; and, though afflictions of one kind or another may be expected by God's people, for "all who will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12), and the third part are ever brought through the fire" (Zech. xiii. 9), yet the effect of these afflictions is but to cleanse away their dross. It is said that, in the process of refining, he who conducts it continues the application of heat till he sees something of his own image reflected in the purified metal, and that he watches carefully lest by continuing that heat too long a single grain of the pure ore should be injured or lost. And thus the furnace of affliction in the hands of

our heavenly Refiner, instead of destroying, does but purify and cleanse from all alloy; and the believer's very graces are brought out and perfected by the trials which seem, as it were, to endanger their existence.

Having thus pointed out both the primary and more remote signification of this phenomenon, we will, secondly, account for the miracle which it exhibited.

Well might the sight of a bush burning, but not consumed, excite the surprise and astonishment of Moscs. But his wonder would cease when he found that God was in the bush; for the person here called the angel of the Lord was no created angel; seeing that he is called Jehovah in the fourth verse, and applies to himself in the fourteenth the most expressive attributes of the Godhead; and this no creature could have done without the most daring blasphemy. And yet it was not God the Father; for the first martyr, Stephen, recording this history, informs us that God sent Moses by the hand of the angel (Acts vii. 35); consequently the angel was God the Son, and not God the Father. Indeed it was Christ Jesus, who, as the angel in whom was the name of God (Exod. xxiii. 21), and as the messenger of the covenant (Mal. iii. 1), in all those primitive times appeared to the patriarchs, and thereby prepared the world for the fuller manifestation of himself in his incarnate state. It was his presence with the afflicted Israelites which prevented their destruction. Christ was in the burning bush; and therefore it was not consumed. Christ was in the midst of his people Israel; and therefore in vain did the Egyptians contrive for their destruction: he both caused the services of the midwives to be little required, and emboldened them to disobey the cruel orders of Pharaoh; and not only did he support his people under their oppressive bondage, but he went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light, and, having brought them in safety through the Red Sea, overwhelmed their enemies by its mighty waters. And, when for their sins the Lord withdrew his presence from them, what was the consequence? was it not that they were smitten before their enemies, and discomfited? Whereas, did he in mercy return, then were they again victorious; and none were found able to resist or withstand them.

And it is Christ's presence that still preserves, and ever has preserved his church in the world. Had we witnessed the persecutions of Ahab and Jezebel, well might we have imagined that the worship of the true God would be utterly ex-

tirpated from the face of the land. But God was in the midst of his people, though hidden in the dens and caves of the earth; and at length they came forth unharmed, to sing his praises and to celebrate his providential care over them. Again, when the hosts of the Assyrian monarch had desolated the surrounding country, and were approaching Jerusalem, and, in the pride of victory, the vaunting Sennacherib had sent messengers to summon Hezekiah to surrender the city of Zion, how low did the state of the nation appear, and how little possibility of escape for them from their powerful enemies could the eye of man perceive. But man's extremity was God's opportunity; and soon was a full and complete deliverance vouchsafed unto them. Or, to recur to times subsequent to the manifestation of the Son of God in the flesh, if we look on the one hand at the few faithful followers of the Redeemer who assembled in the upper room at Jerusalem, and on the other at the rulers of the Jews and the great mass of the people bent upon their own destruction, stoning some, and dragging others away to prison, who would not have anticipated the extinction of the infant church? But the Lord was with it; and what was intended for its ruin did but tend to its stability and increase. Or, to extend our views to a period somewhat later, when a Roman emperor (Nero), to screen himself from the just indignation of his subjects for setting fire to his capital, laid the blame of this his atrocious act upon the poor defenceless followers of him who had been crucified in Judea, and they were destroyed in every way that a savage and cruel disposition could devise, not only in Rome, but probably through a great part of its numerous provinces, who would then have imagined that before three centuries should have passed away, a successor of that cruel tyrant should, as much from policy as conviction, embrace the faith then so universally spoken against and despised? Or, to direct our attention to still later times, when the man of sin was fully revealed, and the true church of Christ was driven into the wilderness, who, when he saw on the one side the whole power of the dominant and apostate church, and emperors and kings, and every thing that is high and mighty in this world, and on the other a few feeble companies of believers holding forth the word of life—who, I say, seeing this, could have ventured to suppose that the glimmering taper of truth would not have been utterly and entirely extinguished? Or who would have dared to imagine that, before the lapse of many ages, the same blessed and soul-reviving truths which were then preached in terror and alarm, amid mountain fastnesses and remote caverns, and

read with closed doors, for fear of those who lay in wait to betray, would be fearlessly proclaimed throughout whole lands, and read in quietness and peace by low as well as high, poor as well as rich? that the light of that glimmering taper would so increase in power and brilliancy as to resemble rather "the shining light which shineth more and more unto the perfect day"? But God hath never yet failed any who have trusted in him, or said to any of the seed of Jacob, "Seek ye my face in vain;" yea, his promises in Christ Jesus are all "yea and amen"—completely fulfilled in every particular; and he hath said: "Lo, I am with you always, even unto the end of the world;" and, agreeably to this gracious promise, he hath given, and ever will give cause to his church to sing: "God is our hope and strength, a very present help in trouble: God is in the midst of her, she shall not be moved" (Ps. xlv.).

But it is Christ's presence that preserves not only his church collectively, but every individual in it. The believer has to conflict with the world and all its vanities, the flesh and all its corruptions, the devil and all his wiles; nor is there any thing he sees around him not armed for his destruction, nor any thing within him which does not watch for an opportunity to betray his soul, and to inflict on it the most deadly wounds. And, when he has thought on these things, whose hands have not at times hung down, and whose knees have not tottered and his heart been faint? But there is no real cause for his discouragement or alarm. The believer's enemies, it is true, are mighty; but his Redeemer is almighty; and, if he be for him, who can be against him so as to do him serious harm? Has God from all eternity entered into covenant with his only-begotten Son, engaging that, if he would assume our nature and make his soul an offering for sin, he should see a seed who should prolong their days? and did the Son consent to this? and hath he fulfilled every part of what he had undertaken, never ceasing from his work till he could say, "It is finished?" And will the Father recede from his engagement? Assuredly not; "for he is not a man that he should lie, or the son of man that he should repent." On this covenant, then, may every believer lay hold, and safely rest upon it. Does his weakness depress him, let him only view that weakness in a right light, and the most consolatory considerations will spring from it; seeing that the more sensible he is of his own insufficiency for any good thing, the more will God magnify his own power towards him, and perfect his own strength in his weakness. Did God refuse to be with him, then might he well be afraid;

but, when he has God's wisdom to guide him, God's arm to hold him up, God's power to protect him, and God's unchangeableness to depend upon, what ground can he have for discouragement? God will never give him up into the hands of the enemy, or suffer him to be tempted above his strength; but, having graciously begun a good work in him, he will perform it until the day of Jesus Christ; so that he may say with confidence, "The Lord is my helper; and I will not fear what man can do unto me; for he hath said, I will never leave thee nor forsake thee" (Heb. xiii. 5, 6).

I will conclude with a few observations, which the present subject may suggest to us; and,

First, it may afford matter for encouragement respecting the present state of the church. Are there those who, when they consider on the one hand the divisions and disputes prevailing among those who should form the true church of Christ, and on the other the apparent increase of the great Romish apostacy by accessions from reformed churches? Are there those who are ready to say, "God hath forgotten to be gracious, and hath in anger shut up his tender mercies?" I would say to such, with the prophet of old, "The Lord hath founded Zion" (Isa. xiv. 32); and, with the apostle, "The foundation of God standeth sure; having this seal, The Lord knoweth them that are his" (2 Tim. ii. 19). God hath determined, from all eternity, that he will have a church and people in the world; and hence it is that in time past no enemy hath prevailed to destroy it; for "God's counsel must stand; and he will do all his pleasure" (Isa. xlvi. 10).

There may be some things to discourage and cause deep searchings of heart among our respective churches; but there are others which may well fill our mouths with laughter, and our tongues with joy. For when did God so bless their missionaries, whether among the heathen, the followers of Mahomet, or the Jews? When was God's word so eagerly sought after, and so extensively read; or, when was a more diffusive spirit of benevolence poured forth upon God's professing people? And, seeing that he hath done such great things for them already, may we not humbly hope that in his own good time he will shed abroad on them that "most excellent gift of charity, which is the bond of perfectness," and that ere long that blessed period will arrive when they will neither hurt nor destroy in all God's holy mountain?

But the subject before us may afford encouragement to individual believers. Are there true believers among us, who, when thinking of the power and number of their

enemies, are ready to think with David, "I shall now perish one day by the hand of Saul" (1 Sam. xxvii. 1)? Let them know that God hath declared that he will never suffer any one to pluck them out of his hand (John x. 28), but that he will keep the feet of his saints, and that none of their steps shall slide. He represents himself, for their comfort, as taking them, as a mother does her little child, by their hand, and guiding them in their way; and, when they are weak, he strengthens them with might in the inner man; and, when they would otherwise fall, he upholds them with his own almighty arms, agreeably to that express promise which he has given them: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. xli. 10). "The steps of a good man are ordered by the Lord. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand" (Ps. xxxvii. 23, 24). God hath mercifully engaged that his people "shall hold on their way, and that they shall wax stronger and stronger" (Job xvii. 19). And this promise, let their circumstances have been what they might, he hath never failed to fulfil to them; giving them strength according to their day, and enabling them to do all things through his strength vouchsafed to them. And so will he ever fulfil it, even unto the end; for he is a God that changeth not; therefore his people neither have been nor ever shall be consumed: greater is he that is in them, than he that is in the world. And thus saith the Lord for their encouragement: "Be not afraid nor dismayed by reason of the multitude of your enemies; for the battle is not yours, but God's" (2 Chron. xx. 15); "trust ye, therefore, in the Lord for ever; for in the Lord Jehovah is everlasting strength."

But this subject may, lastly, lead us to reflect upon the difference between God's people and others. Verily, if he who dwelt in the bush, which though burning was not consumed, did not dwell in his people, they must long ago have been destroyed utterly. But the mercy vouchsafed to Elisha has been and is constantly renewed to them: there are chariots of fire and horses of fire round about them continually, to prevent any enemy from prevailing against them.

But if God be a wall of fire for the protection of his people, what is he to others? to those who know him not, and obey not the gospel of his Son? to those who say in their hearts, "We will not have this man to rule over us: who is the Lord that we should

obey his voice?" What is he to such? what, but "a consuming fire"? And, alas! even in these there will be found some resemblance to the bush burning but not consumed; for "their worm dieth not, and the fire is not quenched."

O consider this, ye that live in forgetfulness of God, "lest he pluck you away, and there be none to deliver." The Jews could laugh at the judgments of God when they were at a distance; but they were filled with horror and alarm at their approach, and cried out: "Who shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?" And, doubtless, similar consternation and terror will, ere long, seize on those who now slight the threatenings of the gospel; for the day is fast hastening on, when "the Lord Jesus will be revealed from heaven, with his mighty angels, in flaming fire." And then, how will his enemies stand appalled! how will they then cry to the rocks to fall upon them, and to the hills to cover them from the wrath of the Lamb! how awful and terrific will the devouring fire then appear! May a holy fear of God's indignation and wrath now possess the souls of all who name the name of Christ without departing from iniquity; and may they seek the Lord whilst yet he may be found, and call earnestly upon him whilst yet he is nigh; yea, may they gain "the good will of him who dwelt in the bush" (Deut. xxxiii. 16); so that, instead of being examples of his wrath, they may be everlasting monuments of his boundless grace and mercy.

THE RHINE*.

You are perhaps aware that, for the convenience of description, geographers have divided the Rhine into three portions: the Upper Rhine (which name the river takes from Strasburg to Mayence), the Middle (which includes the most beautiful scenery on the river, and extends to Cologne), and the Lower Rhine (which term is applied to the stream in its passage from Cologne to its mouth).

Before the Rhine reaches Basle, its course is through an Alpine country. After it has passed the lake of Constance, a little below Schaffhausen, the bed of the river being intercepted by a part of the Alps, it falls from a height of seventy or eighty feet; and thus forms the celebrated fall of Schaffhausen. When the Rhine reaches Basle, it is joined by the river Aar, and becomes navigable for small vessels to Strasburg.

Although the scenery of the upper part of the river may not vie with the middle in sublimity and grandeur, yet the constant succession of towns,

villages, vineyards, and corn-fields, gives an appearance of beauty and fertility, which is exceedingly pleasing to the eye. It passes also through a well populated and most interesting part of Germany, called, from the many historical associations connected with it, the celebrated plain of the Rhine.

It is at Mayence that the chief attractions of the river commence. The waters of the Maine here unite themselves to those of the Rhine; and, from this town to Cologne, a rapid succession of fine scenery arrests the attention and excites the admiration of the voyager. After passing Cologne, the banks of the river lose their attractive character, and, excepting a few flourishing towns and villages, possess no objects of interest; unless such can be found in the high dykes, which are obliged to be raised on each side, to protect the country around from inundations. Shortly after reaching Holland the river divides into four branches, of which the most important takes the name of the Waal. One portion still retains the name of Old Rhine, and continues under this title to Leyden. Formerly it divided again here, and was lost amidst the sands; but a canal has been formed by the Dutch, which reunites the streams, and conducts the Rhine to the ocean.

I must now return to Cologne, and to our voyage up the river. The first town of any interest is Bonn; and this is a place which is well worthy of more than a passing glance. Its university is much celebrated; and some of the most learned men in Germany have been numbered among its professors. That great master of harmony, Beethoven, was born at this place; and his fellow-townsmen have erected a monument to his memory. When the steamer stopped to take in passengers, some of the students came on board. Their appearance was very unlike that of the collegians of our own universities, some being dressed in almost a fantastical manner; while all we saw had long dishevelled locks, and throats bare, with white collars turned down upon their shoulders. A careful parent would hesitate before placing a child in a situation where so little control appears to be exercised over the wild and wayward fancies of youth. I am glad, however, to find that Howitt (who is well qualified by a lengthened residence in Germany, and an intimate acquaintance with its student-life, to give an opinion upon the subject), while he admits that there is much in the college-towns that would admit of improvement and reform, yet assures us that the young men possess many redeeming qualities. He says, "Amid all their follies and whims, great and true fame have the students won on many occasions. To their honour be it said, that in all cases they have stood for the liberty of person and conscience: in all the great eras of reformation, or emancipation, they have been the foremost to hail and defend the truth. When John Huss raised the flame of civil and religious freedom in Bohemia, the students of Prague, which then boasted of several thousands, rushed its earliest champions into the field; and three of them were among the first who laid their heads on the block in the cause. In the thirty years war, when Austria and the jesuits resolved to root protestantism out of the kingdom, and did it in the most systematic and horrible course of

* From "Letters from the Continent to a beloved Parent." By a Clergyman's wife. Seeleys, London. 1846. We have before recommended this volume to our readers.—Ed.

batchery on record, the students stood forth bravely on the right side; and the appearance of one of them as a leader, known only as 'the unknown student,' is one of the most singular and romantic passages of that war. When Luther disputed with the pope's legate at Leipsic, they crowded round and applauded: when he hurled the papal bull before the gates of Wittenberg, it was the students who collected wood for the pile, thronged round the bold reformer, and defied his enemies. When Bonaparte had laid Europe at his feet, they were amongst the first to arouse the indignant population, and, with the people fighting hand to hand before the gates of Leipsic, overwhelmed him in the battle of the nations."

After passing Bonn, we entered upon the district of the Siebengeberge, or seven mountains; and here I could not but wish for the presence of some members of the dear home-circle to enjoy with us the picturesque views which presented themselves at every turn in the river. Amongst the many dilapidated castles which crown the rugged heights, few occupy a more commanding situation than the ruins of one on the summit of the Drachenfels, the highest [seemingly] of the seven mountains. At first it would seem astonishing that such an apparently inaccessible situation should have been chosen; but, when we remember that the lords of the castles on the Rhine were many of them freebooters, and obtained a great portion of their revenue from the tolls they exacted from those who passed on the river, we shall see the favourable opportunity afforded by such elevated sites for the watch they kept for the loaded vessel of the merchant or distant trade. At one time so heavy was the oppression exercised by the lords of these castles, that a league against them was formed by sixty of the principal places on the river. Many of the dismantled ruins we now see are the remains of the castles which were then destroyed by fire, and which have remained ever since in the ruined state in which they at present exist. Not far beyond the Drachenfels, another bold rock, with a ruin on the summit, appears: this is Rolandseck; and the legend connected with it has given a subject to both the German poet, Schiller, and our own Campbell. It is to this effect: Roland was the nephew of Charlemagne. He was summoned to join a crusade, and obliged to leave Hildegund, the maiden to whom he had pledged his faith. A false rumour was spread that Roland had been killed in battle; and Hildegund in consequence took the veil. Her determination had hardly been carried into effect, when Roland appeared safe and well. He had been wounded in battle, and his arrival had thus been delayed; Hildegund was by her vow for ever separated from him; and, full of grief, Roland caused to be erected the building on Rolandseck, that he might at least have the melancholy pleasure of seeing the spot where she resided. Opposite to Rolandseck, and in the centre of the river, is the little island of Nonnenwerth; and it was in the convent situated upon it that Hildegund took the vows of a religious life.

This is but one of the many romantic histories associated with the ruins on the Rhine: It is probable some foundation may exist for the legend connected with Rolandseck, but in most there is such a mixture of fable as to show that but little

credibility is to be attached to the story given: It would be useless for me to attempt to enumerate the names of all the villages and spots of interest we passed as we proceeded up the river. It appeared to me as if, wherever a ruined castle could be placed with advantage and improvement to the surrounding view, it was to be found; and our attention was kept awake by some of our companions, who, being familiar with the Rhine and its scenery, were so kind as to point out to us the names of the different objects which so rapidly followed in succession.

It is calculated to excite a train of interesting thought and speculation, to consider the origin of the mountains bordering this part of the Rhine. The Siebengeberge evidently owe their existence to volcanic agency; as they consist of lava, basalt, and other substances, constantly found under such circumstances. Closely connected with the rock on which stands the tower of Rolandseck is the crater of an extinct volcano; and a little further up the Rhine, the basaltic heights of Erpeler Lei also afford to the voyager a visible proof of the igneous origin of these mountains, and carry the mind back to those past ages when, by the action of subterranean fire, these mighty rocks sprang into being.

One of the chief beauties of the Rhine's scenery, I think, consists in its varying character as we pass onwards. Now rugged and precipitous heights meet the eye; soon they approach to the water's edge, and, apparently almost closing together, form a narrow defile, through which the river flows: then again they recede, and villages and gardens are seen close to the banks of the stream. After passing Andernach, the scenery loses, in some degree, its bold character; but, as we approach Coblenz, the mountains are again seen, announcing our entrance into the most celebrated part of the Rhine. Upon our arrival at Coblenz, we went to the Giant (Riese) Hotel: this is very near the point where we disembarked, and we found the accommodation exceedingly good. Our stay was so short at Coblenz (as we only rested one night) that I had not time to see any of the public buildings, or other objects worthy of attention. The town derives its name from its situation, being built at the confluence, or meeting of the two rivers—the Rhine and Moselle. Being a free port, and so favourably situated for commerce, it carries on an active trade in several articles. The wines of the surrounding country, the mineral waters of the Duchy of Nassau, the millstones of lava and other volcanic productions—all these are sent from hence to other parts of Germany and Europe. Rising almost perpendicularly on the opposite side of the river is the rock and fortress of Ehrenbreitstein: the fortifications are more extensive than any I have before seen, and, from its strength, the rock is called the Gibraltar of the Rhine. At an early hour the following morning we were again on board the steamer, and were happy to find that there was the prospect of a fine day. The view, when looking back at the town of Coblenz, the fortified heights of Ehrenbreitstein, the bridge of boats which connects the two, and the country around, was one of the finest we had yet seen; and, although about to enter a part of the river justly renowned for its beauty, we felt quite re-

luctant to leave a scene presenting so many interesting features. Beyond Coblenz, the mountains again approach the water's edge, and the rapid river winds its way through the narrow defiles, bringing the voyager at each turn into what almost appears to be a lake, so entirely does it seem surrounded by the mountains. I must not stay to dwell upon the names of the villages and towns we passed. One of the latter (Braubach) is situated at the foot of a rock, which has at its summit one of the most perfect specimens of the castles on the Rhine; still containing the dungeons and chambers of torture used by the tyrannical lord of the castle.

I should have mentioned before the vineyards on this river: of the beauty of these I had formed an exaggerated idea, and was therefore not a little disappointed when I first saw the small, closely pruned plants on the mountains bordering the stream. An appearance of deep verdure is, I think, the only beauty communicated by the regular array of these short, stunted-looking vines; but the cultivator will tell you that it is upon this pruning and careful training that the quality of the produce in a great measure depends. When not allowed to climb beyond the height of two or three feet, the vine receives the reflected as well as the direct rays of the sun, and the fruit ripens much better. Left to itself, the plant would spread in wild luxuriance, and cling to any object that offered a support for its climbing tendrils. Its full and unbroken masses of foliage would obstruct the ripening influences of the sun, and its fruit would be deprived of the degree of heat necessary to bring it to perfection in the climate of Germany. It is said that, if neglected for a single year, or if improperly pruned, the injury sustained by the vineyard is irreparable. I was struck with the analogy to be traced in this, as well as in many other parts of the kingdom of nature, with that of grace. So prone are we to cling to earthly comforts, and to allow them to have the highest place in our affections, that it is not until the pruning hand of the great Husbandman has been exercised over us that we are enabled to loose our hold of earth and its ensnaring ties, and are led to place our whole affection upon the supreme Good. Blessed indeed, is the state of the suffering follower of Christ, when, amidst the afflictive dispensations of Providence, he can recognize with tearful thankfulness the hand of his heavenly Father, and can appropriate the words of our Saviour as applicable to his own particular state: "I am the true vine; and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The Cabinet.

THE WILL OF GOD.—The decreeing will of God rules as the moving power in the natural and physical world, and is the cause of everything that occurs in the affairs of Providence. It is this that regulates the movements of a planet, and the falling of a sparrow with equal accuracy and precision. What is commonly called the sovereignty of God, is

but another name for his decreeing will. And here we would desire to refer to the sentiments of those who are in the habit of tracing back every thing to the sovereignty of God, but who stop there, as if the will of God were not influenced by something beyond itself. The sovereignty of God should not be spoken of as if it were mere caprice acting without an impelling cause. The will of God which moves his power is always moved by his love; so that love is the power that moves the power that moves the world, and is in itself the uncaused and self-existent principle of all the works of God, for "God is love." We may, indeed, extend this observation, and say that the will of God is the connecting link between his moral and natural attributes, between the moving and the active perfections of Deity. His love, his holiness, his justice, and his truth influence his will, and his will moves his wisdom and his power. But of all the perfections of God, love is eminently glorious: this is the attribute which may be called "the chief among ten thousand, and the altogether lovely." The sovereignty of God is the great wheel that keeps in motion the vast and unbounded machinery of the universe, whilst that sovereignty itself is ever turned by the exhaustless and overflowing streams of his love.—*Rev. D. Bagot.*

Poetry.

MUTUAL FORGIVENESS.

BY THE REV. J. S. BROAD, M.A.

(For the Church of England Magazine).

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him?.... Until seventy times seven."—*MATT. xxviii. 21, 22.*

Go, look across yon wide expanse,
Where ocean's countless waves extend;
Far as the straining eye can glance,
There seems nor bound nor end.

Look upwards to the heavenly plain,
Glistening with beauteous orbs, and bright;
Thou canst not count the starry train,
Nor tell their stretch of light.

So is the mercy, so the love
Of him, who made that deep, blue sea,
And bade the stars of glory rove
Throughout immensity.

Nay, infinite the wond'rous reach
Of God's forgiving, healing love;
Beyond the grasp of human speech,
Or angel-tongue above.

Our mighty debt we cannot count,
God only can its fulness see;
Yet he remits the whole amount,
And speaks the debtor free.

How, then, can pardon'd man restrain
Compassion's yearnings in his breast?
How bear to give his fellow pain,
Unblessing, and unblest?

No scanty measure he will know,
 Who feels unnumber'd sins forgiven;
 Nor seven times only mercy show,
 But seventy times and seven.
 Oft as his brother may transgress
 Will pitying love assert her claim,
 And bid him whisper peace, and bless
 All in a Saviour's name.
 Father of mercy! shed within
 Each heart thy love, and hope of heaven:
 May each forgive his brother's sin,
 As he has been forgiven.

Newcastle-under-Lyme.

Miscellaneous.

CHANCELLORS OF THE UNIVERSITY OF CAMBRIDGE
 FROM 1448 TO THE PRESENT TIME.

1448. Robert de Ascough, LL.D., master of King's hall.
1450. Nicholas Close, D.D., afterwards bishop of Carlisle.
1451. Hon. William Percy, bishop of Carlisle.
1453. The same.
1455. The same.
1456. Lawrence Booth, master of Pembroke college, afterwards chancellor of England and archbishop of York.
1458. The same.
- William Wilflet, master of Clare hall.
- 1459-60. Robert Woodlark, D.D., provost of King's, and founder of St. Catharine's hall.
1461. Richard Scroope, master of King's hall, afterwards bishop of Carlisle.
1462. Robert Woodlark (*vide supra*).
1463. John Booth, bishop of Exeter.
1464. William Wilflet (*vide supra*).
1465. John Herrison, M.D.
1466. William Wilflet (*vide supra*).
1468. Edward Story, master of St. Michael's house, bishop of Carlisle.
1469. Thomas Rotherham, afterwards master of Pembroke hall, archbishop of York, and chancellor of England.
1471. Edward Story (*vide supra*).
1473. Thomas Rotherham (*vide supra*).
1475. The same.
1478. The same.
1479. John Boynton.
1483. Thomas Rotherham (*vide supra*).
1485. Thomas Northwood.
1488. Richard Badew.
1490. Thomas Cosyn, master of Corpus Christi college.
1494. John Blythe, master of King's hall, and bishop of Salisbury.
1496. Robert Fitzhugh.
1500. Richard Fox, bishop of Durham, and afterwards master of Pembroke hall.
1501. John Fisher, D.D., master of St. Michael's house, afterwards bishop of Rochester, and cardinal.
1502. George Fitzhugh, D.D., master of Pembroke hall.

1503. Thomas Ruthall, *alias* Rowthall, bishop of Durham.
 1504. John Fisher (*vide supra*).
 1514. The same.
 1535. Thomas Cromwell, earl of Essex.
 1540. Stephen Gardiner, LL.D., master of Trinity hall, bishop of Winchester, and afterwards Chancellor of England.
 1547. Edward Seymour, duke of Somerset.
 1552. John Dudley, duke of Northumberland.
 1553. Stephen Gardiner (*vide supra*).
 1556. Reginald Pole, cardinal archbishop of Canterbury.
 1559. Sir William Cecil, knight, afterwards Lord Burleigh.
 1598. Robert Devereux, earl of Essex.
 1601. Sir Robert Cecil, knight, afterwards earl of Salisbury.
 1612. Henry Howard, earl of Northampton.
 1614. Thomas Howard, earl of Suffolk.
 1626. George Villiers, duke of Buckingham.
 1628. Henry Richard, earl of Holland.
 1648. Edward Montague, earl of Manchester.
 1651. Oliver St. John, chief justice of the Common Pleas.
 1660. Edward Montague, earl of Manchester (*vide supra*).
 1671. George Villiers, duke of Buckingham.
 1674. James Scott, duke of Monmouth.
 1682. Christopher Monk, duke of Albemarle.
 1688. William Sandcroft, archbishop of Canterbury*.
 1689. Charles Seymour, duke of Somerset, Trinity.
 1748. Thomas Holles Pelham, duke of Newcastle, Clare hall.
 1768. Augustus Henry Fitz Roy, duke of Grafton, M.A., St. Peter's.
 1811. Prince William Frederick, duke of Gloucester, LL.D., Trinity.
 1834. John Jeffreys Pratt, Marquess Camden, LL.D., Trinity.
 1840. Hugh Percy, duke of Northumberland, LL.D., John's.
 1847. H.R.H. Prince Albert, K.G., LL.D., Trinity.
- *Romilly's "Graduati Cantabrigienses."*
- The bishoprics of England and Wales were instituted according to the following order of time, viz., London, an archbishopric and metropolitan of England, founded by Lucius the first Christian king of Britain, A.D. 185; Llandaff, 185; Bangor, 516; St. David's, 519. The archbishopric of Wales from 550 till 1100, when the bishop submitted to the archbishop of Canterbury as his metropolitan: St. Asaph, 547; St. Augustine (or St. Austin) made Canterbury the metropolitan archbishopric, by order of pope Gregory, A.D. 596; Wells, 605; York (archbishopric), 626; Rochester, 634; Winchester, 650; Lichfield and Coventry, 656; Worcester, 679; Hereford, 680; Durham, 691; Sodor and Man, 898; Exeter, 1050; Sherborne (changed to Salisbury) 1056; Dorchester (changed to Lincoln), 1070; Chichester, 1071; Thetford (changed to Norwich), 1088; Bath and Wells, 1088; Ely, 1109; Carlisle, 1123. The following six were founded upon the suppression of monasteries by Henry VIII.: Chester, Peterborough, Gloucester, Oxford, Bristol, and Westminster, 1538. Westminster was united to London in 1550. The see of Ripon was founded 1836.
- * Archbishop Sandcroft, though elected, did not serve the office.

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

“HER FOUNDATIONS ARE UPON THE HOLY HILLS.”

No. 643.—MAY 8, 1847.



(Borage.)

FLOWERS.
No. XVIII.
BORAGE.

BORAGE (*Borago*) is of the class *Pentandria*
monogynia, and natural order *asperifolia*.
VOL. XXII.

The general characteristics of this plant are as follows: Calyx, perianth five-parted, permanent: corolla, monopetalous, wheel-shaped; border, five-parted, flat; segments, acute; throat, crowned with five emarginate, obtuse prominences: sta-

mens, five, awl-shaped, converging; anthers oblong, fixed to the inside of the filaments in the middle, converging: pistil, germs four; style, filiform, longer than the stamen; stigma, simple: pericarp, none; calyx, larger inflated, containing the seeds.

Borago officinalis, or common borage, is an herbaceous plant, rough, with prickly hairs or bristles, and handsome blue or white flowers, panicked and numerous. The limb of the common borage is flat, much longer than the tube; and the mouth has a double row of valves, the innermost being awl-shaped, and bearing the stamens. The root is tapering and mucilaginous; and the stem, which is branched, is a foot and a-half or two feet high, round, spreading, and leafy. The leaves are alternate, ovate, wavy, and more or less toothed; the lower ones broadest and stalked, flowering numerous in terminal drooping bunches, and very beautiful. The corolla, which grows to an inch long, is of a most brilliant blue, though a pink-white in the bud.

This plant is said to have been introduced from Aleppo; but it is now naturalized in England, and may be found in the neighbourhood of London, growing on dunghills or other heaps of rubbish, where it is generally not more than biennial. It was formerly cultivated in gardens, for its supposed cordial virtues; but this reputation it has lost; and its flowers and upper leaves are now only occasionally used to give a flavour to beer, forming what is called "a cool tankard."

In France a clarified syrup has been extracted from borage, which has been considered serviceable in cases of pleurisy; and in Italy it is cultivated as a pot-herb and agreeable salad.

This plant has an odour resembling that of cucumber and burnel.

MISSIONARY RECORDS.

No. XXII.

"O God, by whom the seed is given,
By whom the harvest blest;
Whose word, like manna showered from heaven,
Is planted in our breast:
Preserve it from the passing feet,
And plunderers of the air,
The sultry sun's intense heat,
And weeds of worldly care!
Though buried deep, or thinly strewn,
Do thou thy grace supply:
The hope, in earthly furrows sown,
Shall ripen in the sky."

Br. HARRIS.

UNITED STATES.—"At the close of the next generation the population of this country, by the present law of progress, will have reached the number of fifty millions. In all probability this great mass will then be spread through an unbroken series of states, counties, cities, villages, and towns, from the shores of the Atlantic to the Pacific, and with a rapidity of inter-communication to which we are now strangers. With the prevalent spirit of enterprise, and with the most exuberant soil, it can hardly be questioned that the wealth of the country will, in this time, receive a vast augmentation. There will be means in abundance for some object. It may be predicted that there will be an almost endless multiplication of books of some sort, and an equal

enlargement of literary and scientific institutions. But, what is to be the religious and moral condition of these masses at the close of another generation? Here, with the reflecting mind, there are alternations of hope and fear. If they are to be left to the promptings of their own nature, they are sure, with all their wealth and learning, to be morally diseased and corrupt. And, even if religion is to abound, it may be that which has little or no salutary power. In the rapid emigration from the old world, if the religion of southern Europe, which addresses itself to the senses, and puts tradition in place of the bible, is to gain the ascendancy, and thrust aside the internal scripture-system of the Reformation, then dark indeed are the prospects of those who are to occupy this wide country. But, if Christianity, in any or all the forms of those who make the bible the great rule of faith and practice, is to abound among us in future years, there is hope for the land, and hope for the world. And of the prevalence of these better forms of protestant Christianity we will by no means despair. Where they were early planted, and have taken deep root in the soil, they have given shape to our civil institutions, and freedom of thought and action to the people. We can scarcely conceive such a change in any of our protestant communions as should lead families and individuals to surrender the bibles to their spiritual guides, and learn from their lips alone the duties of religion. As well might we conceive a willingness that all the constitutional and state governments should be gathered up, and put in custody of office-bearers, and from them alone our chartered rights and privileges be learned. No; it is to be believed that this must continue to be a bible-land; and, if so, a land which the Lord shall delight to bless. We will hope that, at the close of another generation, not half a million of copies, as now, shall go forth annually to enlighten and sanctify the community, but a number which shall meet the wants of the then population" (Committee of the American Bible Society).

BADAGRY, WEST AFRICA.—"Being for the present precluded from accomplishing their intention of proceeding to the interior, the missionaries began to turn their attention to the spiritual wants of the mixed population of Badagry. A temporary church was commenced; and a tree, in a convenient situation, was fixed upon, under the shade of which the truths of the gospel might be proclaimed. A native-built house was soon erected; and the frame-house, which the rev. C. Gillmar had brought from Sierra Leone, was put up. As the service in the church is chiefly intended for the liberated Africans who have emigrated from Sierra Leone, it has been conducted in the Toruba language. The greater part of the liturgy has been translated into that language by the rev. S. Crowther. The congregation has generally consisted of about sixty, including a few of the inhabitants of Badagry, most of whom are acquainted with the Toruba language. The congregation assembling under the tree, consisting for the most part of heathens, has been, as might be expected, of a more fluctuating character. The number of hearers has sometimes amounted to 250. Sunday-schools have been established, and are proceeding satisfactorily. The mission had

been prevented from proceeding into the interior by the death of Sedeke, the chief of Abbekuta, who had urgently called for the mission, and then by the king of Dahomi making war upon Badagry, because its chief was inimical to the slave-trade—the inveterate enemy of the spiritual and temporal interests of the African. Urgently, therefore (as the committee of the society observe), should this mission excite to earnest prayer for its nurture and success. We may add that in Western Africa the society has fourteen stations and sixty-nine labourers, including sixteen European and two native missionaries, forty-seven native catechists, of whom six are females, besides four European. The average attendance at public worship in the beginning of last year was 6,576; of whom 1,666 were communicants. The superior seminaries, two in number, had forty pupils, and the fifty-four schools 5,371 scholars” (Church Missionary Society).

JUDEA, THE HOPE OF THE JEWS.—“The expectation of their temporal restoration, accompanied by the re-establishment of a new kingdom of Judea in Jerusalem, attracts the sons of Abraham from all quarters to the countries lying near to the holy land; hence their gathering in Cairo and Alexandria, Constantinople and Smyrna. They have a desire too to pass their last days in Canaan, and rest their bones in holy ground until the general resurrection. These feelings are enhanced by a fond belief that the body of every Jew who does not die in Jerusalem is, after its interment, scourged by two angels, and borne underground to Jerusalem previously to the resurrection. Nearly one-half of the Jewish people, about three millions, is collected along the borders of the Mediterranean; more particularly are there many in the four holy cities of Jerusalem, Hebron, Safed, and Tiberias. They may be divided generally into two branches, viz., the Spanish or Portuguese, and the Polish or German—the Sephardim and Ashkenazim. The former have preserved a purer dialect of the Hebrew, and are characterized also by a superior degree of cleanliness in externals. The Spanish Jews resident in the Turkish dominions are subjects of the Porte, and are therefore under the political superintendence of their chief rabbi: on the other hand, the Polish or German Jews live altogether under the protection of their respective European consuls. The majority of the Hebrews in Syria are said to be very indigent, and are maintained by alms derived from collections among their brethren in Europe: they live therefore in a very dependent condition. Of their numbers in Syria one can speak in general terms only: about one-half, or 8,000, are estimated to reside in Jerusalem, 400 in Hebron, as many in Safed, 300 in Tiberias, and smaller proportions in other places. One third of the Polish or German race are located in Jerusalem; the remainder in Hebron, Safed, and particularly Tiberias” (From a German writer).

THE MALABAR COAST.—“The Germans have a mission at Calicut, the ancient capital of Malabar, which was first visited by Europeans about 350 years ago, when the celebrated Portuguese navigator, Vasco di Gama, anchored before it. For many a century missionary labour in this quarter was wholly confined to the Jesuits. No protestant preacher of ‘the glad tidings’ dwelt

among the natives until the year 1842. The first missionary of the pure gospel was a German of the name of Fritz, who was soon afterwards joined by Messrs. Albrecht and Huber, the latter of whom is still actively engaged in the work. They have been assisted by catechists; and found a small colony of native Christians, who had emigrated from the Tamil country on the opposite shore. They had received their first training in Christian doctrine from those indefatigable servants of their divine Master, Schwartz and Gericke, and subsequently from their successors; but they were beset with the burden tolerated by those early missions, namely, the retention of the severment of caste. The Malabar missionary, after some delay, set about the eradication of this sore; but the pride of caste has taken the alarm, and it remains to be seen whether it will not preclude their admission into the congregation of the other Christian converts. The latter have been latterly joined by several heathens, Hindoos, Romanists, and Syrian Christians; and a number of schools have been opened in Calicut and the adjacent district. But no work has been so blessed to the missionaries at this station as that which they have set on foot among the ‘Nayadis,’ a caste of beggars. A little colony of them has been established on a tract of land, once a morass, but now drained by the labour of Christian hands; and here they are housed in humble cabins. They are under the direction of an active schoolmaster, and a catechist, by whom they are instructed in the saving truths of the gospel. The missionaries visit them on stated days, and the poor creatures are gradually rising from a condition almost akin with that of the ‘beasts which perish’ to that of civilized and Christianized beings. But no complete emancipation can be expected until the present generation of parents has passed away” (From a German Journal).

MADAGASCAR.—(Extract of a letter from the Christians in this island to their brother Christians in the Mauritius).—“To beloved friends, kind salutations from all your companions! This is what we have to tell you. We are exceedingly afflicted on account of the fewness of the bibles here with us: we extremely desire to have more. We are thirsting for them; for the bible is our companion and friend to instruct us and search us thoroughly, when in secrecy and silence, and to comfort us in our grief and tribulation. Blessed be God, who has looked down upon us even in our affliction, the people who are going forwards through the grace of God are becoming many, so that the majority of them cannot have bibles (the Malaguay) sent to them; but send us ‘many,’ for even then they will not be enough; and let them be small in print, so that they may be easily concealed. And we desire also books of instruction, hymns, spelling-books, catechisms, and ‘John Bunyan;’ and, if there are any tracts, such as are suitable for us, they can be divided amongst us; and so also of any thing that is new, so that we may see it; like as Jesus said to Peter: ‘Feed my sheep.’ And, as to the condition of our country, it is still dark, and there is still persecution by the sovereign. Nevertheless, the people are going forwards. Blessed be God, who thus prospers them! And, as to ourselves: on the sabbath-day we always go to some hill

valley, far away from the multitude. We leave home on the Saturday, and on the Sunday we meet together, and celebrate worship to the Lord. It is the men only, who are strong, that can go to a distance in this way, so as to get beyond the reach of the people; and this makes us feel much grieved too on account of the sorrow of those who cannot go. However, though our grief be thus great, still we do not faint, but continue to ask of God, that he may help us not to become faint in affliction; seeing Jesus says in John xvii. 38: 'Whosoever will not take up his cross, and follow me, is not worthy of me.' . . . We are going on safely; for God has hidden us beneath the shadow of his wings, so that we have not been observed by the people. And yet many do see us, and they know and hear about us; but they have ceased to come forward and impeach us, saying, 'These pray;' for every neighbour around us has become compassionate towards us. We all send our salutation to all friends."

SMYRNA.—*Rabbinism*.—"This appears to be gradually declining. The power of the rabbies is diminishing daily. The Jews here, who have been oppressed for centuries by rabbinical despotism, begin to think for themselves: they begin to compare, and to inquire: they question the integrity and veracity of their rabbies; and light, though dim for the present, seems to break forth in their religious horizon, and its rays commence dispelling the darkness in which they have hitherto been kept. That they may soon appreciate the value of the true light of the Sun of Righteousness, is the constant prayer of your missionaries, and, I feel convinced, of many a friend of Israel" (The Rev. C. Solbe to the Society for Promoting Christianity among the Jews). H. S.

AFGHANISTAN*.

No. J.

AFGHANISTAN, or the country of the Afghans, comprehends a large district between India and Persia, lying between 28° and 35° 30' N. lat., and between 62° and 73° E. long. It extends from north to south about 450 miles, and more from east to west, including an area of more than 211,500 square miles; so that it is somewhat larger than France. To the north of it is Turkistan, to the east the Panjab, to the south Beloochistan, and to the west Persia. Beloochistan is properly a part of Afghanistan, but is at present politically separated from it.

Physical Geography.—Afghanistan is an elevated table-land, the eastern base of which is washed by the Indus river. A comparatively narrow tract of low ground divides the river from the mountain-masses which constitute the eastern edge of the table-land. These masses generally rise with a steep acclivity to an elevation of about 6,000 feet above the sea, and on their summit the table-land extends westward to the boundary-line of Persia. But in proceeding in that direction

the elevation of the table-land diminishes, so that along the greater part of the western boundary-line of the country it is probably less than 3,000 feet above the sea-level. The mountains rise in some parts to 18,000 and 20,000 feet, and may be considered as an offset of the Himalaya mountains of Hindustan. In Afghanistan they form four mountain-regions, which from east to west are known by the names of Hindoo-coosh, Pughman mountains, Koh-i-Baba, and Paropamisus.

Mountain Region.—Between 35° and 34° N. lat. the Indus runs in a south-south-west direction, and between two very elevated mountain-ranges. The western of these two ranges, though it rises in some places as high as 20,000 feet above the sea-level, does not constitute the water-shed of the rivers of this mountain-region, which occurs farther to the north in a range called the Hindoo-coosh. This Hindoo-coosh meets the Himalaya mountains at a lofty district named Kaferistan, where cultivable valleys and declivities occur between high peaks. Farther west the Hindoo-coosh becomes more lofty and sterile, and includes two mountain passes from 13,000 to 15,000 feet in height; while many of the peaks are always covered with snow.

From the high summit of the Hindoo-coosh the range changes its direction, running nearly due south between 35° and 34° 20' N. lat., and decreasing somewhat in elevation. This portion consists of two parallel ridges, and includes a pasturage valley more than ten miles in width. Next occurs the Koh-i-Baba, which is not a mountain region, but a single range. At its eastern extremity it presents an immense mass of rocks, overtopped by three snow-clad peaks: the great mass attains an elevation of about 14,000 feet above the sea, and the peaks rise about 1,000 or 1,500 feet higher. Patches of snow are found on it, in sheltered elevations, at 13,000 feet; and towards the summit there are beds of great extent. Farther westward are the mountain-regions of the Hazarah and the Eimack—a district of which the general level is as much as 10,000 feet above the sea, and the valleys afford good arable and pasture land.

The valley of the Kabool river lies along the southern base of the eastern portion of the mountain-region just described; and the south side of the valley is bounded by a range of mountains, some of whose peaks rise to 16,000 feet, far above the line of perpetual snow. The Kabool flows from west to east into the Indus, falling nearly 10,000 feet in a course of 200 miles. It rises about thirty-seven miles west of the town of Kabool, drains the Mydan valley, and passes through the town of Kabool, where it is an insignificant stream. It flows through Jellalabad and Peshawer towards the Indus, and receives many minor streams in its course; and from Jellalabad downwards it is navigable by rafts floated on inflated skins.

The valley of the Kabool contains three basins, which receive their names from the principal towns, and are called, from west to east, Kabool, Jellalabad, and Peshawer. The basin of Kabool extends about thirty-six miles from west to east, and from eight to sixteen from north to south. It is divided by two ridges of hills into three plains called Chahar Deh, Koh Daman, and the plain of

* From "The National Cyclopædia of Useful Knowledge." London: C. Knight—a work which is publishing in monthly parts, and which we have before mentioned as containing a vast fund of knowledge. The account which we extract will be particularly interesting, being descriptive of a country to which every British eye was not long ago intently directed.—Ed.

Logur; all of which contain many fertile and beautiful spots, studded with villages. The dried fruits of the basin of Kabool constitute the principal article of trade: they go to Hindostan. Grapes of a dozen different kinds are grown, but only two species bear exportation. There are six varieties of apricots; of the mulberry as many, besides endless varieties of apples, pears, peaches, walnuts, almonds, quinces, cherries, and plums. Red and white melons are raised in abundance. The wild rhubarb-root is used to make preserves; and the vegetables are excellent, but not plentiful. The town of Kabool is 6,896 feet above the sea-level, and even the most eastern part of the basin of Kabool is 6,000 feet above it; whilst the western rises, in the Mydan valley, to 7,747 feet. It has therefore a much colder climate than could be expected from its geographical position, inasmuch that, although it is warmer in summer than England, in winter it is much colder. In September of 1839, the temperature ranged from 70° to 90° Fahr. in the afternoon; while in the winter of the same year it was often below zero.

Of the other two plains or basins of the Kabool valley, the plain of Jellalabad extends about forty miles from west to east, and has an average width of about ten miles. The surface is in general much diversified; some parts being flat and well cultivated, and others high and sterile, but in general well populated, villages and mud castles being numerous. Between the plain of Jellalabad and that of Peshawar is the mountain-region of Kyber, rendered famous by the Kyber pass, through which an English army marched during the recent campaigns: this pass is nearly twenty miles long, and at a great elevation. The plain of Peshawar extends from west to east about sixty miles, with a width varying from thirty to forty miles. The surface is not level, but presents only long and gentle slopes, in some places broken by ravines. For the most part this plain has a fruitful soil, and a numerous and industrious population, who cultivate great variety of corn and fruit.

The eastern margin of Afghanistan is formed by the Suliman mountains, which, though not much elevated above Afghanistan itself, are 6,000 or 7,000 feet above the Indus in the immediate vicinity. The most elevated peak of the range is 11,000 feet above the sea. On the slope of these mountains, at one part, is the salt-range, where extensive beds of rock-salt are found interstratified with limestone. The range generally presents the usual diversities of a mountain-region. In one part the sloping side is formed by terraces, each of which is enclosed by two ridges running south and north. In some places there are three such terraces, in others four. Some of the ridges are overgrown with forest-trees: in general they are only covered with shrubs and bushes, but contain pasture ground. Some of the valleys between the ridges are sandy, and can only be used as pasture for camels, goats, and sheep; but the larger number of them have a good clayey soil, intermixed with sand, especially in the neighbourhood of the Indus: their fertility is considerable. Wheat, barley, and several of the grains of Hindostan, as jowary, bajra, &c., are cultivated to a great extent. Considerable quantities of cotton are raised and exported. There is little fruit except dates. Cattle are the chief

stock; but sheep are also numerous, both of the heavy-tailed and light-tailed species.

Table-land Region.—The country, which is thus bounded on the north and east by mountains, is a lofty table-land, of which the eastern part is very little known to Europeans, but is believed to be inhabited by the Ghiljies and other nomadic tribes.

The central table-land, or that of Ghuznee and Candahar, is bounded on the east by the Sir-i-Koh mountains, and on the west by another range. It is a strip of land varying from twenty to 100 miles in width, and elevated, near Ghuznee, to the extraordinary height of 9,000 feet, but much lower towards the south. The surface is much diversified, especially near Ghuznee, where it presents hardly a level tract of any extent, but is in general broken by ravines and watercourses, most of which exhibit numerous ascents and descents of moderate elevation, but steep declivities; and at several places many isolated hills occur, which are only separated from each other by ravines. The valleys, however, in this tract have a very good soil, and are well cultivated. As the quantity of rain which falls on this region is small, the lands require irrigation in order to be productive; but the rivers are small, and cannot yield a large supply. To obtain this supply the inhabitants have constructed a kind of aqueducts, by which the water of a hill or rising ground is brought out at its foot in a rivulet, to be disposed of at the pleasure of the farmer. Such aqueducts, called "karezees," are made in the following manner: A well is made at the spot where it is intended the water shall issue: above it, in the acclivity, is dug another at the distance of five to twenty yards, according to circumstances. The wells are continued at distances generally equal, until the quantity of water collected in them is deemed sufficient, or until the depth of the wells becomes so great that the expense exceeds the advantage. If the acclivity is not very gentle, the highest wells must be very deep, as their bottom must be only slightly elevated above the level of the water in the lower wells. All these wells are then connected by means of aqueducts made under the surface of the ground, through which the water from all of them flows to the foot of the hill. Such contrivances as these are met with in many parts of Asia. As the table-land, taken as a whole, varies from 9,000 to 3,000 feet in height, the climate presents wide extremes. The weather at Ghuznee, which is near the highest part of the table-land is very cold. The winter lasts four or five months. The frosts are hard, but little snow falls. Whilst the British army was there (1840) the ice in the pools of water and the ditches of the fort was several feet thick, though the winter was considered mild. From this place to Candahar the temperature increases every stage.

The southern table-land, which descends towards Beloochistan, has a central road leading from the Bolan pass to the Khojuk pass, about 5,000 feet in height. The Bolan pass, celebrated in the recent campaigns, is a passage through which lies the great commercial road leading from Candahar to Shikarpoor, and connects Persia with Hindostan. The northern entrance of the pass is more than 5,800 feet above the sea-level, and the southern opening only 904 feet. The northern-

most narrow and steep part of the pass lies between almost perpendicular cliffs, which vary in height from 100 to 600 feet; and the southern in the bed of a torrent covered with loose gravel. When there is rain in the higher parts of the mountains, the stream at times comes down in an almost perpendicular volume, without warning, and sweeps all before it. In this, as in most other parts of the southern table-land, cultivation is but scanty. The western table-land, which reaches to the confines of Persia, presents most of the features of the others, though perhaps not so boldly developed.

Climate and Productions.—The degree of heat and cold experienced in Afghanistan, as has been already stated, differs greatly in different places, in proportion to the elevation of the different parts of the table-land. The eastern are generally the hottest districts; and a simoom, or hot wind, of a distressing kind, is frequently felt. The rainy season, coincident with the south-west monsoon, occurs about July and August, but is not violent. Heavy winter rains fall near the Kabool river; but the country generally is not rainy.

Afghanistan has great mineral wealth. Gold, silver, and copper, are found in various parts: some of the iron found near Peshawar is believed to be nearly equal to that of Sweden, and is largely exported to India. Lead, salt, alum, and saltpetre, are also among the natural products of the country.

The grains cultivated are wheat, barley, peas, beans, maize, rice, and some other grains of Hindustan, as jowary, chana, musoor, bajra, moth, moong, oord, and murhwa. The most common vegetables are carrots, turnips, radishes, lettuce, cauliflowers, onions, garlic, melons, and cucumbers, with a few others from Hindustan. Madder is extensively grown on the centre table-land; and turmeric, assafetida, and many other useful plants, grow extensively. Forests are only found on the Himalaya mountains and the Sufaid-Coh. There are no woods on the table-land; and all the trees found there are planted generally in rows along the water-courses and canals, and around the orchards. The mulberry-tree is very extensively cultivated; and among the fruits grown are apples, pears, cherries, plums, apricots, peaches, quinces, and pomegranates.

The most important of the domestic animals are the sheep. There are two kinds, both with the broad fat tail, which in some parts of the Eimack mountains is so large that a small cart or frame is put under the tail to support it. These sheep yield two fleeces: the spring, or coarser fleece, is used for carpets, grain-bags, and other coarse stuffs: the autumn, or finer fleece, is manufactured into cloth, cloaks, and mummuds, or rugs. Goats are nearly as numerous as sheep; and some of them yield a fine and remarkably soft down, which grows at the root of the hair: the hair is long, and usually jet black, but the down is of a shade more or less intensive. Horses, mules, and asses are plentiful; camels and cattle less so. The cats of Kabool are distinguished by their long silky hair, and go under the name of Persian cats, though very few of them are found in Persia, and none are exported from that country. These cats are exported in great numbers from Kabool, where the people encourage the growth of the hair by

washing it with soap and combing it. Of wild animals, wolves, leopards, and hyænas are the most common.

Population and Inhabitants.—The population is estimated at 14,000,000, inclusive of Beloochistan; but many persons think that it is greatly overrated. The Afghans, who are the ruling nation, are dispersed over the whole of the table-land; but the mountains are mostly in possession of other tribes, such as the Hazarah and Eimack in the Paropamisus. Among the Afghans are settled Tajiks, Hindoos, and Khuzzilbashes, Arabs, with a few families of Armenians, Abyssinians, and Kalmucks.

The Afghans, who compose little more than a third of the dwellers in Afghanistan, are of moderate stature, but remarkably hardy and athletic. Their high cheek bones and prominent noses distinguish them essentially from the Tartars, with whom some persons have confounded them. Their complexions are various; men as fair as Europeans being found in the same places with others dark as Indians. The western tribes are fairer than those of the east. Their hair and beard are mostly black, occasionally brown or red. The usual dress is a sort of frock, reaching below the knee, and loose dark cotton trousers. The head is covered with a low, flat-sided cap of black silk, with a coloured, or brocaded top. They wear half-boots, laced in front. The dress of the western tribes resembles that of Persia; and the people of the east imitate their neighbours of India.

The manners of the Afghans are frank and open: they pay little respect to rank, but show great reverence for old age. They are very sociable, and give frequent dinner-parties, which are accompanied by singing, dancing, and music. Any game of chance or skill, however childish, that may lead to a dinner, is played with great zest—marbles, prison-bars, hunt-the-slipper, hopping, &c., &c.; and the loser treats his opponent. They are also fond of sitting in a circle, conversing, or listening to story-tellers. The people of the east notice the attachment of the Afghans to truth, in which they are much superior to their neighbours of India and Persia, though Europeans would not rank them very high in that respect. They are filled with family pride, and fond of recounting long genealogies, scarcely allowing a man to be a genuine Afghan who cannot prove six descents. They are very jealous of attentions paid to others, and can be more easily wrought upon by kindness than threats.

Hospitality is the great characteristic of Afghans: it is with them a point of honour; and a greater affront cannot be given to an Afghan than by inviting his guest to another dwelling. A man may travel without money from one end of the country to the other, and the bitterest enemy is safe if he claim the protection of hospitality. A person who has a favour to ask of any person goes to his house, and refuses to sit down or partake of food until the boon be granted. This custom is called "nannawatee," and it brings disgrace on a man to reject a petition under such circumstances.

Another resemblance to the Arabs of the desert, so celebrated for their hospitality, is the practice of robbery by the ruder tribes of Afghans. A traveller passing through certain districts must expect to be plundered, if not under

strong protection; while a stranger coming to settle amidst them is perfectly safe. These robberies, however, are never accompanied by murder; and, where the government is powerful, the traveller is safe.

The good qualities of the Afghans have been summed up by stating that they are faithful, hospitable, brave, frugal, laborious, and prudent. Their bad qualities are revenge, avarice, envy, rapacity, and obstinacy.

Among the western tribes the pastoral character is much retained: many tribes live entirely in black coarse woollen tents, and migrate with their flocks from place to place, as convenience directs. But, although the larger extent of ground is occupied by the dwellers in tents, the dwellers in houses are the more numerous body.

Social intercourse with women is less restrained than among other Mohammedans; though in towns the females of the upper ranks live secluded, and never go out without a covering from head to foot.

In the country, women go out unveiled: in the lower ranks they do the work of the house, and in some of the inferior tribes assist the men in the labours of agriculture. Their marriage ceremonies are like those of the Persians.

The language of the Afghans is called Pushtoo; and parts of it are derived from the Persian, the Zend, and the Pehlevi. The sound of the language is rough, but not disagreeable to persons accustomed to oriental tongues. They use the Arabic alphabet, with points over and under certain letters to represent sounds unknown to Arabic. The only original Pushtoo authors are poets: their compositions are chiefly lyrics, of a spirited and bold cast, breathing a strong attachment to liberty. No Pushtoo authors are above a century and a half old; but Persian works are as familiar to the educated Afghans as their own; and the Persian language is that chiefly used in composition.

The education of the Afghans is not neglected: every village has its school, generally kept by a priest; and almost every boy attends it. In some tribes boys are sent to a distant village, where they live in the mosque, and are under the sole guidance of their schoolmaster. The most celebrated university is at Peshawer.

Many females are acquainted with Persian literature; and almost all those of a certain rank can read; but writing is not commonly taught there.

The religion of the Afghans is the Mohammedan of the Sunite sect, though accompanied with less bigotry than usual. Hindoos and Christians live peaceably and respected among them; and even Persians, who are of the dissenting Shiite sect, and therefore more abominated by the orthodox than even infidels, hold high official stations among them, upon the simple condition of abstaining from curses on the three first caliphs, the denial of whose right to the commandship over the faithful forms the chief reason of their dissent.

All the large towns, such as Cabool, Peshawer, Ghuznee, and Candahar, are inhabited chiefly by Persians and Hindoos. The Afghans are nearly all officers, soldiers, and priests; and scorn to be traders or shopkeepers. The houses of the better classes are large, with numerous courts and halls.

The apartments open on the halls, and are fitted up with paintings and looking-glasses. One room at least has glazed windows, and several have fire-places. The doors are carved, and covered in winter with velvet or brocade. The floors are covered with handsome carpets; and thick felt seats go all round the room, close to the wall, covered with silk or velvet. The houses of the common people are of one story, and usually of a single room, about twenty feet long by twelve broad: they have little ornament, and scarcely any furniture. Neither tables nor chairs are used: their place is supplied by coarse woollen carpets and thick felt cushions.

The above details relate to the Afghans properly so called. Among the other inhabitants are the Hazarah and Eimack tribes, who, in their features, dwellings, and mode of life, show them to belong to the Mongol, or Tartar race. The Tajihs, or Tadjiks, are the agriculturists of the table-land, whose social position pretty much resembles that of the European serfs in the middle ages. Hindoos are largely settled in Afghanistan, where they act as brokers, bankers, and merchants. Kuzzilbashs—a clever, but rapacious body of Turcomans—are much employed as secretaries and stewards. The remaining inhabitants of the country, such as Arabs, Armenians, &c., are few in number.

QUESTIONS RESPECTING THE PUBLIC WORSHIP OF GOD, AND REVERENT BEHAVIOUR ON SUNDAY*.

EXAMINE yourself, I beseech you, as in the sight of God, who searches all hearts, respecting each of those evils which have been noticed. Ask yourself, "How am I in the habit of passing Sunday morning, before I go to church?" "Am I careful (before I leave my own dwelling) to seek God's blessing on the means of grace I am about to attend?" "When I first enter God's house, do I seriously and devoutly kneel in my place, and beg of him to assist me to worship him in spirit and in truth, and to accept my poor but due services?" "Do I religiously abstain from speaking to others the whole time that I am within the sacred walls; and, if any necessity requires me to speak, do I so in a low voice or whisper, as remembering of the place I am in, this is none other than the house of God?" "Do I reverently kneel in all those parts of the service where the prayer-book enjoins me so to do?" "Am I very particular to be in church before the service begins, and in sufficient time for private devotion and meditation before it?" "Do I join, not only with my whole heart, but with my voice also, in all those parts of the service where the church calls upon the congregation to join?" "And do I persevere in this proper and edifying duty, whatever others may do?" "While joining in the chanting and singing, am I watchful against the temptation to do this rather to please myself or others, than to honour God by praising him?" "Do I endeavour most attentively to listen to God's holy word, while read by his minister, and

* From "The Dream, that had a great deal of Truth in it; or, a few Hints to Church-goers." By E. M. Fourth edition. London: Edwards and Hughes. 1847.

to the instructions he delivers from the pulpit, keeping strict watch over my thoughts that they do not wander, and over my senses that they do not steal away my heart and mind from that which it is for the life of my soul to give heed to?" "When divine service is over, do I, after private prayer in my place, leave the church silently and reverently?" and, "as I return to my dwelling, do I watch over myself that I lose not any grace or good thing I may have received, by idle or much speaking, or light thoughts; not caring that I may be thought by others precise or particular, where my duty to God, the honour of his name and religion, and the welfare of my own soul are concerned?" Now, if your conscience, dear reader, shall tell you that you are one of those who are guilty of any wrong-doing in the house of God and in attendance at his worship, I trust that you may heartily repent, and steadfastly resolve, by his grace, to avoid the evil for the time to come. Especially let me entreat you to prove the sincerity of your purpose by beginning your amendment on the very next Sunday, and when the bells from your own parish-church warn you to prepare to meet your God within its hallowed walls. So may all your services in his house be holiness unto the Lord (Zech. xiv. 20).

THE SCRIPTURE PRINCIPLES OF SUBJECTION:

A Sermon*,

BY THE REV. CHARLES SMITH BIRD, M.A.,

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ROM. xiii. 1.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

IN the early times of Christianity there was no charge more perseveringly brought against Christians by their enemies than this, that they were turbulent persons, and dangerous to the ruling powers. "Those who have turned the world upside down have come hither also," may be considered as the language generally used concerning them, wherever the gospel began to spread. This charge of disaffection and disobedience to earthly rulers had been brought against Christ himself. When his enemies "led him to Pilate, they began to accuse him" (we are told), "saying: We found this fellow perverting the nation, and forbidding to give tribute to Cæsar." And, when Pilate hesitated to condemn him on other grounds, they had recourse to this again: "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar."

If such was the treatment of our Lord—

* Preached on the Sunday before the Fast-day.

of him who so strikingly fulfilled the prophecy, "He shall not cry, nor lift up, nor cause his voice to be heard in the street," who "went as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth"—what else could his followers expect? "If they have called the master of the house Beelzebub, much more shall they call them of his household." Accordingly we find, in the book of the Acts of the Apostles, that precisely the same charge was preferred against them when they were brought before the rulers: "These all do contrary to Cæsar; saying that there is another king, one Jesus." St. Paul, before the judgment-seat of Festus, found it necessary to answer this accusation. "Neither against the law of the Jews," said he, "neither against the temple, nor yet against Cæsar, have I offended anything at all."

These are specimens, my brethren, of the treatment which our Lord and his immediate followers experienced at the hands of their blind and cruel opponents. The same continued till the days of Constantine, the first Roman emperor who professed the faith of Jesus. Never was there a more false, a more unfounded charge brought against any men, than that of turbulence and disaffection against the Christians. Our blessed Lord not only set them an example of perfect "meekness and gentleness" (so much so that, when St. Paul intreats us to be meek and gentle, he can find nothing so proper to entreat us by as "by the meekness and gentleness of Christ"), but he expressly laid down the law for his disciples that they should "render unto Cæsar the things that be Cæsar's." Though he was, indeed, a king, he carefully explained that "his kingdom was not of this world." In other words, it interfered not with earthly governments: it left them in possession of their temporal power. It claimed dominion over the hearts and consciences of men. Till rulers should see it to be their duty to support Christ's kingdom, and rule according to the precepts of the gospel, our Lord ordained that they should not be resisted. He worked a miracle, that Peter might be able to pay the tribute-money to the idolatrous Roman authorities in Judea. And after his death his inspired servants, who recorded his will for all generations in the writings of the New Testament, which is the Christian code, laid down the law which he had done.

To see this clearly, it is enough to refer to the text and the six verses which follow it in the chapter before us. There are many other passages to the same effect, to which I might also refer you; but I think it needless:

they will readily recur to your own recollection. If the text stood alone, it entirely refutes the charge that Christians were ever led through the teaching of their religion to resist their rulers. Yet that charge was repeated (as false charges always are), so long as it served as a convenient instrument for the oppression which their enemies were resolved to inflict. In the writings of the men who succeeded the apostles, in the second and third centuries, we find continual defences of themselves and their religion from unjust accusations of this kind. In all such cases there could be no appeal more triumphant (so far as reasoning was concerned) than to such passages as the text. "What!" we may well conceive them saying to their judges, "can it be supposed that our holy religion renders us unruly and dangerous to civil governments, when it uses such language as this: 'Let every soul be subject unto the higher powers; for there is no power but of God: whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation'?" "Think ye," they would add, "that such a religion weakens the bonds of society, when it adds to the fear of punishment from you the far worse fear of punishment from God? On the contrary, see you not that, in proportion as it spreads and is truly obeyed, it will furnish you with the best and most orderly subjects you can desire?"

Such an appeal, my brethren, was in fact made to the book containing the principles of their faith, by the Christian apologists, as these writers were called. It was generally made in vain, to the eternal shame of their heathen masters. In all such cases they submitted silently to oppression and injustice: they never rose up in armed rebellion: they remembered that "the weapons of their warfare were not carnal:" having no human laws to shelter them, they committed their cause to God in patience and well-doing, and forwarded it more in the end by their sufferings than they could have done by any other means. The might of weakness prevailed at length over the might of strength: the truth was acknowledged; and Christianity, instead of being looked upon with jealousy and apprehension as a foe, was taken into alliance by the powers of the earth, and was found the best and surest friend. Civilization, order, peace, public and private happiness, have flourished in a greater degree and more permanently under the reign of our blessed religion, imperfect as that reign has yet been, than ever they did in the palmiest days of Greece and Rome. And states, as well as individuals, have proved the truth of that saying of scripture: "Godliness

is profitable unto all things; having the promise of the life that now is, and of that which is to come."

If this slight historical sketch which I have given you be correct, it follows, my brethren, that it must be our part, as imitators of Christ and his early disciples, and as bowing implicitly to the revealed word (which is our guide in all things whereof it speaks), to fashion ourselves, in our day and generation, as good and obedient citizens. Thus we shall act as they acted, we shall exemplify the precepts of the gospel as they did, we shall promote the cause of religion, and we shall lead peaceable and quiet lives. Our interest, not only our temporal but our eternal interest, we may be assured, coincides with our duty in this matter. Our hearts will be at liberty to admit the gentle, self-denying, but at the same time self-rewarding influences of the Holy Spirit. But if, on the contrary, we give way to a discontented, rebellious feeling against the powers that be, we shall find ourselves unfit and disinclined to commune with God as we ought to do. We shall be occupied and torn asunder by other thoughts, unfavourable to such communion: the quiet spirit of religion will become distasteful to us. Having begun to quarrel with civil rule, we shall proceed to quarrel with ecclesiastical and spiritual rule; and it will be well if we do not end by questioning the authority of scripture, and setting up our own reasonings as superior to revelation. This, in a greater or less degree, has been almost always found to be the tendency of adopting views which, contrary to the divine command in the text, maintain the lawfulness of resisting the powers that be. If the lawful authority of our fellow-men be despised, it is seldom that a respect for that of God survives.

Our church, my brethren, knowing how much it behoves her members to keep these things in mind, for their own sake and for the credit of religion, has chosen the passage of scripture, of which the text is the commencement, as the epistle for one of the Sundays after the Epiphany: she has also inserted it in more than one of her occasional services. She has thus indicated her sense of its importance. Following her guidance, allow me to bring the subject before you this morning. Our relation to the state, as subjects and citizens, is one of the most important we bear. It can never, therefore, be wholly out of place, even for the well-disposed among us, to remind ourselves of that relation, and the proper way of fulfilling it while we are here below. There is also a particular reason for my presenting it to you this day, which I will mention before I conclude.

May the Spirit of God bless the remarks I have already made, and those I am about to make, that you may be incited, my brethren, the more diligently to strive after that Christian and heavenly frame, which will benefit yourselves and "adorn the doctrine of God our Saviour;" so that in this, and every matter connected with your holy calling, you may be able hereafter to render an account of yourselves with joy, and not with grief.

Observe, then, the one true and solid basis on which the duty of subjection to rulers rests: it is the declared will of God. It is not human speculation: it is not the result of nicely balancing the arguments for and against such subjection: it is the divine command. This is too plain in the text to be mistaken: "Let every soul be subject unto the higher powers." Here is not merely a recommendation, with liberty left us to disregard it if we differ in opinion. A law is given: a penalty is attached. "Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." What will all rebels, who have resisted lawful authorities, say for themselves in the day of judgment? Will they plead that those authorities were oppressive in this or that case, according to their private opinion; and that therefore they threw off the yoke? But will not God confront them with his plain, written injunction; which left them no choice, but absolutely forbade them to resist? Their resistance, then, will be reckoned not a resistance to their rulers merely, but to God.

What a serious consideration, my brethren, is this for all subjects to ponder in their hearts! We are by nature proud and self-willed; the desire of independence is our fault: we need to be cast down, and subdued before God. We can never come to God acceptably; we can never realize the blessing of being born and baptized in the church of Christ, till we attain "a broken and contrite spirit." Till we attain it, I say; for, strange as it may seem, it is rising to a height to attain it. What says God of the honour in which he holds this attainment of humility? He declares that he makes the broken and contrite heart his special dwelling: "Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also, that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones."

Now that we may humble ourselves before God, it is desirable that we learn to do so before men; with whom our earliest and most sensible communications take place. It is

desirable that we acquire a habit of obedience from our youth. God, therefore, in great kindness, has made this obedience to our fellow-creatures, whom he has invested with various degrees of authority, a religious duty—a duty enforced by a tremendous threat.

This is the point I am impressing on your minds, my brethren, at present: subjection to rulers is, under the gospel, a religious duty. The kindness of God in making it such, lest we should lightly throw off the yoke, and so miss the benefit to be derived from the habit of bearing it, may be readily seen by pursuing the train of reflection I have suggested. But, if we could see no such wisdom and goodness in God's making it a command, still, as he has made it such, the command would be equally binding. Let those persons lay this seriously to heart, who are continually aiming at independence; who are ever anxious to find fault with their lawful superiors, to hold them up to scorn, to stir up a spirit of opposition, to awaken and foster the pride and self-will which the bible is continually endeavouring to restrain and root out. The gradation of ranks, the establishment of authority, the duty of obedience in this present world, is a wholesome probation to us. We are, as it were, in a school, where we are learning the dispositions necessary for us, before we can be admitted to dwell with God in the next world. "Thy will be done in earth, as it is in heaven!" is part of our daily prayer. If we are to be "as the angels in heaven" hereafter, we must, by God's grace, and the proper use of the training he gives us, acquire something of an angelic spirit while we are here.

Now, we know what that spirit is in the point we are considering. We know that good angels have no will of their own: God's will is their will. We know that, even when they deal with God's enemies, they do so in God's name; not their own. For what says the apostle Jude, comparing their spirit with that of headstrong and self-willed men? "These filthy dreamers," he says, speaking of such men, "defile the flesh, despise dominion, and speak evil of dignities; yet Michael the archangel, when contending with the devil about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

My brethren, let us seek for ourselves "a meek and quiet spirit; which in the sight of the Lord is of great price." Let us, to this end, habituate ourselves to submit cheerfully to government. If the government do not always seem to us what we could desire, let us leave the governors to answer for that to God. But let us, by our submission, turn

the ordinance of God to its best and highest purpose; that of schooling ourselves into an obedient and humble disposition. Such a disposition will be the most suitable soil in which the seeds of all virtue and religious excellence planted by God's Spirit may grow, and under him may bear precious fruit for heaven.

So far, all appears clear and simple, to every one who acknowledges the absolute authority of the word of God in all cases where it speaks distinctly, civil or religious. But here two questions may properly be asked. The first is: Who are to be recognized as lawful rulers, invested with power by God? The second is: Are there no cases when it is permitted us to disobey their commands, even when they are thus invested?

With regard to the first question: Who are lawful rulers? the answer is: They who are in actual, undisputed possession of power, according to the laws of the land, whether those laws be good or not. We may think those laws bad: we may innocently and laudably strive, by reasoning and persuasion, to have them amended; but, so long as the laws remain such as they are, we must not resist the power, in whatever hands they have placed it. You will remark that there is no distinction in the text between powers of one kind and powers of another: they are only spoken of as "the powers that be;" in which case they are said to be "the ordinance of God." By his "ordinance" is meant, in this and many cases, his permission. Shall we doubt this, in a matter of such importance? Shall we believe that in minor matters he orders every thing, that "not a sparrow fall eth to the ground without him," and yet that when the affair concerns a whole nation and kingdom he does not take notice? Impossible! No ruler ever fixed himself in the seat of lawful authority without God's knowledge and permission. If it be said: Will God permit evil rulers to reign? Yes, we must reply, he will: just as he permits storms to agitate the air, for good and beneficial purposes. When a nation deserts and displeases him, he often suffers it to follow its own counsels, to make evil laws, to set up over itself evil rulers, and to endure all the natural consequences that ensue from his looking on and permitting it to take its own way.

In such instances, Christians, who mourn over the national apostacy, must submit to "the powers that be;" which inflict the national punishment in the form of injustice and oppression. Consider what an unjust ruler Pontius Pilate was in Judæa; whom God, for the sins of the Jews, allowed to exercise over them the power of life and death. Yet our Lord refused not to submit to his autho-

rity. He would not permit Peter to draw the sword in his defence. He told Pilate himself that the very power he was so unjustly exercising was the gift of God: "Thou couldest have no power at all, unless it had been given thee from above."

And again, consider what a monster of iniquity the emperor Nero was, who held the supreme power, according to the existing laws of Rome, over all the then known world. This emperor was reigning at the very moment when St. Paul wrote the words of the text, and wrote them to Christians living in the city of Rome, under the emperor's immediate and personal jurisdiction. Under what circumstances can we suppose it allowable to resist "the powers that be," if it was not so under theirs?

We see, then, that, though we may often wish that the rule were placed in other hands—though we may express this wish, and try, by the peaceable means of arguing and entreating, to induce those who have the legislative office to alter the law which confers the rule—yet, with respect to subjection, while the rule continues, our path is clear. We must not resist, even when oppressed. Are we better and worthier than the Christians to whom St. Paul wrote? Is our blood more dear in God's sight than theirs? Nay, let us think of our Divine Master himself, and what he endured; and let the thought silence all rebellious complaints. Let us hear how St. Peter refers us to him for a perfect pattern. "This is thankworthy," he says; "if a man for conscience towards God endure grief, suffering wrongfully; for what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable to God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should tread in his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

While, then, we seek to "preserve a conscience void of offence toward God and toward men;" while we abhor injustice when committed upon others, and are ready to do all we can to avert it from them as much as from ourselves; while we love liberty, without which nothing good or great flourishes in a country, and men are deprived of their energies, as trees are when deprived of light; while we would fain have good laws, laws which should protect men, not oppress them, laws which leave men to answer for their opinions to God, except in cases where those opinions are destructive of the frame-work of society;

while we do all this, yet if, by the permission of Divine Providence, we live under rulers, to whom the laws, being imperfect, have given the power to do wrong, and who unhappily are disposed to do it, we see from scripture what remains for us till those laws are altered: it remains, that we bear their dominion patiently. If we are oppressed, we must not take redress into our own hands: we must commit our cause to God. We may complain, but not revile: we may flee from persecution, but not resist it by force. The trial is appointed us by God, and as such we must open our arms to embrace it. It will improve us in meekness and gentleness: it will strengthen our faith by driving us nearer to God: it will teach us to turn our thoughts and hopes to a better place, where alone dwelleth perfect righteousness; and it will exercise our charity and forgiveness, and cherish in us "the mind that was in Christ." Thus we shall extract good out of evil, and we shall thank God that he gives us the opportunity of exhibiting the power of gospel principles by our submission to "the powers that be," and of glorifying Christ, who infuses into his disciples a spirit so different from that impatient and restless one which the world infuses.

And now, with regard to the second question: Are there no cases in which it is permitted us to disobey the commands of our lawful rulers? I answer, Yes, there are! Nay, more; the cases of which I speak are cases in which we are bound to disobey them. These cases arise whenever the earthly ruler commands us to do something contrary to the express command of the Heavenly Ruler; from whom the earthly one derives all his right to our obedience. A case of this kind occurred when the unbelieving Jewish rulers commanded the apostles to cease from preaching or teaching in the name of the Lord Jesus. And what was the reply of Peter and his brethren? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!" He and his brother apostles had received an express commission from God himself to "go into all the world, and preach the gospel to every creature." No power less than God's could recall or contravene that commission. It was the bounden duty of his servants to preach at all hazards, and in spite of any human prohibition. But then, when, in consequence of their thus hearkening to God more than to the earthly rulers, they brought upon themselves injurious and cruel treatment, they exemplified the principles of submission we have already laid down: they felt it equally their duty not to resist.

The successors of the apostles were called

to settle for themselves the same painful question. The choice was offered them to obey commands which no Christian could obey, or prepare to suffer. They were brought before heathen altars and commanded to sacrifice to the false deities whom the ancient Romans acknowledged, or to swear by the name of the reigning emperor—as if he were a god or demigod; but this they resolutely refused to do. It was tantamount to rejecting Christ and denying his name, and it was meant to be so understood; therefore they hesitated not to disobey the heathen rulers. But, like their predecessors, the apostles, they submitted unresistingly to the temporal consequence of their disobedience. They were put to death by various means—by crucifixion, by the sword of the executioner, by wild beasts let loose on them for the gratification of assembled multitudes, by fire—and they gave praise to God that they were counted worthy to suffer for the sake of the Lord Jesus.

This, my brethren, should be our course. Our pious and excellent reformers have set us the example. They trod in the steps of the primitive Christians, as they revived the doctrines of the primitive church. They disobeyed the commands of modern Rome, as the others did of ancient Rome. But they were willing to suffer for their disobedience. Under queen Mary, their lawful but blinded and hard-hearted queen, they never rebelled: they gave glory to God in the flames. Beautiful is the language of Ridley; one of these martyrs of our reformed church. In his "Piteous Lamentation," as he calls it, which he wrote under Mary, not long before his death, he says: "To die in Christ's cause is a high honour, to the which no man certainly shall or can aspire, but to whom God vouchsafeth that dignity; for no man is allowed to presume to take unto himself any office of honour, but he which is thereunto called of God." Here we see in what a light he viewed martyrdom: as an office of dignity and honour, to which none but the holiest and most favoured servants of God were called. "O thou, therefore, man of God," Ridley adds, "of this be thou certain, they can do nothing unto thee which thy Father is not aware of, and hath not foreseen before: they can do no more than it shall please him to suffer them to do, for the furtherance of his glory, edifying of his church, and thine own salvation." With such sentiments, who would resist "the powers that be"?

Let these sentiments ever be ours, as children of God, and members of Christ, and true sons of our reformed church. Whenever we are (as I trust, however, in these days we

never shall be) called upon by our duty to God to disobey the command of our lawful rulers, let us not resist whatever they impose in the way of suffering. At this point comes in the duty enjoined in the text: "Let every soul be subject unto the higher powers." Under such circumstances we shall find the comfort of calling to mind and practising the apostle's injunction: "We must needs be subject, not only for wrath, but also for conscience' sake."

Thus, brethren, I have presented to you what I conceive to be the scriptural view of the principles on which we are to act in our relation to the state as subjects and citizens. It is of great consequence that we should see these principles clearly; that our subjection may be a cheerful one—not a matter of sullen constraint; that it may be acceptable to God, from the disposition and spirit accompanying it.

As to forms of government, whether they should be monarchical, aristocratical, or republican, it is plain that Christianity does not regulate that. Nations must fix it for themselves. But this is plain; that, whatever be the established form of government, Christianity forbids all violent revolutions. The actors in such are guilty; though God may in some cases overrule the events for good. But, where the chief magistrate has overpassed the laws which made him magistrate, and the nation solemnly decides that this is the case, a revolution, like that of 1688, whereby a protestant sovereign was seated on the throne of this country in the place of a popish, may be nothing more than the calm and rightful assertion of the supreme majesty of the laws and constitution previously existing.

In conclusion, let me observe, my brethren, that we live in a land where we have cause to thank God that obedience is an easy and pleasant duty. Let us pray for the mind to think it so. To a discontented mind no obedience is easy. To one who looks out for excuses to be unruly, they may easily be found; but whether they will satisfy God in the day of account is another question. For there is nothing human that has not its imperfections; nor will such a person ever want others to countenance his disaffection*. "The spirit that is in us" by nature "lusteth to envy." Absalom could persuade thousands to join him in his unnatural rebellion against so good a king and father as David. Korah, Dathan, and Abiram could do the same, against such excellent men as Moses

and Aaron, who had hazarded their lives as true patriots in order to deliver their countrymen from the grinding tyranny of Pharaoh; and who had been selected by God as the proper persons to be entrusted with the civil and ecclesiastical power. Let us, then, keep guard upon our hearts, that nothing be wrong there; and probably we shall find that external things will wear a sufficiently smiling aspect when all is serene within. Let the text be our motto, or the corresponding one of St. Peter: "Honour all men: love the brotherhood: fear God: honour the king."

I mentioned in the beginning of my discourse that I had a particular application of my text in view when I chose it for our meditations: the words I have just read from St. Peter directly point to that application. If, according to St. Paul, we desire to be "subject to the higher powers;" if, according to St. Peter, we are ready to "honour the queen;" then we shall reverently receive, and affectionately obey, the proclamation which the queen has put forth, and which I have this day read to you. If it have not the force of strict law, let it be a law to us in the spirit of the apostolic precept. The occasion, too, requires this obedience at our hands. If ever there was cause for such a proclamation, it is that which the state of our sister island—a state which may soon be that of our own island—presents.

On Wednesday next, therefore, we shall assemble, my brethren, in this sacred place; morning and evening, as on a Sunday. We must give the day to God. We must approach him, as wholly dependent on him; deprecating his wrath too justly deserved, and beseeching him to "stay the plague." We must make the day a day of humiliation, a fast-day, abstaining from all indulgence and pleasure. I earnestly hope that the suspension of business also, as well as of pleasure, will be general throughout the town; not confined to the members of our church, of which we acknowledge the queen to be the temporal head. At any rate, I am sure, I need not impress on *you*, my brethren, the duty of thus regarding the queen's proclamation. I need not say that this is the application of the truths I have been preaching, which I had in my mind when I chose my present subject. The least we can do, as good churchmen and good Christians, will be to show an affectionate and dutiful obedience to "the powers that be," on this occasion. And I trust our obedience will not be outward only—not a mere formal act, but the willing service of the heart; a real humiliation; an act of earnest supplication and deep penitence; such as may turn away the anger of God,

* So says Hooker: "He, that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers."—*Eccles. Polity*, book i. sec. 1.

and induce him to spare his people that call upon him, for Jesus Christ's sake.

THE EARTHQUAKE AT CHRIST'S DEATH*.

THE earth did quake. The philosophers having given divers natural causes of earthquakes, as by hot and dry exhalations shut up in the bowels of the earth, and labouring for vent, resisted by the earth's solidness, there ensueth *terre motus*, a shaking of the earth, &c. But this was an extraordinary earthquake; for it happened exactly at the very instant of Christ's death.

It might be to set forth the glory of the new testament, and to vindicate it from inferiority to the old. The law was both given and renewed with an earthquake. Given to the hand of Moses: "The whole mount quaked greatly" (Exod. xix. 18). As at the giving, Mount Sinai, so at the renewing, Mount Horeb quaked. "As Elijah stood upon the mount, there passed by a strong wind, and after the wind an earthquake" (1 Kings xix. 11); so, when the Lord of the gospel died, the earth shook, that the ministration of righteousness might not be less glorious than the ministration of death (2 Cor. iii. 9). This miracle shall give us a threefold instruction:

1. To consider the fierceness of God's wrath against sins and sinners. For God, by shaking the earth, did no less than threaten the utter subversion of those desperate and bloody wretches. Korah and his confederates were swallowed up of the earth for rebelling against Moses, the Lord's servant. Of how much sorer punishment were these worthy that had crucified (not the servant, but) the Son of God? (Heb. x. 29). If the mercies of God had not been greater than their iniquities, they had not escaped.

By this we see how able God is to punish sinners. He shows what he can do: it is his mercy that he forbears. Some of these were to be converted; therefore, *concussi non excussi*, "moved, not removed, shaken, but not destroyed." *Ostendisti populo gravia*, saith the psalmist: "Thou hast showed thy people hard things" (Ps. lx. 3). Shewed, not imposed, shook the rod, not laid it on. This forbearance of God should lead us on to repentance (Rom. ii. 4). If not, it is but the forerunner of vengeance. Though now by moving the earth he scare and spare these Jews, yet after the earth spewed them out, as an offence to her stomach. O obstinate hearts that quake not, when the senseless ground quakes, that bears so unprofitable a burden! Cannot the earth admonish thee? it shall devour thee. *Si non monebit, movebit*: "if it cannot admonish, it will demolish." If the Almighty's hand stirring it hath not stirred thee to repentance, a sexton's hand shall cover thee with moulds: a weak shaker shall do it. Think, when God moves the earth, he preacheth to thy soul. If thy heart (so little in comparison of that great vast body) will

not tremble, know God hath one thing that shall shake thee to pieces—death.

2. The nature of sin is here considerable, so heavy, that it makes the very earth to quake. The Jews' sins were such a burden that the earth could not bear them without trembling. The earth is fixed, and "standeth fast," said the psalmist, as the centre of the world: it is strange that to be moved, even so strange is the cause that moves it. It must needs be a monstrous weight of iniquity that totters the earth on her foundations. But why is the earth so quiet now? Do not innumerable wretches daily crucify Christ by their oaths, blasphemies, and rebellions, in himself, by their persecutions and oppressions, in his members? Is not his word derided, his sacraments despised, his good creatures abused? Why doth not the earth shrink and shake at these horrid impieties? Be still: he that holds his hand from miracles, will not hold it from plagues. They are forborne, not forgiven. God keeps silence, but he sleepeth not: the earth may spare them; but "desolation in a moment shall swallow them" (Ps. lxxiii. 19). To the Jews the earth moved, and they stood still: to these the earth shall stand still, and themselves shall be moved."

3. There is nothing on the earth that is not moveable, if the earth itself be moveable: "God hath laid the foundations of the earth, that it should not be moved" (Ps. civ. 5). Yet so that he who laid it can shake it: "He shaketh the earth out of her place; and the pillars thereof tremble" (Job. ix. 6). If the earth, then whatsoever is built upon it. "The earth shall be burnt," saith Peter. What, alone? No; "the earth, with the works that are therein, shall be burnt up" (2 Pet. iii. 10). The works of men's hands, the works of their brains, their very thoughts shall perish. "The Lord's voice shook the earth; and he hath said, Yet once again I will shake not the earth only, but also heaven" (Heb. xii. 26). O blessed place that is not subject to this shaking, whose joys have not only an amiable countenance, but a glorious continuance. The things that are shaken shall be removed; but the things that are not shaken remain for ever. All the terrors of this world move not him that is fixed in heaven: "They that put their trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Ps. cxxv. 1). But the tabernacles and hopes of the wicked shall perish together: "For the world passeth away, and the lust thereof; but he that doeth the will of God abideth ever" (1 John ii. 17). Whereon, saith Augustine, *Quid vis? Utrum amare temporalia, et transire cum tempore? an amare Christum, et vivere in eternum?* "Whether wilt thou love the world, and perish with it? or love Christ, and live for ever?"

THE WORD, A LAMP*.

"Thy word is a lamp to my feet, and a light unto my path."
—Ps. cxix. 105.

HAVE you ever been out in a very dark night, along a rough and stormy road, with a lantern? How did you carry the lantern? Did

* From "The Three Divine Sisters, and other works of rev. T. Adams, Willington, Bedfordshire" London: Nelson. 1847. Adams is a valuable author; and this reprint, as far as the publisher is concerned, is very neat; but we cannot compliment the editor on the way in which he has performed his part. His introduction is not well written, nor has he taken any pains to verify, so far as we can perceive, a single reference.—Ed.

* From "Tender Grass for Christ's Lambs." By the rev. W. W. Champneys, M.A., Rector of Whitechapel, London: Wertheim.

you lift it up in front of your eyes, or put it above your head? You did not? And why not? Because, if you had, the light would have dazzled your eyes, and helped to throw you down instead of guiding you along. But how did you carry the lantern? You held it down to your feet; and it threw a light upon your path, and shewed you the rough stones in your way, and enabled you to pick your way, so that you did not dash your foot against a stone, which is very painful, nor fall over a stone and wound yourself, which is worse still. God's word, the bible, is given to be our lantern; for this world is a rough and stony road; and our life is like the night, for we have no light of our own to light us; and he that is without God's light "must walk in darkness, and cannot see where he is going, because darkness has blinded his eyes." But we must use God's word; and how must we use it? It is of no service to be able only to talk about: we must hold it to our feet—we must "think upon it, to do it." It will then "guide our feet into the way of peace," shew us the "stones of stumbling," and so keep us from falling over them, and "hurting our souls."

The Cabinet.

THE LIBERTY OF GOD'S SERVICE.—As to liberty, there is no liberty so great as having our minds completely conformed to the will of God (Rom. vi. 12-14). Then we are under the reign of grace, and are enabled to yield the glad and cheerful homage of our affections, as a living sacrifice, holy and acceptable unto God; for the dominion of the will of God does not absorb or render nugatory the wills of his creatures, but guides, enlightens, and regulates them. Our blessed Redeemer did not become a slave when he said, "Thy will be done" (Matt. xxvi. 42), for he laid down his life of himself: he had power to lay it down, and he had power to take it again (John x. 18). Let us, then, pray for more of that blessed and submissive spirit, which will lead us to acquiesce patiently in the decreeing will of God, and to say with Samuel: "It is the Lord: let him do what seemeth him good" (1 Sam. iii. 18); or with Mary: "Be it unto me according to thy word" (Luke i. 38); or, as his fellow-Christians said to Paul: "The Lord's will be done" (Acts xxi. 14). And let us seek for more of that disposition that will lead us to take God's preceptive will, as it is expressed in the commandments of scripture, as the one and constant rule of our conduct; and for such an entire prostration of all our desires before the light of God's holy law, as shall lead us to exclaim as St. Paul did: "Lord, what wilt thou have me to do?" (Acts ix. 6); and for such a calm and decided conformity with the will of God as our blessed Redeemer displayed, "whose meat and drink it was to do the will of him that sent him, and to finish his work."—*Rev. D. Bagot.*

THE LAST DAY DRAWETH NEAR.—"The day draweth near;" the day of every man's particular dissolution, and the day of that general judgment to

all men. Although the day of our death be uncertain, yet, because all our days are few, our first day is no sooner come but we are sure and certain that the last draweth near. Wherefore it becometh us continually to watch, to look for our end, and to put ourselves in a readiness for it. For, as we are found in that day, so shall we find in the day after that, the day of the glorious appearing of Christ, when all secrets shall be unsealed, all faults made manifest, and every man receive a blessing or a curse, as he hath wrought in his body good or bad. Many days are past since Christ and his apostles did count it near; therefore now it must needs draw much nearer, and be even at the door. We may now say justly, "It is time to rise from sleep. Our salvation is nearer than when we believed. The night is past, the day draweth on."—*Abp. Sandys.*

Poetry.

THE CHURCHYARD SLEEP.

BY THE REV. J. A. FENTON.

"MAMMA," exclaimed a bright-eyed boy,

"Come, talk awhile with me:

You say that I three brothers have—

Where can those brothers be?

"There's one—he laughs in nurse's arms:

The others, where are they?

They never kneel with me in prayer,

Nor join with me in play."

"They sleep, my boy, a peaceful sleep."

"Mamma, they sleep too long;

May I not go to them, and try

To wake them with a song?"

"They cannot hear, my child! They lie

In the churchyard still and deep;

And, though the bells oft call to them

Right loudly, yet they sleep.

"'Tis well for them! Whilst some, that wake,

O'er blighted prospects weep,

And hopes deferred, and friends unkind,

They sleep, they calmly sleep.

"Whilst some with aching, feverish brow,

Their long sad vigils keep;

Insensible of care or pain,

Thy happy brothers sleep.

"Mamma, the sleep of death you mean,

If the churchyard be their bed;

But will they wake again no more?

Are they for ever dead?"

"Not so, my child! When Christ shall come

In glory from the skies,

And call to them with gentle voice,

'Ye sleepers, wake—arise,'

"They shall arise, all-beautiful,

Robed in angelic grace,

And gaze with eyes of smiling love

Upon their Saviour's face.

"And now, if you that Saviour love,
 You calmly thus shall rest,
 And thus arise, and ever be
 With those dear brothers—bless'd."
Norton, Derbyshire.

Miscellaneous.

QUARTERLY RETURN OF HEALTH AND MORTALITY.—This valuable document puts us in possession of the mortality amongst the population of 115 districts of England during the quarter which ended on the 31st of last December, as compared with preceding quarters. The comparison is very unfavourable to the former period; 52,905 deaths were registered in the quarter ending Dec. 1846, which is 7,311 more than the corrected quarterly average of previous years, 13,727 more than were returned in the corresponding season of 1845. The deaths in 1846 were 50,000 more than in 1845; and nearly the whole of the excess in 1846 arose on the last two quarters of the year, from diseases of a totally different character. Bronchitis (in many cases a consequence of influenza), asthma, rheumatism, and diseases of the stomach and liver, were more than usually fatal. 397 persons (including suicides) died violent deaths; a number nearly 100 greater than died from the same causes in the December quarter of 1845. The deaths from cold and want were nearly twice as numerous as in previous years. These fatal causes operated with fearful effect in Manchester and Liverpool. The registrar of St. George's district, Manchester, says: "During the last two or three months large numbers of the poor from Ireland have crowded themselves in the districts, droves of them rambling about the streets seeking lodgings, and no doubt being exposed to the severe and inclement weather. Many of the poor creatures have died from cold, producing fever and other diseases." He adds: "The poverty and destitution of the district at the present time is very great. The houses are badly ventilated; and the unhealthy odour arising from so many persons huddled together in a confined apartment must have a very injurious effect. It cannot be surprising that, while such a state of things exists, the mortality should be so great." These observations are confirmed by the returns. The deaths in Manchester during the December quarter of 1845 were 2,555. In the corresponding period of 1846, they were 4,029. In Liverpool, the deaths during the same period increased from 1984 to 2,735. It appears, from the returns of seven years, ending 1844, that the mortality of Liverpool and Manchester, and the worst parts of other towns, is nearly double the mortality of tolerably salubrious districts; and the document before us shows that while the mortality of the latter districts was raised 50 or 60 per cent., the frightful mortality of the denser districts was raised from 70 to 100 per cent. in 1846, over 1845. The increased mortality in London conveys but a faint notion of the mortality in the larger towns of the country. The deaths in the December quarter of 1845 and 1846 were, respectively, 11,695, and 13,033, in the London districts;

27,483, and 39,872 in the other districts, which made returns. It appears that the manufacturing parts—the iron, coal, pottery, cotton, and woollen districts—and generally the counties north of Staffordshire, were most severely visited. The "high prices of provisions, depression of trade, and distress," are referred to by some of the registrars, as causes of the high mortality in December; but it is worthy of especial notice that no mention is made of the potato disease having had any direct connexion with the mortality. Upon this subject the registrar-general says: "The potato, in a state of partial disease, has, no doubt, been extensively consumed, without giving rise to any specific malady in man, or, indeed, having any appreciable connexion with the disorders of the bowels and fever, which grew prevalent about the time the last crop came into use. The absurd and unfounded fancy that the cholera epidemic, so fatal to infants at the breast and old people, as well as others, is caused by fruit, or has any connexion with the 'plum-season,' derives not the slightest support from the observations of the year, when the supplies of fruit were unprecedentedly scanty." The registrar-general conceives that the excessive mortality is principally to be attributed to the animal and vegetable poisons, arising from accumulated filth, crowding in dwellings and workshops, closeness of courts, imperfect supplies of water, and the want of efficient sewers. The high temperature of 1846 accelerated decomposition, and increased the virulence of these effluvia poisons, as well as of the diseases which they promote. Once grown epidemic, the diseases continued to rage during the rest of the year. If it took place in obedience to any cyclical law, or to a general cause acting simultaneously in Asia and Europe, the great fact remains that the deaths were nearly twice as numerous in ill-constructed towns, where the poison is concentrated, as in the country, where it is diluted and destroyed by the fresh air. The registrar-general adduces, as powerful evidence of the efficacy of sanitary measures, the comparative mortality amongst seamen during the last century, compared with more recent periods. Anson lost in three vessels, in the short period of ten months, 626 men out of 961; and in 1780 the Channel fleet sent 11,732 sick to Haslar hospital. At that time sir James Saumarez declared that neither the ships nor men could keep the sea for more than two months. Yet, by the use of proper and judicious sanitary measures, Cook, with a crew of 112 men, sailed round the world, and returned in three years, having lost only one man by disease. In a paper read before the Royal Society, he describes the means which he employed to secure the health of his crew, which consisted, principally, in selecting a good vessel, drying, and ventilating, good provisions, anti-scorbutics, and an abundant supply of fresh water. We must not omit to notice the extraordinary increase of mortality amongst women who died in child-birth. These increased from 95, in the December quarter of 1845, to 163 in the corresponding period in 1846. The registrar-general justly remarks that "it is to be regretted that steps are not taken in this country to educate nurses and midwives, on whose care and services the lives of women in child-birth often depend."

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 644.—MAY 15, 1847.



(Part of the old Walls, Hartlepool.)

RUINS OF THE NORTH OF ENGLAND.

By WILLIAM HYLTON LONGSTAFFE, M.A.I.

No. V.

HARTLEPOOL.

"Ah, vainly seeks the pilgrim now
The bower, the dark'ning wood;
Nor hoary age can prattling tell
Where once the forest stood;

"Save that on Stranton's frowning shore
When falls the ebbing wave,
The traveller marks the blackened trunk,
And the roots fantastic heave.

VOL. XXII.

"Here did Northumbria's king perform
The vow to heaven he made,
And consecrate in victory's hour
His infant Adelfled.

"But on these shrines a Paynim foe
His reckless vengeance hurl'd,
When Danla pour'd her warriors forth,
And her raven flag unfurled."

SAINT HILDA (a poem).

In a former number of this series, the reader's attention was drawn to a remarkable ruin recently discovered at the port of Middlesbrough. The present paper will notice the medieval remains existing at a seaport a few miles further north; I mean Hartlepool (*Hart*, a forest; *in pol*, in or

near the pool, or sea*); which, in fact, as far as regards its ancient buildings, is composed of ruins altogether, for not one of them is in any thing like its former state.

In order to understand the ruins, a very slight sketch of the history of the place may be desirable. Tanner (*Notitia Monastica*) says: "At or near this place was the ancient monastery called Heorthu, founded upon the first conversion of the Northumbrians to Christianity, about A.D. 640, by a religious woman named Hieu (or, as some copies have it, St. Bega), a native of Ireland." This lady, it seems, was the first among the northern tribes who wore the veil: she was succeeded by the celebrated Hilda, who still appears on the corporation seals of the town. In 655, Oswy, king of Northumberland, vowed that, if in his approaching conflict with the pagan king of Mercia, Penda, he was victorious, he would dedicate his daughter Aelfleda, or Edelfled, to the service of religion and perpetual virginity; and, he gaining the day, the young princess, then only twelve years of age, entered the gloomy cloister in obedience to her father's vow. She and Hilda left Hartlepool in 658 for Whitby; and from that time we hear nothing more of this monastery till 800, when the Danes destroyed the churches of Herteness and Tinemouth, and probably put an end altogether to this foundation. "Those were the tymes," says quaint old Robert Hegge, in his MS. legend of St. Cuthbert, "when so many monasteries, which the devotion of former ages had erected, had their funerals: then perished that famous emporium of Hartlepoole, where the religious Hieu built a nunnery, of which I may speake as Hildebert of Rome,

'Quam magna fueris integra, fracta doces,'

whose ruins shew how great shee was in her glory, but now remaynes to passengers both a monument of devotion and hostility."

The manor for long continued in the noble family of Brus (of one of whose members an altar-tomb, now in the churchyard, but formerly in the choir, still remains); after the confiscation of their lands of Hartness, on succeeding to the crown of Scotland, the Cliffords possessed them; whose descendant, George, third earl of Cumberland, sold them to the Lumleys, afterwards earls of Scarborough; and they, in their turn, sold them to the Pococks.

The church of Hartlepool (or rather chapel, as it was under Hart, a small village near) was appropriated, with others, by Robert De Brus to the monastery of Gisburne in 1129. The chantries of Sts. Mary and Nicholas were founded in it.

The chapel of St. Helen stood in the Warren, part of which now constitutes Farwell-field, in which is St. Helen's or Freeman's well, and the ruins hereafter noticed. "William de Brus (who died 1215), for the support of a light at the great altar at Gisburn, gave his chapel of St. Helen, that is in the Warren here" (Burton's *Monast. Ebor.* 346). Robert Palmer, of Hertypool, by the consent of Emma, his wife "gave all his land

and houses on the west side of St. Elen's church here, and Martin Fuller gave his land on the north side to Fountains Abbey . . . Ralph de Whitwell, left by will a message to raise a stipend for the support of a chaplain, to pray for him, in the chapel of St. Helen, as long as the money would land. Bishop Beaumont disputed the will, and seized the message as an escheat; but bishop Bury in 1336 fully allowed its validity. In the eighth year of his episcopacy bishop Skirlaw, of Durham, gave his permission to the mayor and commonalty to found anew a chantry for one chaplain, to the honour of St. Helen, at the altar of the blessed Helen, to pray for the good estate of the bishop, of Matilda wife of Roger de Clifford, and their heirs, and of the mayor and commonalty, and also to supplicate for the souls of the above-mentioned, when they should have departed this life, &c.," according to statutes to be made and determined by the mayor and commonalty; and also for certain houses and lands to be alienated to Robert Rosson, the chantry-chaplain. The last incumbent, Richard Bigge, had a pension of 4*l.* per annum paid him in 1553.

The nunnery was succeeded in after ages by a foundation of Franciscan or minor friars: it seems to have been founded by a Brus, and is mentioned in 1258 as being in the custody of Newcastle. In 1476 John Trollop, of Thornley, by will bequeathed his soul to the virgin, St. John the Baptist, St. Cuthbert, and all the blessed company of heaven, and desired that his body might be buried with the friars minors at Hartlepool. The establishment was dissolved in the thirty-seventh year of Henry VIII., when the clear annual value of their possessions was 4*l.* 5*s.* 8*d.*

The walls, according to a Cotton MS. (Julius 2 ii.), and their general appearance, seem to have been erected in the time of Edward I.

To turn to the ruins themselves. It had long been noticed that there was a considerable mound in the Farwell-field, and it was naturally suspected that it was the site of St. Helen's chapel. One excavation some years ago was unsuccessful; but in 1845 a considerable portion of the ground-plan was discovered and laid open. For the size of the building, the details show that it must have been quite a gem of architecture: the mouldings and piers are good, in the early English style at its commencement, having something of transition character about them, with later additions, as is usual in all gothic buildings; in fact, they are evidently of the time of William Brus, who gave the chapel to his pet-foundation, Gisburne. The plan appears to be of an ordinary ecclesiastical character, but is difficult in some places to trace, as the ruins have evidently had several more modern walls inserted, no doubt in the new fortification of the town during the parliamentary wars by the Scots: these "new works" were afterwards ordered by the parliament "to be slighted and the town disgarrisoned"*. In one part a large, ponderous stone coffin and lid were found, in another a quantity of children's bones: there were also discovered a broken image of the virgin and child; a part of another effigy, being the lower portion either of an ecclesiastic or female, with a small kneeling figure near (this fragment bore

* The remains of a primeval forest are abundant on the shore: the slake, or outer harbour, is full of the remains of large trees. Others consider "Hart" to refer to the place being the resort of deer; which indeed, on the other supposition, would be the case. A stag standing in a pool, and a stag couchant, occur as rebuses on the ancient town seals; but these ingenious outpourings of monkish brains prove nothing.

* The site had been before surmised to have been that of battery, for which purpose it is well suited.

numerous remains of the ancient paint with which it was ornamented); fragments of ancient canopies, &c.; a fractured stone basin, said to have been a stoup, or holy-water basin; an abbey-piece, or jetton; pieces of stained glass, spars, &c. One relic caused much sensation: it was a stone basin (perhaps a piscina) with “+ 640” carved upon it, this being the original date of the nunnery. On careful inspection, however, it is clear that this is only sculptured over a former inscription, now quite illegible. Besides, it is very questionable whether the Saxons used the Arabic numerals at any time; indeed, the present ones seem not earlier than of the seventeenth century. I conceive some one at that time confused the two foundations, and carved this in mistake; there might, however, possibly be some floating tradition about the stone having belonged to the early house.

Of the present church I can scarcely speak in a paper of this nature; it may, however, be allowable to say, that the west end has an unfinished, altered appearance, evidently not according to the original plan; and that the chancel has been completely demolished by modern Goths, leaving the Brus tomb (ever interesting on account of its regal associations) standing lonely in the churchyard, as if it had been determined to survive its ancient dwelling. The building, on the whole, is fine early English, though somewhat early in the style.

There is an old building, now used as a work-house, which retains the name of the friary; but it is evidently not the original pile which held the monks of St. Francis, though it most probably occupies the site of the older erection. It appears to be of the time of Elizabeth or James I., and is most likely built from the ruins of its predecessor. Many relics of ancient masonry, and almost vanished foundations, have been observed near it. The old well, forty-three feet deep and six feet square, of hewn stone, remains; and the garden (perhaps the cemetery) is, or was not long ago, reputed to produce the best Ribston pippins in the county palatine.

But the walls! aye, they are the glory of Hartlepool, mutilated and ruined as they are. There are peculiar feelings arising in the heart of man when gazing on the now useless fortifications of old: in some, it is a thought of thankfulness and joy at those iron days having fled; in others, one, perhaps, of inconsiderate regret for the times of chivalry past. Let them be blended: regret the delicate and honourable motives so often actuating the surcoated knight:—

“— a bloody cross he bore,
The deare remembrance of his dying Lord,
For whose sweats ake that glorious badge he wore;
And dead (as living) ever him adored.
Upon his shield the like was also scord,
For sovereign hope which in his helpe he had:
Right faithful true he was in deed and word;
But of his cheer did seem too solemn sad,
Yet nothing did he dread, but ever was yfraid.”

But who can for a moment reflect, without horror and awe, upon the sacking of towns, the massacres of the more defenceless inhabitants, the tears of the survivors, the graveless bones whitening, and constituting the only tombs of their former possessors! And Hartlepool doubtless had its full share of the miseries of the age, especially of Scottish incursions and waste. Still these walls must have been a considerable protection; for they seem

at one time to have completely guarded the neck of the singular peninsula on which the town stands. The gates are massive and curious, and the whole are deeply interesting. A very elaborate account of the various works may be found in sir C. Sharp's “History of Hartlepool.” The first account of a pier is in 1473, when bishop Booth exhorted all faithful subjects of the king and see to contribute to the intended erection of a work of such importance by their charitable donations. It subsequently fell into one mass of ruins, but has been repaired by subscription, and is now maintained by tolls, &c., under a special act of parliament.

Some mention of the nunnery, founded 640, began this paper: an allusion to it will appropriately conclude. The very site is now unknown, but is by many supposed to be coincident with that of the subsequent friary, that part being called in some old corporation records “Nunnery-close.” Its cemetery would appear to have been on the spot where South-terrace now stands; for, in excavating the cellars of the houses composing it, some very remarkable discoveries took place, in the shape of the appearing of a regular series of female bodies, in perfect order; under each skull a small, square flat stone, measuring about nine inches long. Some of these stones are inscribed with ornamental crosses, and Runic and other inscriptions: others are plain. One of the inscribed ones has A Q at the top, and the word “Bertha” in Saxon: it is preserved in the Durham museum*.

In its present state, Hartlepool is very far from being a desirable habitation. It is a bustling, dirty place, yet pleasant to consider, as giving a mass of humanity the means of subsistence. The works now in progress seem to be intended to set sea and time at defiance, and make even the massive masonry of our mediæval forefathers sink into insignificance when compared with them. But comparisons are always odious; so, courteous reader, to avoid running into them, “I doe wishe thee very heartilie farewell.”

Ings of the Dore.

Biography†.

JOHN WILKINSON, ESQ., OF HIGH WYCOMBE, DUCKS.

MR. Wilkinson was the son of a pious clergyman of the church of England. He received a liberal education; and, on the death of his father, his mother seceded from the established church, and joined the Society of Friends, in whose principles she trained up her son, and of which society he became a minister, and repeatedly the president of their annual meetings. During the visit of the emperor Alexander to this country, in 1814, Mr. Wilkinson preached before his imperial majesty, his sister the grand duchess of Oldenburg,

* My best thanks are due to the rev. — Greenwell of Durham, and the rev. R. Taylor of Hartlepool, for their courtesy and kindness in shewing me the stones in their custody. The latter gentleman seemed to consider the inscribed ones as marking the superiors of the monastery: the idea is worthy of attention.

† We have received the above biographical sketch from a correspondent, which we have pleasure in laying before our readers, with a slight abridgment of the original manuscript. The fact that such an individual as Mr. W. joined on conviction the established church is a very instructive one.—ED.

and suite, at the meeting-house, in St. Martin's-lane, London. Mr. Wilkinson formed one of a deputation of three, to wait on the emperor with a congratulatory address from the Society of Friends, when his imperial majesty took occasion to allude in the kindest terms to Mr. Wilkinson's sermon, and expressed how fully his spirit united with him in prayer at their meeting. The emperor remarked that he should never forget the opportunity; and, as the deputation withdrew, he took each of them by the hand, and said: "I part with you as a friend and a brother." Subsequently, during an interview with the late Thomas Clarkson, esq., in Paris, the emperor very kindly inquired after Mr. Wilkinson and the two friends who formed the deputation to wait on him in London, and said the two hours' conversation that he had held with them were among the most agreeable hours that he had spent in England, that the religious opportunity which he then had with them made a very serious impression on his mind, such a one indeed as he believed he should never forget, and that he could not but have a high regard for the society to which three such good men belonged.

In the year 1829 it pleased Almighty God to visit our dear friend with an overwhelming affliction, in the removal by death of an only, beloved, and most interesting child, at the age of thirteen years and eight months, which he bore with Christian fortitude and resignation to the divine will. "It may not be uninteresting to add," observes her bereaved parent (and the digression I feel assured will be readily pardoned), "that from a very early age she showed a remarkably kind, generous, and affectionate disposition; and, although she had much susceptibility and quickness, she took unwearied pains with herself, and was favoured to acquire a noble and forgiving temper. She was of a delicate constitution; but when in health she was full of vivacity and activity. She had an uncommonly penetrating mind, and a very fine understanding. She possessed a remarkable facility in making herself acquainted with the marrow of a book; and, when requested, she could readily give an account of its contents. She made considerable progress in the acquisition of the English, Latin, and French languages; and, shortly before her last illness, she gave an elegant translation of part of the first book of the *Æneid*; but for some months before her death her mind was so much occupied with scriptural and devotional reading, that other studies were very little attended to. Amidst all her liveliness, her sense of religion never seemed to be laid aside: the tenor of her conduct was such as to show that religion had become a living principle in her. From an early age she was in the practice of seeking some place of retirement, for the purpose of pouring out her soul in prayer to that adorable Being who might truly be said to have been her morning light. That her humble and earnest supplications were graciously answered there can be no doubt; because the fruits of the Spirit were abundantly brought forth in her; and the divine support she experienced in the extremity of her afflicting illness proved, in the most convincing and sustaining manner to her bereaved relatives, that 'the Lord was her strength and song, and is become her salvation.' Everlasting praises be unto him

who 'feeds his flock, like a shepherd, and who gathers the lambs with his arms, and carries them in his bosom.' "

In the autumn of 1832 Mr. Wilkinson delivered four discourses in London, which were taken down in short hand, and [most unjustifiably] published without his cognizance. There were also two sermons delivered by him at the Friends' meeting-house in Manchester, and one at Liverpool, and published under similar circumstances, which alike breathe a spirit of deep-toned piety and ardent zeal for the conversion of his fellow-sinners.

In addition to Mr. Wilkinson's intimate acquaintance with the classics, few men were more conversant with theology, ancient and modern history, and general literature: he also possessed no mean knowledge of the arts and sciences. He was distinguished by a noble and generous spirit, an enlarged and benevolent heart: he was blessed with a placidity of temper, of most gentlemanly and urbane manners, and endowed with a mind of a superior order, abounding in intellectual resources, delighting in the beauties of nature, but above all adorned with humility, and that Christian love which hallowed all the other gifts and graces Providence had so liberally bestowed on him.

In the month of February, 1836, Mr. Wilkinson seceded from the Society of Friends, and published his "Quakerism examined," in reply to a letter of Samuel Tuke, in which he displayed the powers of his well-cultivated and vigorous mind. Subsequently he became a member of the established church. Love to all mankind was deeply engraven on his heart; and his charity towards every class was commensurate with the dictates of his liberal soul, which ever devised liberal things; so that it may justly be said of him, as of the patriarch of old, "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came down upon him; and he caused the widow's heart to sing for joy." That imperfections mingled in his character we are sure, for he was human; but surely of him it may be said with truth, that

"E'en his failings leaned to virtue's side."

All who had the happiness to share his intimacy will readily unite in this testimony. His friendships were those of the heart: he has left behind him an example that may instruct and encourage others: his praise is in all the churches, and his memory will long be embalmed in the recollection of his many and sincerely attached friends. He died Dec. 24, 1846, aged 66, to live the life enjoyed in the paradise of heaven; and this life our departed friend has obtained. Let the assurance of it be the solace and joy of his surviving and highly esteemed widow, family, and friends. To him to live was Christ, to die has been gain.

On the 2nd of Jan. last, the mortal remains of the dear departed were interred in a brick grave, in the churchyard attached to the newly-erected church at Holymere, in the presence of a large assembly of his townspeople, who had congregated to witness the mournful scene.

Mr. Wilkinson's will has been proved by his

executors in the prerogative court of Canterbury under £18,000, and contains, subject to Mrs. Wilkinson's life-interest, munificent bequests the Bible Society, missionary and other societies. Mr. Wilkinson, in making these bequests observes: "Now, although to some persons it may appear that the proportion of my personal property which I have directed to be ultimately applied to uses connected with the propagation of the gospel is too large, I must offer as a reason for these bequests that I view the great cause of the gospel as of paramount importance; since I daily and hourly feel that, were it not for the hope of the gospel, life would be little better than a burden to me, notwithstanding that (entirely beyond my desert) I am surrounded with every outward comfort that a reasonable person could desire. I consider it therefore to be my present duty to endeavour to show my gratitude to God for his unmerited mercy to me, in making me a partaker of the faith and hope of the gospel of his beloved Son, by giving both countenance and support to those institutions which I do in my heart believe have, by the blessing of the adorable head of the church Jesus Christ, been made the means of bringing tens of thousands to an acquaintance with himself, who were (and, for anything we can see or know to the contrary, must otherwise have continued) in absolute and hopeless debasement and darkness; and, as I cannot doubt the institutions I have named will continue to be made subservient, in their various degrees, to the same blessed purpose, I consider a contribution towards the support of them to be the best use to which the bulk of the property I am intrusted with can be applied, because I know of no persons who can fairly be said to have any natural claim upon me, beyond what this my last will provides for."

"To do good and to communicate forget not; for with such sacrifices God is well pleased."

AFGHANISTAN.

No. II.

INDUSTRY and Commerce.—The chief articles manufactured for export are silk, woollen stuffs, sword-blades, and fire-arms, from Herat and Candahar. Elphinstone enumerates the following as the chief industrial occupations for home produce at Candahar: jewellers, gold and silver-smiths, booksellers, bookbinders, stationers, makers of kullumdauns (a sort of ink-stand and pen-case, of which every man who can write has one), seal-engravers, sellers of armour, sellers of shields (these shields are of buffalo's or rhinoceros's hide), gunsmiths, sword-cutters, polishers of steel, sellers of bows and arrows, sellers of glass ornaments for women, three descriptions of shoemakers, boot-makers, button-makers, silk thread sellers, gold wire and gold thread-sellers, saddlers, farriers, painters, fruiterers, cooks, soup-sellers, tobaccoconists, druggists, perfumers, sellers of sherbet and of fullodeh, confectioners, embroiderers, and people whose business is to sew ornaments on clothes of all descriptions, from jewels to spangles.

As Afghanistan has no navigable rivers, the transport of merchandise is expensive; and the expense is increased by the want of roads, which

are not met with in all Western Asia, from the Indus to the Straits of Constantinople. The conveyance of merchandize is therefore effected by beasts of burden. Camels are mostly used in the level countries, and mules or asses in the mountainous districts. Nearly all the land-commerce existing between India on one side, and Persia, Turkistan, and China on the other side, must be carried through Afghanistan. Of these lines of communication, the most northern goes by way of Loodianah, Lahore, Attock, Peshawer, to Kabool, on the way to Bokhara. A middle line leads from Lahore to the table-land, where it branches to Ghuznee and Candahar. A southern route reaches Candahar from the mouth of the Indus. From Candahar a route passes westward into Persia.

An active commerce is carried on between Herat and Meshed and other towns in Persia. The exports from Herat consist of shawls and shawl goods, indigo, carpets of Herat, Mooltanee chintz, Indian brocades, muslin, and other cotton-cloth, assafetida, lead (from the mines of the Eimack), cast-iron, saffron, pistachio-nuts, gums, a yellow dye, carraway-seeds, and paper. The imports of Herat are chiefly silk, dates, tobacco, lemon-juice, and ivory heel-taps.

Several caravans go annually from Kabool to Bokhara. They export chiefly articles which have been imported from India, especially shawls and shawl-cloth, white cloth of all kinds, India turbans, Mooltanee chintz, indigo, and spices; and they import from Bokhara principally horses, and gold and silver in coins and bars. Some articles brought from Russia are also imported by these caravans, especially cast-iron pots, cutlery and other hardware, needles, looking-glasses, Russia-leather, tin, beads, and spectacles. A fine cloth made of camel's wool, some raw cotton, and some lambskins, are also brought from Bokhara and Balkh.

Towns and Government.—There are about six or eight towns in Afghanistan which call for a little notice. The capital of the country is Kabool (written by various authors Cabool, Kabul, Cabul, and Caubul). Kabool is situated on the river of the same name, in a large well-watered plain, filled with villages. The town is surrounded on three sides by low hills; on one of which, to the north, is the king's palace. The tomb of the emperor Baber, on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The town is not large, but is handsome and compact; and the houses are mostly built of wood, to avoid the consequences of the frequent earthquakes. Beautiful gardens surround the town, which is celebrated for its fine climate, though the proximity of the mountains causes great varieties of temperature.

Peshawer is situated in a plain nearly circular, about thirty-five miles in diameter, and surrounded by mountains on every side, except a slip of about twenty miles' width to the east. The plain is well watered, and always green: it is in high cultivation, and produces plums, peaches, apples, pears, pomegranates, and mulberries, with a few dates. The city is about five miles round, and contains 100,000 inhabitants. The houses are built of brick, about three stories high: the streets are narrow and slippery; but are paved,

and have a gutter in the centre. Part of the town is flooded during the spring rains, which make it then an unwholesome residence.

Ghuznee, or Ghizai, was once the capital of an empire reaching from the Tigris to the Ganges, and was adorned with the most splendid buildings in Asia; but it is now reduced to about 1,500 mean dwellings. Some remains of its ancient grandeur are still to be seen in its neighbourhood: among the rest, the tomb of sultan Mahmood, the conqueror of India. This structure is about three miles from the city; and is spacious, though not magnificent, and covered with a cupola. The large sandal-wood doors were brought as a trophy from the temple of Somnauth, in Guzerat, and were again removed from Ghuznee, by order of lord Ellenborough, in 1842. On a tombstone of white marble lies the mace of Mahmood, of such a weight that few men can wield it. Mohammedan priests are still maintained, who constantly read the Koran over the grave.

Candahar is on the site of an ancient city, conjectured to have been one of those founded by Alexander the Great. The present city is quite modern, and was founded by Ahmed Shah in 1754. That king made it the capital of his dominions; but, on the accession of Timour Shah in 1774, the seat of government was removed to Cabul. Candahar is large and populous, supposed to contain 100,000 inhabitants. Its form is oblong, and its plan perfectly regular: four streets meet in the centre, in a circular place, fifty yards in diameter, surmounted by a dome: this is called the Chaursoo (sharshee), and is a public market-place, surrounded by shops. The four principal streets are fifty yards in width, are lined with shops, and extend to the gates of the city: the smaller streets are narrow, but straight, and all cross at right angles. The town is well watered by canals from the Urghundaub, a tributary of the Helmund; and a small stream runs through almost every street. The tomb of Ahmed Shah, covered by a gilt cupola, stands near the king's palace, and is held as a sacred asylum, the king himself not daring to take a criminal from it. Candahar, unlike any other city, is chiefly inhabited by Afghans, who have conformed externally to the habits of Persians.

Jellalabad, in the valley of the Kabool river, on its southern bank, is built at a nearly equal distance from Kabool and Peshawer. Though the river begins to be navigated by rafts at this place, it does not appear to be a commercial town. The population is stated to be 2,000. The houses are low, and the streets narrow. The town is surrounded with mud walls, and has round towers.

Quetta, or Quote, is not far from the northern entrance of the Bolan pass; and as the kafilas between Candahar and Shikarpoor pass through it, it has a more considerable trade than one would imagine from the appearance of the place; for it has only 400 small, flat-roofed houses of one story each, which are surrounded by a thin mud wall. On the arrival of the caravans many merchants from the adjacent countries assemble here to purchase goods, which they retail among their own countrymen.

Herat is a well-fortified town. It contains about 50,000 inhabitants, among whom are about 1,000 Hindoos, and forty families of Jews. It is

enclosed by a high and thick wall, surrounded by a wet ditch. There are five gates, defended each by a small outwork; and on the north side is a strong citadel, also surrounded by a wet ditch, which overlooks the town. The interior is divided into quarters by four long bazzars, covered with brick arches, which meet in a small domed quadrangle in the centre of the town. Many of the streets which branch off from the main ones are built over, and form low, dark tunnels. The town contains 4,000 dwelling-houses, 1,200 shops, seventeen caravanseras, and twenty baths, besides many mosques and fine public reservoirs of water. The manufactures of this place are numerous; but we possess very little information respecting the articles which are made, and the extent of this branch of industry. It is stated that there are more than 150 shoemakers' shops in the city, but that they are unable to supply the demand of the province, and that many camel-loads of slippers are brought from Candahar. Many lamb and sheep-skins are made up into caps and cloaks. The manufactures sent to other countries consist of different kinds of silk stuffs, some woollen goods, sword-blades, and also the famous carpets of Herat.

Subzawar is situated south of Herat in an extensive valley, and contains about 1,000 houses.

There are two towns on the Indus, named Dera Ismael Khan and Dera Ghazee Khan, which are of some importance, as being on the caravan-route from India to Candahar.

Although Afghanistan is under kingly power, the influence of the sovereign in the government of the various towns and provinces is little more than nominal. The whole nation is divided into tribes, which continue much unmixed, each under its own peculiar government, with little interference from the royal power. The internal government of the tribes is republican: they are divided into separate clans, and each clan has its chief or khan, chosen from the oldest family. The khans administer justice in most cases, but rarely without the concurrence of a council of the heads of families. The clans are eminently exclusive, and are often at feud with each other: they appear to be little attached to their chiefs, but very strongly to their tribe: they are very jealous of interference; and their republican spirit has preserved the country from degenerating into the ordinary oriental despotism.

In a government so unsettled as that of Afghanistan the political divisions are necessarily variable. When the British embassy was at Peshawer, in 1809, the kingdom was divided into twenty-seven provinces or governments, the eighteen most important of which were superintended by resident hakims, who collected the revenue and commanded the troops. Many of these provinces, as Sind, Mooltan, Cashmere, &c., are now quite independent. The provinces of Jellalabad, Peshawer, Kabool, Ghuznee, and Candahar are the chief. The remaining provinces are mostly composed of countries almost wholly inhabited by pastoral tribes, where there are few towns. There is a governor appointed to each, whose authority is little more than nominal, as he never resides there, but generally leaves the government wholly to the heads of tribes, subject, perhaps, to occasional control. The whole internal government of the

country has been greatly deranged by political events, of which we shall presently speak.

Antiquities.—The antiquities of Afghanistan have lately attracted much attention. In the valley of Bameean, west of the Pughman mountains, are two colossal statues. Many monuments have lately been discovered, which the natives call topes or tupas, and which have excited great interest. As far as our present information goes, these monuments occur only in the valley of the Kabool river and its vicinity, especially near Jelalabad.

All the topes, which are in a tolerable state of preservation, consist of two parts—a basement, and a perpendicular body resting on it. This construction always terminates above in the form of a cupola, which is sometimes so depressed as to exhibit merely a convexity; but it generally approaches to the form of a cone. These edifices are substantially constructed of layers of large stones, connected with well-prepared and beaten earth. They vary greatly in dimensions; some of them having a circumference of 144 feet, and many of only 108 feet. The front, as it appears, is directed to the east; for all of them have flights of steps on that side, and some also on other sides. They are situated on the skirts of hills or elevations, separated from each other by ravines; and in their vicinity there are always many caves, which apparently have been used as dwellings: they are supposed to have been the abodes of priests. Near them there are also always one or more tumuli; but there are tumuli where no topes are found; and, in general, such tumuli abound all over Afghanistan.

Most of the topes contain passages or tunnels, extending from the centre to the circumference; and the centre is occupied by a small apartment. In these apartments, or their recesses, are found caskets or vases of copper or steatite; some of which contain fragments of bones, ashes, and burnt earth; while others contain precious stones, which appear to have been burned. From these and other circumstances it is supposed that the topes were religious monuments connected with the worship of Buddha.

Another kind of antiquities are the coins. Single coins have been found at several places; but they occur in great numbers in the plain of Begram, situated in the Koh Daman, where the rivers which drain that valley unite and take their course to the south-east, towards the Kabool river. Mr. Masson employed several years to gather the coins found in this plain; and in 1837 he succeeded in collecting 60,000 copper coins, besides a number of silver and gold coins, a large number of engraved seals, some of them with inscriptions, figures of men and animals, particularly of birds, cylinders, parallelogramic amulets with sculptured sides, rings, and a multitude of other trinkets, generally of brass or copper. When lieutenant Wood in the following year visited the plain, some children were sent in search of coins; and in a few hours they returned with thirty-five copper pieces. The coins collected by Mr. Masson embrace a period of more than 1,250 years; the oldest being coined 256 years before the birth of Christ, and the last about 1,000 years after it. These coins are valuable as records of the early history of Afghanistan.

History.—Afghanistan was known to the Greeks under the name of Ariana. It formed part of the old Persian empire, with which it passed into the hands of Alexander the Great. After his death it formed, with Bactria, part of the widely-extended kingdom of Syria. Shortly before the birth of Christ Afghanistan appears to have been conquered, first by a Scythian race, and then by a Hindoo or Buddhist race, from eastward of the Indus. So far as the newly-discovered coins afford the means of judging, it appears probable that the country was under the dominion of Scythians from the second to the fourth centuries of the Christian era, and of the Persians for the next two or three centuries. When the Arabs rose to power, under the early caliphs, they seized the western parts of Afghanistan; but the hilly country became by degrees occupied by various tribes of Turcomans.

Among the tribes just named were the Afghars or Assakenes, who have always maintained their descent from Saul, king of Israel, and claim kindred with the tribes of Israel generally: these claims have lately been a fruitful source of inquiry. In the ninth century the Afghans were possessed of the north-eastern part of their present empire; and at the close of the tenth a chief of Khorassan conquered the country, and made Ghuznee his metropolis. For 200 years his family governed the empire; but, although the plains were conquered, the Afghans maintained their independence in the mountains. At last, under the conduct of Mohammed of Ghoor, a descendant of their ancient princes, they de-throned the king of Ghuznee, and burned his capital, A.D. 1159. The new dynasty extended the empire from the Tigris to the Ganges; but, while making conquests abroad, their own territories became the prey of a stranger; and, while Afghans were seated on the throne of India, Gengis Khan and his descendants ruled in Afghanistan. The Mongol dynasty reigned over the plains, and the Afghans dwelt in the mountains. After the death of Tamerlane, in 1405, the country appears to have been independent for a century. In 1506 the emperor Baber, a descendant of Tamerlane, conquered Kabool, and made it the seat of empire: the plains of Afghanistan were then divided between India and Persia; but the Afghans still preserved their precarious independence. At the death of Aurungzebe, in 1707, when the Mogul empire lost its power, the Afghan tribe of Ghiljie grew strong, conquered Persia, and founded an empire of vast extent but little duration. This dynasty was overthrown by Nadir Shah, of Persia, who conquered the Afghans, and annexed their country to his empire. At his death, in 1747, Ahmed Shah, an officer of an Afghan troop in the service of Persia, fought his way back to his own country, and founded the present monarchy. From that time to the death of Timour Shah, in 1793, the empire maintained its splendour; but on that event a civil war broke out between the sons of the deceased king. Four brothers in succession gained the throne, the Persians invaded Khorassan, and several dependent rulers threw off their allegiance.

It is fruitless to attempt to follow the scenes of anarchy which marked the first quarter of the present century. The sons and grandsons of Timour

Shah were perpetually at war with each other, and the real or nominal sovereignty changed hands very rapidly. In 1824 several of the competitors divided the country among them; Dost Mohammed taking the Kabool district, Shah Mahmood that of Herat, and Futeh Khan that of Candahar; the former sovereign, Shah Soojah, having been expelled from his country.

Dost Mohammed, the most powerful of the Afghan leaders, addressed a letter to Lord Auckland, in May, 1836, which was the forerunner of British interference in that quarter; the Afghan desired the friendship of the British, while the governor-general had uneasy thoughts about the intentions of Russia and Persia on our Indian empire. Sir A. Burnes was sent on a mission to Kabool, in 1837; the result of which was, that Lord Auckland, suspecting Dost Mohammed, resolved to aid Shah Soojah in expelling him.

Then commenced a busy scene of military operations. In October, 1838, a proclamation of war was issued from Simla against Dost Mohammed. Sir Henry Fane was at that time commander-in-chief of the whole army of India, which was then raised to 208,000 men. Runjeet Singh, the chief of Lahore, had promised aid to the British; but he now hung back. The British and Shah Soojah had together about 25,000 men ready for the expedition, which was to advance towards Kabool by way of Shikarpoor, the Bolan Pass, Quettah, and Candahar. Between Shikarpoor and the Bolan Pass is a broad desert; and Sir Willoughby Cotton, in February, 1839, prepared to cross this desert with an army of about 10,000 men, accompanied by no fewer than 80,000 undisciplined camp-followers. The army reached Candahar in April, having suffered much in their long march of 1,000 miles from Firozpoor. The Bombay army, which suffered still more severely, joined the former at Candahar early in May.

After having established Shah Soojah in a precarious kind of sovereignty at Candahar, the British, under Sir John Keane, set off in July for Ghuznee, 230 miles distant. After storming this town, Sir John Keane advanced upon Kabool, which was captured on the 7th of August. Dost Mohammed fled from the country: Hyder Khan, one of his sons, surrendered to Sir A. Burnes; and Akber Khan, another son, was compelled to give up Jellalabad to Colonel Wade.

As Shah Soojah was now reinstated, it was considered that the object in view had been attained. Eight thousand Anglo-Indian troops remained at Kabool to secure him on the throne; and Sir W. M'Naghten and Sir A. Burnes resided there as envoys; but the bulk of the army returned to India. Throughout nearly the whole of 1840 and 1841 there were insurrections against the British and Shah Soojah on the part of Afghan chiefs; and, although Dost Mohammed surrendered to the English in November, 1840, and went quietly to live in India, yet the country remained in a very unsettled state, requiring the presence of from 10,000 to 16,000 British troops, besides those of Shah Soojah.

In November, 1841, matters arrived at a crisis. The Afghans gradually surrounded the city of Kabool, and great indecision marked the conduct of the envoys. At length Sir A. Burnes and other officers were murdered on November 2, and Sir W.

M'Naghten on December 23. After this the British felt so powerless that they agreed to abandon Kabool, under very humiliating circumstances, and return towards India. They set out on January 6, 1842, and their retreat was one of the most disastrous and wretched ever known. Out of 26,000 soldiers, camp-followers, women, and children, nearly the whole were either massacred or taken prisoners on this terrible occasion, the Afghans harassing them incessantly.

General Sale held Jellalabad: General Nott maintained himself in Candahar; and Colonel Palmer, with one native regiment and some artillery, retained Ghuznee, which, however, was afterwards taken from him, and Palmer and the remains of his army made prisoners. Akber Khan, on the 18th of January, 1842, laid siege to Jellalabad; and though the wretched mud walls, as well as the fortifications thrown up by General Sale, were shattered by a tremendous earthquake, and many other earthquakes occurred, which obliged the soldiers to sleep in their clothes and accoutrements for fear of breaches in the walls and the risk of night attacks, Akber Khan was neither able to take the place, nor prevent Sale's foraging parties from supplying the garrison with the means of subsistence.

In March, Generals Sale, Pollock, and Nott were able mutually to concert plans; but the indecision of the Indian government, and the deficiency of supplies, prevented much being done until August, when General Nott advanced from Candahar to Ghuznee, which he reconquered; and on September 15th, Pollock and Nott reconquered Kabool. By October the re-captures were complete; and the Anglo-Indian army returned to India, which they reached just before the end of the year. Shah Soojah was assassinated in the spring of the same year; and his son, Fatty Jung, became heir to a very doubtful patrimony.

One of the most interesting features in this short but busy history was the captivity of several British officers, with their wives and daughters, who, either as hostages or prisoners, remained in the power of Akber Khan for a considerable period. In the first place, four hostages were given up in December 1841; and during the retreat in the next following month, Lady Sale, Lady M'Naghten, several other ladies, and many officers, fell into the hands of Akber Khan. They were all sent to the fort of Buddeabad, in the Lughman valley, which they reached January 17, 1842. They were marched back to a fort at Tezeen on the 10th of April. After the defeat of Akber Khan, in August, he hurried off his prisoners to Bameean, where he placed them under a chief of a fort. This chief was bribed by the prisoners to set them free; and they safely returned to Kabool, at the time when Pollock, Nott, and Sale were in possession of that city, September 21, 1842.

NATIONAL HUMILIATION :

A Sermon*

(Preached before the honourable House of Commons, at the Church of St. Margaret, Westminster, on Wednesday, March 24, 1847, being the day appointed to be observed as a general fast),

BY THE VEN. WILLIAM DEALTRY, D.D.,
Archdeacon of Surrey.

Ps. lxxviii. 37, 38.

"Their heart was not right with him, neither were they stedfast in his covenant; but he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath."

THIS psalm presents us with a brief but most instructive record of God's dealings with his ancient people. We see him interposing, by his continual providence, to bless them when they were stedfast in his covenant, and to make them feel his indignation when they rebelled against him. But even in his judgments he remembered mercy: in his severest inflictions he still viewed them with compassion; "yea, many a time turned he his anger away, and did not stir up all his wrath."

Now, "whatsoever things were written aforetime were written for our learning" (Rom. xv. 4); and although, in reasoning from the circumstances and history of the ancient church, we must bear in mind that the Israelites were under a peculiar dispensation, yet would many valuable lessons of the Old Testament be lost to us if we failed to recognize, as a fact beyond dispute, God's overruling providence in the government of the world. So general is his providence, that there is nothing beyond the reach of it—so particular, that there is nothing which it overlooks. Without God not a sparrow falleth to the ground; and "the very hairs of our head are all numbered" (Matt. x. 30). Language can supply no stronger words to express his universal presence, and to show that by him all things are directed and controlled.

In the ordinary course of his government he works by secondary causes. Thus it is that the moon observes her season, and "the sun knoweth his going down" (Ps. civ. 19): thus it is that, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22). But there are instances of special interposition, visitations so peculiar and so severe as to extort even from

the most thoughtless the confession that here "is the finger of God" (Exod. viii. 19).

Such visitations we are taught in the holy scriptures to consider as judgments; and the Almighty himself speaks of some of them as his sore judgments (Ezek. xiv. 21): these are famine, and noisome beasts, and the sword, and the pestilence. And whether in any case the punishment may be explained as the natural result of a people's folly, or neglect, or wickedness*, or whether it arise from subordinate agency, not discoverable by us, but originally ordained agreeably to the foreknowledge of him to whom all his works "are known from the beginning of the world" (Acts xv. 18), or whether he chooses, as in the destruction of Sennacherib's army, to interpose directly in the manifestation of his power, these visitations, when *national*, must equally be regarded as *national* judgments.

Such is the view which, in conformity with the teaching of the holy scriptures, we are authorized to take of that grievous scarcity and dearth under which the land may now be represented as mourning. So sudden and so fearful has been the destruction of human food, that multitudes of our fellow-creatures are unavoidably perishing for want, under circumstances of suffering hitherto without example in this portion of the globe; and how can we hesitate to acknowledge in this desolation the hand that smites us, and to regard it as a judgment for national sins?

It is true that the visitation has not fallen in all its severity on this part of the British islands; but can we shelter ourselves under that plea from our share in the guilt? Are the men who have suffered the only or the worst transgressors? Were the Galilæans, "whose blood Pilate mingled with their sacrifices; or those eighteen upon whom the tower in Siloam fell, and slew them, sinners above all the men that dwelt" in Galilee or "in Jerusalem? I tell you, nay," saith our Lord; "but, except ye repent, ye shall all likewise perish" (Luke xiii. 1-5).

We know and feel already that in the suf-

* Our readers are aware that it is our general rule to insert those sermons only which have not been printed in any other form. But we are sure that they will thank us for departing from this rule in the present instance. And our grateful acknowledgments are due to the venerable archdeacon for allowing his discourse, which the house of commons requested him to print, to appear in our pages.—ED.

* "Whether the pleasure or pain which thus follows upon our behaviour be owing to the Author of nature's acting upon us every moment in which we feel it, or to his having at once contrived and executed his own part in the plan of the world, makes no alteration as to the matter before us. For, if civil magistrates could make the sanctions of their laws take place, without interposing at all after they had passed them, without a trial, and the formalities of an execution—if they were able to make their laws execute themselves, or every offender to execute them upon himself, we should be just in the same sense under their government then as we are now, but in a much higher degree and more perfect manner."—*Butler's Analogy*, part i. ch. 2.

ferings of Scotland and Ireland we must necessarily suffer; and what security have we that the "blasting of the breath of God's displeasure" (Ps. xviii. 15, prayer-book version) shall not wither up our own expected harvests, or that the arrows of that pestilence, which has even now reached our shores from the sister island, shall not ere long fill our own streets with lamentation and woe?

The inquiry, then, to which our subject directly leads us, refers to the sins which "have separated between us and our God" (Isa. lix. 2), to the national sins which have brought upon us this national visitation.

It were a great mistake to suppose that no sins can be properly called national but such as may be ascribed to the legislature or public authorities of a country: such a principle is alike unsound and mischievous. National sins are the sins committed by us, who constitute the nation, in our individual character, as well as by the public authorities; and when God visits for sin, nothing can be more unwise or unchristian than to censure the conduct and dwell upon the sins of others, while we forget or overlook our own.

Neither are we sufficiently instructed in the mysterious ways of God's providence to affirm that this or that particular offence is the cause of this visitation. In various instances, indeed, recorded in the scriptures, we are able to state the reason; because God has himself declared it. But there can be no certainty without a distinct revelation. It is sufficient for us to know generally that God's judgments are upon us for our sins; and, in conducting the examination to which this knowledge will lead us, we must endeavour to discover them, every man for himself and in his own case, taking for our guide that word which is to be "a lamp to our feet, and a light to our path" (Ps. cxix. 105).

In pursuing this inquiry, it is important for us to bear in mind, that of those to whom "much is given, much also is required" (Luke xii. 48). On this ground the case of Chorazin and Bethsaida was worse than that of Tyre and Sidon (Luke x. 13, 14). We are not slow, for the most part, to pride ourselves upon our advantages as a nation, to boast of the blessings of our constitution, of the civilization and enterprize of our people, of the loveliness of our fields, the comfort of our homes, the extent of our commerce, the noble array of our colonies and dependencies, the valour of our fleets and armies, and all that, in a worldly sense, constitutes a nation's greatness; and, when to these distinctions we add the free use of the holy scriptures, the pure worship of God, and the opportunities which he has given us to spread to the

very extremities of the earth the glad tidings of salvation, Divine Providence opening to the Christian teacher countries teeming with an idolatrous population, and affording us access to lands hitherto closed against us by barriers impassable—when we contemplate our country as thus favoured with internal blessings, and dwell upon the apparent designs of Divine Providence to make it a praise in the earth, the great dispenser of Christian civilization and holy truth to the ends of the world, where, we might ask, is the nation which ever had privileges and, as a necessary consequence, responsibilities like ours? We speak here of these distinctions, not in the spirit of pride, but of humble thankfulness to God, and with a profound recognition of the high duties which in his wisdom he has thus laid upon us. How far, then, have we acted conformably with these obligations, and faithfully used these benefits?

It cannot be denied, and we gladly advert to the fact, that in several respects the spirit of this country's Christian benevolence appears to have exerted itself both at home and abroad for some years past in an increased degree. Many there are whose hearts are truly grateful for the manifold blessings which God has conferred on us. The benefits of sound education and scriptural worship, and the sanctification of God's holy day, have excited a more lively interest than in the age preceding, and that interest has not yet abated; while buildings, consecrated to religion and to various plans for the benefit and solace of mankind, have been recently erected in almost every part of the kingdom, and are still rising up, the beacons and monuments of a wise and generous liberality. Nor can we overlook the corresponding efforts of this country on behalf of Christianity in other lands with which Great Britain is connected. It cannot now be said, as was averred by the indignant statesman* toward the end of the last century, that in India England has built no churches, no hospitals, no schools; and that "were we to be driven out of the country this day, nothing would remain to show that it had been possessed during the inglorious period of our dominion" even by a civilized people. Among the most attractive objects which the voyager now sees on approaching the city of palaces is a Christian temple; and it is but one of many churches which are to be found in that extended empire, where the word of God is faithfully preached, and his sacraments are duly administered. Nor have these efforts exhausted either the zeal or the resources of the friends of pure worship and

* Burke, vol. iv. p. 41.

of holy truth. We trace, in many of our colonies, the feet of those who, holding the highest station in the church of Christ, have gone forth to carry "glad tidings and to publish peace" (Isa. lii. 7); while there is gathering around them a band of devoted teachers to proclaim, like themselves, the gospel of life and immortality.

Far from undervaluing these acknowledged and cheering facts, we turn to them with pleasure; but it is a most humiliating reflection how few persons, comparatively, in this wealthy and populous country lend any effective assistance for promoting these objects, or take in them any lively interest; how few, comparatively, are duly grateful for the blessings so largely bestowed upon us as a nation, and prove the reality and strength of that feeling by doing what Christ has commanded.

The question is not whether we are better than our fathers, or whether an impartial observer would regard us, in a moral and religious view, as superior to men who have not our advantages, but whether, as a people, we have acted in conformity with our higher privileges and the obligations which they manifestly involve.

A very slight view of what is passing around us would furnish a painful answer: a more careful inquiry would probably surprise us, as exhibiting a neglect of religion and direct violations of God's law, which had previously escaped our attention. Not to dwell upon details, into which every one will do well to examine for himself, let it suffice to notice the multitudes of young children who have no training up in the way they should go, and whom apparently no man cares for; the numbers of juvenile delinquents summoned before our courts of justice; the crowds of each sex and of every age, who are strangers to the house of prayer; the habits of dissipation in which many indulge; and the sad desecration of the Lord's day; and then let it be asked, is this to act worthily of our Christian advantages? How manifold, too, and injurious, even among those who profess to worship God in spirit and in truth, are the divisions so unhappily prevalent! And especially can we fail to advert to that selfish and worldly mind so widely prevalent and so utterly inconsistent with the spirit of religion? The precept which warns us against the love of the world, and the solemn declaration which follows it: "If any man love the world, the love of the Father is not in him" (1 John ii. 15), seem to be nearly forgotten. Judging from the language and pursuits of the age, we might conclude that very generally men deem themselves to be

born for no other purpose than to "buy and sell and get gain" (Jas. iv. 13), "and to lay up treasures upon earth" (Matt. vi. 19)—this the great object of their daily pursuit and nightly meditations. And is there not enough in these things to awaken the wrath of the Lord?

And, with respect to the heathen world, if we fulfilled, as it behoves us, the obligations which our means and opportunities enjoin, would the result be so unworthy of a Christian people as is testified by the small number of our missionaries, the small amount of our contributions, and the small effect which has hitherto been produced in the wide fields committed by the Almighty to the charge of this country? "The harvest truly is great; but the labourers are few" (Luke x. 2).

In giving these representations, we are not conscious of making any exaggerated statements; and, to prove that in our own cities and large towns the evil is in some respects of alarming magnitude, we need not travel beyond the locality with which most of us are personally acquainted. The very district in which we meet this day, situated between the palace of the sovereign and that honoured pile, where law holds its venerated courts, and the great council of the nation deliberates for the happiness of the whole of the empire—this very district, forming a part of the metropolis of Christian England, exhibits a state of things which to the superficial observer would seem to be past belief. The inquiry has been actually made; and what is the result of it? In this parish of St. Margaret (not including the outlying district of Knightsbridge), and in the adjoining parish of St. John, the population amounts to 57,000: in that number are upwards of 16,000 children under twelve years of age, and of these more than 12,000 are not to be found in any school; while the number of persons attending public worship of any description is not one in six of the population. Such and yet more painful is the report, founded on careful inquiry; and, were a like examination to be instituted through all our cities and populous towns, should we not be surprised that God had spared us so long, and that his visitations, when at length inflicted, are not yet more severe? Heavy as is the judgment, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities" (Ps. ciii. 10). To adopt the language of the text, he has not stirred "up all his wrath."

For, what reason can we assign, except the compassion of the Most High, that the dearth which has fallen upon certain parts of the

kingdom had not a yet more disastrous range? It is not to the skill or industrious habits of our people that we are indebted for this exemption; for, how little in many places have skill and industry availed! "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lament. iii. 22).

Neither can we omit to observe, and with a like acknowledgment, how greatly the existing dearth would have been aggravated, if the harvests had been less abundant elsewhere, or if any circumstances had arisen to prevent our participation in them. What a mitigation is it of this calamity, that so many countries, and especially those beyond the Atlantic, have had both the will and the power to supply us so largely in our need! And, in further evidence that God has not suffered his whole displeasure to arise, may we not speak of some apparent benefits even now connected with this visitation, and distinctly arising from it?

Is it, for example, a ground of lamentation that there exist among us such unhappy divisions — divisions which strangely array against each other men of the same country, so as sometimes to check the most valuable projected improvements of our social system? The distress of our starving fellow-subjects seems to have awakened in all classes a disposition more worthy of the Christian name — a strong desire to alleviate their sorrows — asking no question about their creed or party, but simply inquiring, where are the destitute? and how can we relieve them?

Is it not, also, a circumstance entitled to particular notice, that a like spirit has been manifested by men living beyond the limits of the British empire, and in a quarter where some of us would scarcely have expected it? The cry of the perishing has reached them; and they have not turned a deaf ear to it. Forgetting all those matters which tend to make nations jealous or selfish, perhaps calling to mind our common descent and common brotherhood, and listening assuredly to the claims of religion and humanity, they have hastened to testify their cordial sympathy "with the men, women, and children, who are starving*," our own immediate neighbours and fellow-subjects.

And what is the natural and direct tendency of these things but to make us mutually look upon each other at home with kindness and good-will, and to promote a like disposition between us and our brethren on the western continent?

By the very act of relieving the destitute

* Resolutions proposed by the hon. Daniel Webster.

and the perishing, we naturally find ourselves increasingly interested in their welfare; and are not even the hardest natures capable of being softened by deeds of kindness? "If thine enemy hunger," saith the apostle, "feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. xii. 20). As the stubborn metal is melted by the heat, so shall his hostility yield to this kindly influence, and all his better feelings be called into activity.

Among other benefits which may probably arise from this visitation, and upon which it would be gratifying to dwell, is it too much to hope that the social condition of those who have been most affected by it may, in consequence of the full inquiry now instituted, be in the end materially improved? This awful interposition of Divine Providence was, perhaps, necessary for the object. Such matters, however, although highly interesting to every lover of his country and his kind, scarcely fall within the province of the Christian minister; but it may be permitted him, under the persuasion that present evil leads not unfrequently to future good, to trace even in this visitation the wisdom and loving-kindness of the Lord.

And what, indeed, is the main object of these national afflictions but the nation's permanent good? We are to regard them not merely as a punishment for sin, but as mercifully intended to make us feel the evil of our ways, and lead us to repentance and newness of life. They speak with a loud voice to every individual, in every class of society: "Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (Joel ii. 12, 13).

Thus it was that God spake by his prophet, when commissioned to announce a visitation so terrible, as to convert into a desolate wilderness the fields which had been before like the garden of Eden.

It is no partial renouncing of sin, no outward reformation which will rightly answer a call like this: what is required is true repentance, the giving of the heart to God, and a life, henceforth, of holy obedience to the divine will, as now fully revealed to us in the gospel. The prophet requires the transgressors, whom he is warning of their danger, to draw nigh to God "with fasting, and with weeping, and with mourning." A lesson, also, for us! Have we grievously sinned? Let us be penetrated with a just

sense of our guilt, and of our utter unworthiness of the least of the divine mercies : let us, each in the recesses of his own heart, as well as in the service of the sanctuary, implore the forgiveness of our sins. "This sacrifice of a broken spirit God will not despise" (Ps. li. 17); and to him that possesses it will he look, and with that man will he dwell (Isa. lxvi. 2, lxii. 15)—a promise which is the pledge of every blessing.

And where a nation has sinned, how welcome to the Almighty is the sight of that people joining with one accord in fasting and prayer and humiliation before him! Nineveh affords a striking example—the sentence had already gone forth against it; but by command of the king a fast was proclaimed, and he and his subjects "cried mightily unto God," and turned "every one from his evil way, and from the violence that was in his hands; and God repented of the evil that he had said that he would do unto them; and he did it not" (Jonah iii. 8-10)—willing rather, it seems, that his truth should be questioned than that his compassion should fail.

Under a like royal authority, and for a like purpose, are we now assembled. Such is the incense which ascends to heaven this day from ten thousand altars. The spectacle, which he who is seated upon the throne of grace beholds in this country and in suffering Ireland, is that of a united people lifting up their hands with one accord to his mercy-seat, confessing their sins, and pouring forth their supplications for his favour and blessing: "Spare thy people, O Lord: spare thy people who have sinned against thee, and be not angry with us for ever. To us belongeth confusion of face; but to the Lord our God belong mercies and forgiveness. Thou hast often saved us and our fathers in times past by a great deliverance; and thine hand is not shortened that it cannot save, neither thine ear heavy that it cannot hear. We approach thee not in our own name, or pleading our own righteousness, but in the name of him who came to seek and to save the lost, who died to redeem, and who lives to intercede for us. For his sake listen to the prayers of a guilty people: remove the evil that is upon us, and let the earth again bring forth her increase, that the poor may have bread to eat. 'Send thy heavenly blessing on our sovereign lady the queen, and on all that are in authority under her; and direct all their proceedings to the advancement of true religion and piety, and to the peace and prosperity of the realm. And to all orders and degrees of men among us vouchsafe such a measure of thy grace that righteousness may flourish in our land with

abundance of peace, and that, being reconciled to thee through thy Son Jesus Christ, and united to each other in charity, we may be an acceptable people in thy sight, and make known to the ends of the earth the riches of thy mercy in Christ, to whom, with thee and the Holy Ghost, be all honour and glory for ever. Amen.'"

THE HIGH-PRIESTHOOD AND INTERCESSION OF CHRIST.

BY THE REV. HENRY KINGSMILL, D.D.,

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IN the epistle to the Hebrews, which may be considered the key to the ceremonial law of Moses, St. Paul sets forth the superiority of the priesthood of Jesus Christ, and the perfection of the new covenant sealed with his blood.

The references to the structure of the tabernacle, or to the temple, built in some degree after its model, are frequent and pointed. Now, it should be borne in mind that Moses did not construct the tabernacle or its furniture according to his own imagination; but he was ordered to make all according to the pattern shown him on the mount, in a vision, while he sojourned forty days in the presence of the glory of God. We are not to be surprised, therefore, that much meaning was contained in the structure, arrangement, and contents of that holy place which God honoured with the cloud of glory, the symbol of his presence, and wherein Moses received the immediate commands of the Most High. Yet, were it not for this writing of St. Paul, we should have remained in ignorance of the spiritual meaning couched under many of the figures.

Others may be illustrated from different parts of the scriptures; in particular from the Apocalypse, in which heaven is represented under the semblance of the temple, and some light thrown upon the various emblems in the course of that vision.

In the original temple there were three principal divisions: 1. That which belonged to the whole congregation, into which none but the circumcised could be admitted. This corresponded with the camp of Israel in the wilderness; the whole visible church. 2. The first court of the priests, being properly part of the tabernacle, as described by St. Paul himself: "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread, which is called the holy place" (Heb. ix. 2). The priests alone were admissible into this part of the temple, separated by a veil or screen from the multitude; as may be perceived by the description of the vision of Zacharias when offering incense (Luke i. 10), while the multitude were praying without. Lastly, there was the most holy place, behind the second veil, wherein was the ark, with the manna, the rod of Aaron, the tables of the covenant, and the cherubims shadowing the mercy-seat. And into this

* Form of prayer appointed for the day.

the high priest went alone once every year, on the solemn day of atonement, sprinkling before Him and on the mercy-seat the blood of a victim, killed with very significant rites for the sins of the people (Lev. xvi.) It is to this place, the "holy of holies," that St. Paul refers as the figure of heaven itself, into which Christ, the high priest of his church, passed after his resurrection from the dead: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).

In the "worldly sanctuary" and in the most holy place the memorials of the covenant which God made with the fathers, and of his mercy through the blood of atonement, were deposited; that it might be known that the just displeasure of God against sin might be averted, without the death of the transgressor, by the propitiation which he had appointed.

And this way is set forth fully in the gospel: God is now in Christ reconciling sinners unto himself (2 Cor. v. 19); yea, Jesus is the propitiation literally (Rom. iii. 25), the mercy-seat, that which bore the stains of the sacred blood shed in confession of sins by the Levitical rites.

Thus the whole tabernacle did shadow forth the church of God, part militant on earth, part in the enjoyment of the vision of God.

The Israelites were clearly taught that none but they who were sanctified to the Lord could enter within the first veil, but that a race especially called and set apart should minister there to the Lord. So, in a spiritual sense, none is a member of the true church, the inner-court worshippers, but the elect and sanctified by God, who are a "chosen priesthood," to offer unto the Lord thanksgiving. And the various rites, by which the vessels of the temple and its ministers were purified, pointed out the efficacy of the blood of sprinkling, whereby believers are cleansed from all their pollutions (Rev. i. 5).

The foregoing observations will serve for the illustrations of the doctrine of Christ's intercession in the most holy place above, whereof St. Paul speaks expressly in this passage. It is one which is not perhaps sufficiently considered by the children of God; yet it is frequently referred to in the holy scriptures as of high importance in the plan of redemption.

The Lord Jesus, having made the appointed sacrifice for sinners, by shedding his life-blood on the cross, and having risen triumphant from the grave and gate of death, did soon after ascend to the "glory which he had with the Father," entering into the holy of holies with the testimony of his precious blood shed on behalf of his people. Hence in mystical prophecy he appears before the throne as "a Lamb slain" (Rev. v. 6), the merits of his precious death being ever new and all-prevailing in the sight of the Father.

The first-fruits of Christ's intercession were seen in the descent of the Holy Ghost on his church: "It is expedient for you," said he to his disciples, "that I go away; for if I go not away the Comforter will not come to you" (John xvi. 7). But, when he ascended up on high, he received gifts for men, even that the Lord God the Holy Ghost, with his manifold gifts, might dwell with them (Ps. lxxviii. 18).

Ten days after his ascension, the Holy Spirit came with power in a baptism of fire on his apostles; and, in consequence, thousands were added to the church. Glorious first-fruits of the great in-gathering of God's people! an event which the offering of first-fruits on the feast of pentecost was most probably designed to typify.

Here, then, was a vast power and increase bestowed on the church by virtue of Christ's intercession. Truly the way into the holiest was then made manifest by the offering and ascension of Jesus! The grave is the portal of heaven, to those who have an interest in his advocacy; and the setting of this world's sun on their closing eyes is the dawn of a brighter glory and of everlasting day!

Further, we are not to suppose that the church then alone stood in need of the powerful intercession of the Lord Jesus, and that now, having in some measure established herself upon earth, she can subsist or expand the curtains of her tabernacle by her own resources. The church of Christ is indeed the congregation of true believers, but still of frail, erring, and backsliding men. This congregation of the Lord sojourns, too, still in a wilderness, finding everything unpropitious to their purity and comfort; nay, they must quickly perish but for daily supplies of heavenly manna, and of water from "the rock;" we still require to be led by the "angel of God's presence"; that the Lord Jesus Christ, the "Captain of our salvation" should direct our way, and render us finally victorious.

Now "Christ is the same yesterday, to-day, and for ever" (Heb. xiii. 8). He now intercedes for his church as he did in the days of old: he now pours down the influence of his Spirit, revives "what is ready to die," sanctifies and enlarges his congregation. It is his "great grace" which ministers that strength which the resistance of the world and the flesh or the assaults of Satan continually calls into action: he waters the vine which he planted in a barren and thirsty soil. In short, Christ still abides with and blesses his church through the Comforter (Matt. xxviii. 20), whose gifts his intercession still procures from his redeemed.

Are we not to attribute to the intercession of Christ the revival of true religion, when faith and piety had languished in the church, and the love of many waxed cold? At such seasons, generally after a period of temporal prosperity, we have a trumpet of alarm sounded from an unexpected quarter; for, while the enemy had been "pouring in as a flood, the Spirit of the Lord did raise up a standard against him" (Isa. lix. 19). And then a "little one becomes a thousand" by the blessing of the Almighty. The truth, advocated and adorned by a few witnesses, contends successfully against wide-spread corruption; and a crisis occurs in the church resembling that which takes place in a diseased body when nature makes an effort to throw off what is noxious, and to regain her wonted health and action. And, on the other hand, when the church, though purified in the furnace of affliction, has seemed ready to be overwhelmed by the violence of the adversary, who interposes but her great Head and Intercessor? And "will not God avenge his own elect? I tell

you, he will avenge them speedily" (Luke xviii. 7, 8).

The great ones of the earth find that they "imagined a vain thing in making war against Jehovah and his Anointed" (Ps. ii.). The armies of the aliens were put to flight; and the fury of the persecutor, whether a Pharaoh or a Herod, is suddenly extinguished by the interposition of Christ. Just as we read that Israel was victorious in the battle against Amalek so long as Moses held up his hands in prayer to heaven, so it is the advocacy of Jesus which brings timely succour and assured victory to his tried people; and, if he seem to tarry, that is according to the counsels of eternal wisdom, that affliction may work its proper effect in the patience and testimony of the saints.

And, turning our attention to the case of individuals, may not the disciples of Jesus trace his gracious interference in so many passages of their short history? True believers are members of the mystic body of Christ, and governed individually and relatively by that especial Providence by which we are assured the grand destinies of the church are regulated; and, indeed, it is by the perfect arrangement of all the parts of this great machine that the whole is made to work out the counsels of the Eternal. And, as the whole church is a temple sanctified and blessed with the presence of God, God and the Lamb being the light thereof, so each true Christian in particular is figuratively a temple in which, so far as faith rules, God dwells by his Spirit. "Know ye not," saith the apostle Paul, "that your bodies are the temples of the Holy Ghost?" (1 Cor. iii. 16). And, as God chose the innermost shrine of the temple for the ark of his covenant and the brightness of his glory, so must it be with every child of God. Jehovah must be enshrined in the inmost recesses of his heart; and therein will be laid up the memorials of his covenant, and the conscience will be purified by the "blood of sprinkling" (Heb. ix. 14).

Now consider the Christian assailed, as was Job, by the "accuser of the brethren," the subject of grievous trials, or exposed to the seductions of a world which lieth in wickedness; and how can a man, blind and miserable, and poor and naked, overcome opposition so formidable, and escape snares which on every side surround his path? If he is at length crowned as a conqueror, it is through the power of Christ, it is through the intercession of the great High Priest. And thus it is the only stay of the weak and erring, that, if they sin, they have an advocate with the Father—Christ the righteous (1 John i.): and this not to countenance sin, but to restore his follower, like Peter, penitent and humble by his fall. Few Christians, it may be presumed, pass through the time of their sojourning without periods of declension, coldness, wanderings of heart, or even backslidings from God. They are suffered to fall through the neglect of such means as he has provided for the edification of his people, or they are taught by bitter experience the evils of their hearts and the dangers of a self-confident and presumptuous spirit; but the Lord Jesus "will not break the bruised reed, nor quench the smoking flax:" he interposes at the prayer of his feeble and unworthy disciples: he intercedes for mercy to the

contrite, and he sends his Spirit of grace to renew the fallen and to restore the decayed; and then there is joy again at the restoration of the ransomed sinner, and the believer rejoices again in that holy communion which sin had interrupted (1 John i. 8).

In conclusion, I would urge the practical considerations which arise from this doctrine.

First, we have in this most important truth a strong foundation for our hope—that Christ liveth to intercede for us at the right hand of God. He, who was touched with the feeling of our infirmities, but without sin, is now seated on a throne of power as well as mercy, to dispense pardon and the gifts of his Spirit. If we flee to Jesus for salvation, trusting entirely to the complete atonement which he made for us, and to his almighty intercessions, of whom should we be afraid? Christ has died for us, yea, he liveth to advocate our cause, and to secure our salvation if we believe in his name. But, if Christ interposes for our safety, who can destroy? "If God be for us" for the sake of Christ, "who can be against us?" (Rom. viii. 31). And, saith another scripture, "if while we were enemies to God by wicked works, we were reconciled to him by the death of his Son, much more being reconciled shall we be saved by his life" (Rom. v. 10).

Further, we find in this doctrine abundant encouragement for prayer. Having such a High Priest, all-powerful, and yet one who sympathized with our infirmities, "we can come with boldness to the throne of grace, and obtain help in the time of need" (Heb. iv. 16). Prayer brings almighty power to the succour of the feeblest. For we are assured that the prayers of the saints are presented by our High Priest, and ascend as grateful incense before the altar of heaven (see Rev. viii. 3). But for this assurance our prayers would freeze upon our lips; and hopes would be extinct; and, casting away our shield, we should lie exposed to the shafts of despair. Let the vilest sinner, too, provided he is truly contrite, sincerely determine to renounce his sins, and hesitate not to come to the footstool of divine mercy; for Christ inviteth the "weary and heavy laden" still to come unto him: his arms are ever open to receive the penitent, to confirm the faith of the returning prodigal: his precious blood has ever the same efficacy to wash away the stains of sin, and to present the believer spotless before God.

Finally, the intercession of Christ enthroned in glory, as King of kings (1 Cor. xv. 26), as well as the only Mediator, is the sure pledge of the security of his church. The gates of hell can never prevail against her whose Head is exalted on the throne of God. Though the earth tremble and the waters rage and swell, yet the church can say, "God is in the midst of us, therefore shall we not be moved" (Ps. xlii. 5): Christ is the advocate, who will be the accuser?

In these times especially, when the minds of nominal Christians are agitated by conflicting opinions, some leading to anarchy and distraction, others to lifeless formality and ancient superstition, when the enemies of the church are not found only outside her walls, we have especial need of this consolation and assurance.

The church, like the boat (Matt. viii. 24) in

which Jesus and his few disciples were once embarked, may be tossed by the wind and waves, and seem ready to be overwhelmed; but the Lord is in the vessel, and he will say to the wind and to the sea, "Cease: be still." So, though it may please God again to purify his people by suffering, or at least to try their faith and constancy, yet assuredly his church will be sanctified and delivered from all her troubles; and the tumultuous raging of her adversaries shall be stilled for ever.

Poetry.

HYMN FOR ASCENSION-DAY.

BY THE REV. W. HASTINGS KELK,

Rector of Drayton Beauchamp.

(For the Church of England Magazine.)

WHILE for man his love expressing,
Man, long lost in heathen night;
While his chosen servants blessing,
He was parted from their sight:
Clouds of glory encircling,
Bore him to the realms of light.

There, while angel-choirs adore him,
High he sits in heavenly state,
Till his foes be crushed before him,
And his purchased flock complete;
Then, returning,
Earth shall tremble at his feet.

Though in heaven, our nature wearing,
Still he loves our fallen race;
Still, for all our sorrows caring,
Succours with sweet hope and peace,
When the troubled
Cry before the throne of grace.

Still for us e'er interceding,
High before his Father's throne,
There, his costly offering pleading,
Which for sin did full atone,
He can save us,
He can save us! he alone.

Great High Priest, exalted Saviour,
May we all thine influence prove!
Give assurance of thy favour;
Send thy Spirit from above:
May his presence
Fill our hearts with joy and love!

THE RAIN-DROP.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine.)

It fell upon my burning cheek—
A single drop of rain;
I upward glanced, its source to seek,
But upward glanced in vain.
The sky was clear, the sun was bright,
No cloud was drifting nigh;
'Twas but one breath of vapour light,
Condensed as it flew by.

Yet, 'twas the self-same power that made
And poised this earthly ball,
Which in its flight that vapour stay'd,
And caused it gently fall.
Nor was it downward sent for nought:
It broke a dark day-dream,
Dispell'd a train of painful thought,
And woke a noble theme.
I mused on one too fondly loved,
Too fondly praised and sung;
Who had both cold and faithless proved,
And had my heartstrings wrung.
That rain-drop raised my downcast eye
To yon bright vault of blue;
And checked at once the bursting sigh,
And chased the vision too.
I turned from all the charms of earth,
From cisterns rent and dry,
To him who gave the planets birth,
Yet hears the ravens cry.
I dwelt on all his wondrous grace
To lost mankind—to me,
And vowed no idol more to place
Where he alone should be.
O Lord, accept my contrite vow,
My carnal thoughts controul;
Impress thy signet on my brow,
Thy likeness on my soul!
Be thou the sovereign of my heart,
And make that heart thy throne;
Till I shall see thee as thou art,
And know thee as I'm known!

Miscellaneous.

A CHINESE MARKET.—The salesmen enter the market-place or step from their junks upon the shore, having baskets suspended at the extremities of a carrying-pole, in which are contained dogs, cats, rats, or birds, either tame or wild, generally alive, sea slugs, and grubs found in the sugar-cane. The species of dog most in request is a small spaniel: the poor animals appear particularly dejected in their imprisonment, not even looking up in the hope of freedom; whilst the cats, on the contrary, maintain an incessant squalling, and seem never to despair of escaping the fate which must otherwise prove inevitable. As far as appearance is concerned, rats, when butchered, for they are not brought to market alive, are by no means disgusting: they are neatly prepared, slit down the breast, and hung in rows from the carrying poles by skewers passed through their distended hind legs. Thus these "small deer" are made to constitute their quota to the general enjoyment of society, and, with the addition of "duck's blood and mare's milk," of which the soups of China are composed, a mandarin, or man of substance, is enabled to gratify his own taste and secure the encomiums of the "diners-out," with whom, it appears, the celestial empire, like the European empires, abounds.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 645.—MAY 22, 1847.



(The Elephant.)

SKETCHES FROM NATURAL HISTORY.

No. LVI.

THE ELEPHANT.

THE usual height of this animal is nine or ten feet, though he is said to be sometimes found of the height of twelve feet. His body is of a very clumsy form, the head large, the back much arched, the legs short and extremely thick. His eyes are very small; his ears large, pendulous, and irregularly waved about the edges. The trunk, attached to the muzzle of the elephant, is one of the most wonderful instruments that God has bestowed on any of his creatures, being little inferior in flexibility and utility even to the hand of man. This organ, composed of a number of flexible rings, forms a double tube, ending in a circular tip, somewhat flattened, and furnished with a projecting point or fleshy moveable hook, like a finger, of exquisite sensibility, and so pliable that by means of it the animal can pick up almost the smallest objects from the ground. This trunk is the principal organ of breathing to the elephant, terminating in two orifices, which are the nostrils: by means of it he supplies himself with food and drink, laying hold of the one and sucking up the other with this tube, and conveying it to his

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mouth. The feet terminate in five rounded toes. The tail is of moderate length, tipped by a few scattered hairs, very thick, and of a black colour. The general colour of the skin is a dusky or blackish brown; but in some parts of India elephants are found of a white colour, though this is a rare occurrence.

The male elephant is provided with tusks corresponding with the canine teeth in other quadrupeds. The female either very rarely has tusks, or they are much smaller than in the male. These tusks vary in size, according to the species and age of the animal: some have been seen ten feet long; and tusks brought to the India-house have weighed one hundred and fifty pounds each, though those of the Indian elephants are more commonly from fifty to seventy pounds. It is scarcely necessary to inform the reader that the tusks of the elephant furnish us with that valuable material, ivory.

There are two species of elephants, the Asiatic and the African. The former is found in all the southern countries of Asia; in Cochin China, Siam, Pegu, Ava, Hindostan, and the adjacent islands, particularly Ceylon. The African elephant, which is easily distinguished from the Asiatic by his rounder head, his convex forehead, his enor-

mous ears, and his longer tusks, inhabits all the countries from the Niger and the Senegal to the Cape of Good Hope, and abounds in the forests of the interior. Both species live in large herds, reigning the almost exclusive possessors of immense forests and marshy plains, covered with long grass; repelling the attacks of every other quadruped by their great strength and their union, and diminished in number or reduced to a state of captivity by man alone.

The ordinary food of the elephant consists of herbage, roots, leaves, and the tender branches of trees, which he breaks off with his trunk.

A very curious anecdote, illustrative of the sagacity which enables this animal to avail himself of the means of escape from a disagreeable confinement, is related in Griffiths's translation of Cuvier's "Animal Kingdom": "At the siege of Bhurtpore, in 1805, the British army had been for a long time before the city, when, on the approach of the dry season, the ponds or tanks were exhausted, and no more water was left for the use of the troops, the camp-followers, and cattle, than the immense wells of the country would furnish. Hence no little struggle and confusion took place at the wells for the priority in procuring the requisite supply. On one occasion two elephant-drivers, each with his elephant, one remarkably large and strong, the other comparatively small and weak, were at the well together. The small elephant had been furnished by his master with a bucket, which he carried at the end of his trunk; but the larger being unprovided with the necessary utensil, either spontaneously or by the desire of his keeper, seized the bucket, and easily wrested it from his less powerful fellow-servant. The latter obviously felt the insult, though he was too sensible of his own inferiority openly to resent it: but great squabbling and abuse ensued between the keepers. At length the weaker animal, watching his opportunity, when the other was standing with his side to the well, stepped backward a few paces in a very quiet manner, and then rushing forward with all his might, drove his head against the side of the other, and fairly tumbled him into the well. For the sake of the supply of water it became imperatively necessary to extricate the unwieldy brute; but, as the surface of the water was nearly twenty feet below the common level, it was evident that this object could not be accomplished by main force, at least without injuring him. There were many feet of water beneath the elephant, who, floating with ease on the surface, and pleased with his cool retreat, showed little disposition to exert what means he might possess in himself for his deliverance. At length it occurred to the elephant-keeper that a sufficient number of the fascines (which may be compared with bundles of wood) employed in the siege might be lowered into the well to make a pile, which might be raised to the top, if the animal could be instructed to lay them in regular succession under his feet. This lesson, therefore, he had first to teach the elephant; who soon comprehended what was required, and began quickly to place each fascine as it was lowered to him, until he was enabled to stand upon them. By this time, however, the cunning brute, who had enjoyed the refreshing coolness of his situation, finding himself raised above the water, refused to

work any longer; and all the threats of his keeper could not induce him to place another fascine. The man then opposed cunning to cunning: he began to caress and praise the elephant; and what he could not effect by threats he accomplished by the promise of plenty of rack. Incited by this prospect of reward, the animal again fell to work, and raised himself considerably higher, until, by a partial removal of the masonry round the top of the well, he was enabled to step out. The whole affair occupied about fourteen hours."

The method of hunting a troop of wild elephants in Hindostan is thus described in a letter, dated Coimbatore, April 1819:—About three thousand people being assembled at the place of rendezvous on the skirts of the jungle, and the haunts of the elephants being ascertained, a semicircular line of people, provided with fire-arms and tom-toms, and extending several miles, was then formed round them, each end of the line reaching to a chain of hills, the passes through which had been occupied by parties of men armed with matchlocks. The object of this line was to drive the elephants towards a particular narrow place, surrounded by steep hills, where there was abundance of food and water for several days. This, however, was not an easy task, as the animals frequently attempted to force the line; but it gradually closed on them, halting at night, and keeping up large fires to prevent their breaking through. At length, after ten or twelve days' labour, the people succeeded in driving them into the intended place, when they were closely surrounded and hemmed in for several days. Meanwhile several hundred persons were busily employed at the outlet in digging a deep ditch, enclosing about a quarter of a mile of ground, leaving only the space of a few yards, as an entrance, untouched. Two ditches were cut from the entrance to a hill on one side, and to a rock on the other, to prevent the elephants from passing the enclosure. On the outside of the ditch was placed a fence of matted branches, about six feet high, to give it an impassable appearance; and green branches and bushes were also stuck about the entrance to conceal the ditch, and to make it look as much as possible like the jungle. This done, the people were removed from that place, and those at the other end began firing, shouting, and making as much noise as possible with drums and horns, which so intimidated the elephants that they made the best of their way to the opposite end; and the people, following them close, drove them, with the aid of a few rockets, straight into the enclosure, when the ditch was completed by the digging away of the remaining space. People were immediately posted round the outside of the ditch, armed with long spears and matchlocks, to repel any attempt which the prisoners might make to cross it. On the following day eight female elephants were introduced into the enclosure; the mahouts, or keepers, being couched close on their necks, covered with dark cloths. The object of the tame animals was to separate one of the wild from the herd, and to surround him. In this way twenty-three elephants were taken in six days, without the slightest accident to the persons employed. The sagacity of the tame elephants, the address and courage of the mahouts in approaching the wild ones, the anxious moments that passed from the cast of the first rope until the last

band was tied, the rage of the animals on finding themselves entrapped, and their astonishing exertions to regain their liberty, formed altogether a scene of extraordinary novelty and interest.

A vast number of other anecdotes might be collected; one more, however, must suffice.

Captain Blakiston, in his "Two Years' Military Adventure," chiefly in the East Indies, says: "The attachment or dislike of elephants to their keepers, according to the treatment they receive, is too well known to need illustration. I have myself seen the wife of a mahout (for the followers often take their families with them to the camp) give a baby in charge to the elephant, while she went on some business, and have been highly amused in observing the sagacity and care of the unwieldy nurse. The child, which, like most children, did not like to lie still in one position, would, as soon as left to itself, begin crawling about, in which exercise it would get among the legs of the animal, or entangled among the branches of trees on which he was feeding, when the elephant would, in the most tender manner, disengage his charge, either by lifting it out of the way with his trunk, or by removing the impediments to its free progress. If the child had crawled to such a distance as to verge upon the limits of his range—for the animal was chained by the leg to a peg driven into the ground—he would stretch out his trunk and lift it back as gently as possible to the spot whence it had started, and this without causing any alarm to the child, which appeared to be accustomed to the society and treatment of its Brobdingnag guardian."

REV. S. MARSDEN AND THE CHRISTIANIZING OF NEW ZEALAND*.

Good old Mr. Marsden paid his fifth visit to New Zealand in 1837. He was seventy-two years of age. The love manifested for him by all classes of New Zealanders shewed how grateful they felt for the unspeakable blessings he had been the means of introducing among them. Wherever he went they crowded around him, and some followed him for miles to see and converse with him. When one of them was requested to go away, he said: "We wish to have a very long steadfast look at the old man; because he cannot live long enough to visit us again."

Though weak in health and feeble from the weight of years, his affections were as strong as ever, and his countenance beamed with all the brightness of immortality, when he preached with all the fervour of youth, on the theme which had been his support and delight during his lengthened life, the love of God in Christ Jesus. In private, with the missionaries, he spoke of the good men in England, the friends of his early youth, who had preceded him to the eternal world, and touchingly alluded to his late wife, to whom he had been married more than forty years, saying he felt the separation the more severely as the months rolled on. Some one remarked that their separation would be but for a short period longer. "God grant it," was his reply; and then lifting his eyes towards the moon, which was peacefully

shedding her beams over the sails of the vessel on whose deck he was standing, he exclaimed with intense feeling—

"Prepare me, Lord, for thy right hand:
Then come the joyful day."

It was his last visit to the isles he had loved so well and so unweariedly, and he left them with a heart overflowing with thankfulness, from the consideration of the wonderful change produced there. In the Waimate district, for miles, neither riots, drunkenness, swearing, nor quarrels were heard: chiefs gave up war, and began to live as Christians: knowledge had spread rapidly, and even in tribes where Christianity was not professed, heathen customs had received their death-blow. On the death of Titore, a powerful heathen chief, which occurred during Mr. Marsden's visit, the women gave up their usual bloody marks of sorrow: the tapu [taboo] was not regarded, nor any slave skilled in honour of him.

What were the victories of Charles XII. or of Alexander compared to those gained by the means of this aged man over the kingdom of Satan, and the powers of evil? They sought their own glory, and had their reward.

Many besides those immediately interested have borne testimony to the favourable change in New Zealand; but I will only now mention that of Mr. Williamson, a New South Wales chaplain, who visited the island under the impression that the improvement had been exaggerated, and gave testimony before a committee of the house of lords, as to its being much greater than has been represented, and that not only in the immediate neighbourhood of the stations. He mentioned remaining a night at the house of a native in the woods, who received him hospitably, gave him plenty of fern and a clean blanket for a bed, with a supper of potatoes. After supper a Testament was produced, a chapter was read, and prayer offered up by the assembled family. The day began as the evening had closed. Yet none of this family were baptized Christians. I met an interesting anecdote which shows the power of religion in restraining the once fiery temperament of a New Zealander. A native entering a carpenter's shop to talk about payment for some work he had been engaged to do, one of the carpenters, a cross surly-tempered man, said to the native: "Get you out of the shop, we want none of you fellows here." The native replied: "Don't be angry: I am come to talk with Benjamin." The fellow said, "I shall be angry;" and, after a few words, began to ill-use the native in a most barbarous manner, kicking him in the side because he would not get up. The native made no resistance till the man left off, when he jumped up, took the fellow by the throat, held him with one hand as a man would a child, and drew out a plane-iron tied on the top of a stick, so as to form a little adze: "Now," said the native, while he held it over his head, "you see your life is in my hands: you owe your life to the preaching of the gospel: you see my arm is quite strong enough to kill you; and my arm is willing, but my heart is not, because I have heard the missionaries preach the gospel. If my heart was as dark as it was before I heard them preach, I should strike off your head." He did not return the blows, but made him pay a blanket for the insult.

* From "Emily Barhurst; or, at Home and Abroad." London: Wertheim. 1847. There is much information on the subject of the New Zealand mission in this volume. It would be a good book to read at missionary working-parties.—Ed.

monkeys, and his longer necks, inhabits all the countries from the Niger and the Senegal to the Cape of Good Hope, and abounds in the forests of the interior. Both species live in large herds, regarding the almost exclusive possession of immense forests and marshy plains, covered with long grass, repelling the attacks of every other quadruped by their great strength and their intus, and diminished in number or reduced to a state of captivity by man alone.

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work any longer; and the elephant-keeper would not induce him to resume. The man then approached him; he began to roar and snarl, and what he would not effect by persuasion, he attempted to accomplish by this prospect of reward, the man worked, and raised himself on the fascines, until, by a partial removal of them, the top of the well, he was enabled to reach the surface.

The method of hunting a troop of elephants in Hindostan is thus described in "The Coimbatore, April 1810."—About noon people being assembled at the place, on the skirts of the jungle, and the elephants being ascertained, a small party, provided with fire-arms and muskets, extending several miles, was then sent out, each end of the line reaching about five miles, the passes through which had been marked out by parties of men armed with matchlocks. The object of this line was to drive the elephants into a particular narrow place, surrounded by a ditch, where there was abundance of water for several days. This, however, was an easy task, as the animals frequently to force the line; but it gradually closing, and taking at night, and keeping up to prevent their breaking through. At last, after ten or twelve days' labour, the people in driving them into the intended place, were closely surrounded and hemmed in for several days. Meanwhile several hundred were busily employed at the outlet in deep ditch, enclosing about a quarter of ground, leaving only the space of a few feet as an entrance, unwatched. Two ditches, from the entrance to a hill on one side, and from the entrance to the other, to prevent the elephants passing the enclosure. On the outside was placed a fence of matted branches, four feet high, to give it an impassable appearance. Green branches and bushes were also placed at the entrance to conceal the ditch, and look as much as possible like the jungle. When done, the people were removed from the entrance, and those at the other end began firing, and making as much noise as possible with muskets and horns, which so intimidated the elephants they made the best of their way to the end; and the people, following them closely, with the aid of a few rockets, entered the enclosure, when the ditch was cut, and the digging away of the remaining space was immediately posted round the ditch, armed with long spears and muskets, to repel any attempt which the prisoners might make to cross it. On the following day eight elephants were introduced into the enclosure, the hunters, or keepers, being coached close to the necks, covered with dark cloths. The tame animals was to separate one or two from the herd, and to surround him. In twenty-three elephants were taken in without the slightest accident to the people employed. The sagacity of the tame elephants, and the address and courage of the mahants in driving the wild ones, the anxious men passed from the cast of the first rope with

PRISON REFORMATION*.

THE conduct of the men, as regards public worship and religion, is still more remarkable, when one considers what they were. The singing, the responses in the church service, and the attention paid to the daily exposition of scripture, show how much interest they feel in the employment, and make that portion of my brother chaplain's labours and my own a most pleasing duty; and if necessary at any time to point out errors in the management of the voice, or to admonish the men on the subject of discipline, the improvement which follows immediately, shows that the ministry of religion has gained a hold on their affections, most favourable to the full reception of it in their minds.

The manner, too, in which they spend the Lord's day deserves notice. Without any requirement from us, in this particular, they gradually are observed to lay aside their slates, their pens and their secular books, on that day, for their bible, works which bear on religion. Too many remember that their first steps to crime and misery were when they played truant from Sunday-school, or turned their back upon their church. The power of reflecting on what they hear, being acquired, is now exercised on religious subjects on that day with great benefit. I have been delighted, in visiting the lowest division of our prisoners (as to intellect and knowledge) on one Sunday evening, to find that almost every one knew the subject of the sermon which my brother chaplain had preached to them in the afternoon, and was applying it to himself. It was, however, on a subject which of itself comes home to them (like that other referred to), the duty of children to their parents.

I may observe that, according to the rules of the prison, the sacrament of the Lord's supper is here administered four times yearly; and that at Christmas there were fifty-five prisoners out of more than one hundred candidates admitted to communion, who, by their acquaintance with the leading truths of Christianity, in almost all cases here acquired, gave satisfactory evidence that their minds were greatly interested in the subject, and, by their consistent conduct and conversation, gave every proof of sincerity possible, under such circumstances. Amongst these was a young man, Reg. 649 (baptized by me a few weeks previously), and admitted to both sacraments, upon as intelligent, modest, and hopeful a profession of Christianity as I have ever met with in any young person examined on the subject in my former parochial ministry. He is the son of poor and ignorant baptists, and has received here almost all the knowledge he possesses.

But to pass from our prisoners in confinement, to view them at large and in society. This, after all, must be looked upon as the best test of the moral and religious training carried on within these walls. Let it be borne in mind, however, that the test of reformation to which prisoners, and especially the transported, are subjected, is the severest that can be well imagined: they are

separated from home and kindred; the husband from his wife; the brother from his virtuous sisters, and the son from his parents; without capital and without character, assisted with few or no helps, in the way of religion in the land of their exile; and the greater part in Tasmania exposed to the contagion of society described by all as demoralized and demoralizing in the highest degree. When one considers these things, he will be more surprised to hear that only one of our prisoners in that island has been convicted of theft, and of the exiles in Australia that not one has been convicted before a magistrate of any offence (during the severest part of their trial perhaps, the first six months of liberty) than that thirty or forty have incurred penalties for drunkenness or disorderly conduct, that is, about one in ten.

LETTERS CONCERNING MEN PARDONED IN THIS COUNTRY.

The father of Reg. 269 writes: "I am greatly obliged by your kind inquiries concerning my poor boy. I am sure he was benefited by his pursuits in your reclaiming institution, and I am quite satisfied that everybody treated him with kindness; for which I beg to return my warm and cordial thanks. He appears to have correct views of Christianity generally, and is very consistent. He has attended divine worship twice, each of the sabbaths he has been here, and spoke to his two little sisters on Monday morning last regarding the sermon with evident concern."

Reg. No. 703 writes: "I received your kind letter, and am happy to inform you that I am still alive, and getting strong again, thank God for all the mercies which I unworthily have received at his hand. I still hope that he may preserve my life a little longer, if it be his will. I cannot express the thankfulness which I owe to you for the kindness I received from you and all the rest of the gentlemen of the prison. I am very thankful to you, sir, for your kindness in writing to me of my welfare, and I take great pleasure in answering you. I wrote before about the middle of August, and was wondering if you had received it."

The father of Reg. 596 says: "I write to inform you of an event which I am sure you will not be surprised at hearing, viz., the death of my poor dear boy, which took place on the afternoon of Saturday last. The voyage down and entire change appeared to check the progress of his disease, so that he continued for some time much as he was at the time of leaving Pentonville, sitting up some hours every day until within a week of his death. He always appeared happily resigned to the divine will concerning him, and I never once heard him express a wish to recover, or lament his being so soon taken off. He talked but little; but I trust his mind was rightly fixed, and he was resting upon the only foundation for salvation. Thus, after a few weeks' illness, ended the career of one who, though not nineteen years old, had travelled nearly all over the three kingdoms; had been in several prisons, and in nearly half the union-houses in England; had endured great hardship, experienced much privation, and been the subject of many narrow escapes."

The above three were pardoned on medical grounds.

Of Reg. No. 81, a clergyman writes: "I am

* From the Chaplain's report to the Commissioners for the Government of the Pentonville Prison. A very interesting document. It would seem that the blessing of God is really upon the labours here taken to impress the minds of criminals.—Ed.

glad to have it in my power to give you satisfactory information of ———. Since his return he has been in regular employment at good wages; and his habits, as a workman, appear to be industrious. You are aware, no doubt, that he is a Roman catholic. I have ascertained that he has been punctual in his attendance at his place of worship; and he is now preparing for confirmation, under the care of a clergyman of his church. He expresses a deep sense of the benefit he has found in the discipline to which he has been subjected. He said, 'I am an altered man: before this thing happened to me I was a wicked one.' His parents are, in their way, respectable persons; and his connexions generally are not likely to mislead him."

Reg. No. 276, a poor farm-labourer, writes: "I received your letter that you was so kind as to send me. I hope you are all well, as I am and my family at this time. My kind love to my schoolmasters and all them that was placed over me. I am very happy to say that I have not forgot the good advice that you gave to me when I left. I hope the Lord will keep you all steadfast in all good works. I hope my master will be so kind as to send me a little book, the second book of nature, for I have got a little boy, and I should like to instruct him. I hope you will write to me again, for I take it a great kindness. I hope the Lord will reward you for all your trouble. I left this letter for my minister to fill up, for he was a good friend to me; and I hope the Lord will reward him and you for all your trouble."

Of this same person his clergyman writes: "It gives me much pleasure to inform you that ——— is still going on in the right way, and I hope that he will have strength to abide in it. He seems always very grateful for the kind attention which he received during his sojourn in the prison."

Of Reg. No. 264, his clergyman writes: "I have great pleasure in saying that I think there is really every reason to believe that 'old things are passed away, and all things are become new' with him. He is not only regular at church and at the Lord's table, but his whole character seems to be altered; and I have been especially pleased with the care which he appears to take of his children. The change is the more marked in consequence of his having been at one time to all appearance one of the most hopeless characters in the parish." By a letter from his sister, I learn that this man works at the trade of weaving which he learned here, when he cannot, for the weather or other causes, work out of doors.

THE SITE OF THE HOLY SEPULCHRE*.

It is necessary to examine all the evidence which it was in the power of Constantine to collect, in his endeavour to discover the site of the holy sepulchre, and to scrutinize this evidence with perfect

impartiality and cautious severity. We may then decide whether the evidence is sufficient to establish the truth of a questionable point in history.

Eusebius mentions that the pagans had erected a temple of Venus over the holy sepulchre. Tradition, it has been supposed, would enable the Christians to preserve some memory of this circumstance. Dr. Robinson is of a contrary opinion. He declares that "the amount of the testimony relative to an idol erected over the place of the resurrection, and serving to mark the spot, is simply that writers, *ex post facto*, have mentioned such idol as standing, not over the sepulchre known of old as being that of Christ, but over the spot fixed upon by Constantine as that sepulchre."

It becomes, therefore, necessary to show that Constantine had documentary evidence to prove that the temple of Venus, or the idol which stood over the spot fixed upon by his officers as the site of the holy sepulchre, really stood over the sepulchre known of old as that of Christ. It is the simplest method of arriving at a solution of the question, to adopt the very ground occupied by Dr. Robinson, in his "Biblical Researches," as the arena of discussion, and prosecute the search for truth, as far as possible, by his side.

What mode of investigation would Constantine adopt when he had resolved to ascertain the site of the holy sepulchre? In spite of the reverence many persons display for tradition, I cannot believe that the Roman emperor instructed his officers in Palestine to commence by an examination of the oldest grave-diggers, or notaries, or wiseacres of *Ælia Capitolina*. If they had done so, they would doubtless have collected many curious and instructive facts, and not a few false and absurd statements. There can be no doubt, however, that, in a case of so much importance in the eyes of Constantine himself, and in the opinion of the whole Christian world, the emperor would adopt the usual means afforded by the administration of the Roman empire for ascertaining the truth in any doubtful topographical or territorial dispute. In this particular case, as a numerous, powerful, and intelligent body of sceptic and pagan philosophers and statesmen would watch every step of the imperial proceedings with suspicion, the government would undoubtedly observe strictly the usual official forms.

It is from the very circumstance of Constantine having scrupulously observed these forms of proceeding in order to ascertain the truth, that they are not particularly detailed by the ecclesiastical historians who mention his discovery of the holy sepulchre.

It is well known that the excellence of the Roman imperial government consisted in two things; in an admirable civil administration, and an incomparable judicial organization. Now, in no department of the civil administration was the superiority of the Roman system of government over that of modern states more conspicuous than in the mass of statistical information in the possession of the executive power.

In the time of Vespasian, the political archives of Rome contained 3,000 bronze tablets, on which all the public laws, decrees of the senate, and treaties of peace with foreign powers, as well as special privileges to confederated states or favoured individuals, were engraved. But, besides this

* From "On the Site of the Holy Sepulchre;" by George Finlay, esq. London: Smith, Elder, and Co. 1847. The author of this pamphlet adopts a (to us) new mode of verifying the site of Calvary. His argument is very ingenious. We have endeavoured to comprise its principal points in the extract we have given; but for its full weight we must recommend the work itself to be referred to.—Ed.

splendid collection of public documents, the national archives contained another collection for the preservation of all statistical information connected with the census.

The census was so perfect, that throughout the wide extent of the Roman empire every private estate was surveyed. Maps were constructed indicating not only every locality possessing a name, but so detailed that every field was measured. And in the register connected with the map, even the number of the fruit-trees in the gardens, the olive-trees in the groves, and the vines in the vineyards was set down, the cattle were counted, and the inhabitants, both slaves and free, were individually inscribed in this register.

Not only every Roman province, and especially every Roman colony, but even every municipality, was surveyed with this extreme accuracy. A plan of the district was engraved on brass, and deposited in the imperial register-office; while copies, taken on linen, were placed in the hands of the local administrations, and in the provincial archives. The fact that these plans were engraved on plates of brass is mentioned by Hyginus; and the practice of taking copies of these brazen plates on linen is incidentally recorded in the Theodosian code.

Such were the principles on which the Roman census was constructed; and these principles were first applied to Judæa in the time of Augustus. St. Luke gives us some interesting information concerning the manner of framing the personal registers of the census. He shows us the minute attention paid by the Roman administration to all statistical details, and supplies us with the means of contrasting the personal importance of each citizen in ancient political communities with the utter insignificance of the social position of a private individual in modern states. The words of the evangelist are: "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed" (St. Luke ii. 1-5).

The pandects also afford evidence that the inspection over every portion of property was as exact and minute as the control which was exercised over each individual citizen. And Livy informs us that this administrative organization was a portion of the Roman constitution, and had been applied in all its details to the allied cities, and among the Latins as early as the year B.C. 178.

The mass of statistical information, collected by the great census of Augustus, was of such importance, that the emperor himself was induced to prepare an abstract of its results, which was presented to the senate by his successor, Tiberius, and regarded as one of the most valuable monuments of his government. The registers of the census were still farther improved in the reigns of Diocletian and Constantine; and the induction or revision of the whole system of taxation, based on

these registers, was established every fifteenth year, as a fundamental law of the empire.

The importance of the general survey and registration of property over the whole Roman empire has not yet been sufficiently appreciated by modern historians; nor has its effect on the events of Roman history been fully developed. It is not one of the least of the merits of the sagacious Niebuhr that he was the first to point out the great importance of the Agrimensores, or corps of civil engineers, and the necessity of studying their duties in order to enlarge our knowledge of the Roman administration. He remarks that the business of the Agrimensores was to measure lands and maintain boundaries; and a map of their survey was deposited in the imperial archives, while a copy was placed in those of the colony. During the decline of the empire, and consequently in the time of Constantine, they formed a numerous and respectable class. Many of them were men both of rank and science.

The name of the surveyor-general of Augustus, Balbus, has been preserved by history. Frontinus, who mentions it, gives us some notices concerning the survey of the provinces. The limits of the provinces, and the boundaries of the municipalities and cities, were determined and recorded in the books of Augustus and Nero; and Balbus, in the time of Augustus, compiled a commentary on the forms and admeasurements of the census, in which the condition of landed property throughout the empire was registered and explained.

The exactitude of the details in this early survey was so great that they were applicable to fixing questions relating to private property, and excited the admiration of posterity as late as the time of Cassiodorus, who cites its minuteness as enabling each proprietor to know his own rights with certainty, and the amount of the public taxes to which he was liable. This was written about the middle of the sixth century.

The evidence already produced would be sufficient to prove that the Roman archives, in the time of Constantine, afforded the materials necessary for determining with exactitude the site of any public building in Jerusalem. The particular mention of *Ælia Capitolina* in the pandects puts this beyond a doubt. Ulpian there informs us that the two Roman colonies in Palestine, *Ælia Capitolina* and *Cæsarea*, did not enjoy the *jus Italicum*. Now this proves that they enjoyed every other advantage of the Roman administration. The previous application of the census of Augustus to the citizens of Judæa would require the government of the colony to pay even more than the usual attention to perfect all the details of its survey, and compile comparative maps and plans of the topography of Jerusalem and the new colony. We have, also, precise evidence that the details of the census were most rigorously applied throughout the whole extent of the empire in the reign of Constantine. Lactantius, the tutor of his son, gives a sketch of its minuteness.

When Constantine, therefore, had determined to discover, if possible, the exact site of the tomb of our Saviour, there can be no doubt that he ordered the imperial archives to be searched for plans of Jerusalem, as it existed both before and after its conquest by Titus and Adrian. Such plans must have existed, not only in the imperial archives, but

also in the provincial records of Judæa, and in the register-office of the colony of *Ælia Capitolina*. It is true we cannot offer any proof that these plans were not all so worm-eaten as to be undecipherable. Probability, however, renders it almost certain that they were in such a state as to leave no doubt that the temple of Venus stood over the real site of the tomb of our Saviour. Had the smallest doubt remained, that doubt could easily have been removed by actual measurement from some other position. The position of Golgotha, the gate leading to Golgotha, and the tomb of Joseph of Arimathea, were all places which must have been inserted in the registers. The words of Eusebius, already quoted, lead us to believe that the temple of Venus was, even in his time, without the walls. Supposing, however, that not a trace of the walls or of the gate remained, their position could easily be ascertained from the title-deeds of property in the vicinity, inscribed in the register as early as the time of Augustus. With the place called Golgotha, and the tomb of Joseph of Arimathea, a rich man and a counsellor, to search for, both of which must have been laid down in the plans, and inscribed in the registers, prior to the time of the crucifixion, any pious fraud of the Christians, in the time of Constantine, could only have proved injurious to their own cause.

That the temple of Venus, consequently, really stood over the site of the holy sepulchre, was a fact that could be verified without difficulty, both by Constantine and his officers. That the site was so verified we may rest assured; otherwise the pagans, in the time of Julian, would have pointed out the inaccuracy of the researches of Constantine, and revealed the smallest flaw in the evidence. Any insufficiency in the data on which Constantine had pretended to fix the sites of the crucifixion and the resurrection, as soon as it was adopted by the Christians, would, both by the Jews and the pagans, have been considered a legitimate ground for drawing the inference, that the Christians had accepted the fundamental truths of their religion on the same imperfect testimony.

DIVINE PROVIDENCE IN THE ADAPTATION OF CREATURES TO THEIR RESPECTIVE HABITS AND DWELLING-PLACES*.

Two subjects for thought are elicited by this bird [the grasshopper-lark]: one is that admirable adaptation of colour to locality observable in most defenceless creatures, the other those modulations of song which he possesses in common with his kind. In the grasshopper-lark, the brown and yellow, which assimilates him with the bush in which he loves to hide, is most remarkable; and he is hence enabled to elude the pursuit of his enemies. Sitting quietly among the grass, or moss, or variously-tinted leaves, scarcely may the prying naturalist discover him; and, if seen for a moment, he quickly and quietly changes his place, and again eludes his pursuer. This arrangement of colours, which happily assimilates the grasshopper-lark to the

places wherein he finds either food or repose, is obvious likewise in other species. Thus the wren-neck is scarcely to be distinguished from the bark on which he feeds, or the snipe from the soft and mossy ground or the margin of running streams which he frequents. The great plover finds his security in stony places to which his colours are so nicely adapted that the most exact observer scarcely discovers him. The quail and partridge, in like manner, often remain concealed among the corn or underwood to which their sober vestments assimilate them.

Those who have lived from childhood in the country distinguish the song of birds, and speak of them as varying both in their compass and intonation; and here, though equally applying to all singing birds, the mention of the grasshopper-lark may lead us to consider that the Creator of the universe has not confined his care to man alone, as regards the power of giving utterance both to joy and sorrow. Birds are, doubtless, able to communicate one with the other; and their songs are readily understood by their companions. Yonder little bird, it may be, whether a goldfinch, thrush, or grasshopper-lark, is warbling near his nest: his song is evidently both joyous and triumphant, the language of conjugal affection, designed to soothe the weary hours spent in sitting by his feathery dame, or to delight the young birds when hatched. But some step approaches: in a moment a warning cry succeeds, and his song is hushed. Listen a few minutes; and, when the intruder is gone, again the song commences, at first cautiously, with peculiar inflections, and then more cheerfully, till at length he gives full utterance to the overflowing of his gladness. Thus the mother-bird, when danger menaces her young, utters the most piercing cries; and the intonations of barn-door fowls are as varied as the circumstances that call them forth. Birds, therefore, have the power of communicating with one another by means of a natural language adapted to their restricted sphere of being. In that of the nightingale and thrush, according to the interesting observations of Dr. Macculloch, we distinguish numerous sounds and articulations which belong to a musical scale for which our sense of hearing is adapted. But in the melody of these first-rate musicians, and still more in that of birds whose tones are less musical and definite, notes there are which we cannot readily distinguish, and therefore neglect in favour of such as more obvious. Yet such notes are, doubtless, full of meaning; and there is no difficulty in believing that the song of the nightingale contains far more than is conveyed to our minds, and that the same sweet song is fraught with interest to the bird which utters them, and to his tribe. Persons who have attended to the song of birds well know that among the musicians of our woods apparent debates, and those of considerable length, are carried on in tones distinct from their ordinary songs. Their language is undoubtedly restricted, because occupying a comparatively narrow sphere; but the necessity of communication exists, and is called out by conflicting circumstances; and this faculty contributes greatly to the happiness and security of aerial natures. In the gregarious tribes, or such as live in communities, it assumes a more enlarged character, at one time expressive of

* From "Migratory Birds, &c., with their Natural History, &c." London: Craddock and Co. We are pleased with this little book, and think our readers will be pleased with it too.—Ed.

hope and confidence, at another of anxiety and distrust; conveying at one time the knowledge of facts connected with obtaining food, at another directions to the young and less experienced, promoting therefore the well-being of the whole community. Hence the language of ducks, while urging their breeds to fly or dive, is varied with the most extraordinary sounds. Geese, when setting forth on their distant migrations, make the rocks resound with various cries; and, occasionally, in a rookery, the destruction of a nest, and even the killing of its occupant, is preceded by the gathering together of the whole community with great noise; and all who are conversant with the internal policy of a rookery well know that the punishment is executed by a deputation of two or three individuals.

Such are the reflections to which the mention of the grasshopper-lark has given rise.

THE GOSPEL STEWARDSHIP:

A Sermon

(Preached at the Ordination held in the cathedral, Chester, on Sunday, Feb. 28, 1847),

BY THE REV. HENRY RAIKES,

Chancellor of Chester.

1 COR. ix. 17.

"A dispensation of the gospel is committed unto me."

THESE words, if literally translated, would run thus: "I have been entrusted with a stewardship;" and I cannot but think that the sense and point of the original text is in some degree lost, in the more general language made use of in our version. At all events, the phrase, "I have been entrusted with a stewardship," gives a more clear and specific view of the duties devolved on those who occupy the apostles' place as preachers of the gospel, and who are to be addressed as such. They might think, and not without reason, while considering the limited sphere of their labours, and the circumstances under which their ministry was to be exercised, that a dispensation of the gospel was a work too large, too weighty, too general to be applied to their condition, and might doubt the propriety of taking to themselves and their office a denomination, which they have been accustomed to refer to the apostles and the evangelists of our Lord.

But, whatever be their present calling, their actual post of duty, they cannot, and they will not, deny, that they are messengers, watchmen, and stewards of the Lord's mysteries; that, as such, they are bound to teach and to premonish, to feed and to provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children which are in the midst of this naughty world,

that they may be saved through Christ for ever.

I take the words, then, according to the original, and suppose that we hear the apostle saying: "I have been entrusted with a stewardship." But a trust implies confidence: an office implies responsibility. And the man who feels that a trust has been committed to him, that an office has been conferred upon him, stands from that moment in a different position from that which he previously occupied, is conscious of new relations, new duties, new charges, and is led at once to pause and consider the nature and extent of the liabilities which he has been contracting.

That this was the process through which the apostle himself had passed, seems proved beyond a doubt by the language which he uses. Turn, for instance, to the epistle to the Galatians, and see how he expresses himself there, and the way in which he describes the change produced on his own mind by the consciousness of his appointment to the office. "When it pleased God," he says, "who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood" (Gal. i. 15, 16). I neither sought for man's counsel nor listened to men's suggestions, but gave myself, wholly and without reserve, to the work which I was called to.

Again, mark how he describes his feelings and state of mind in this respect, in his address to the elders at Miletus. "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations; and how I kept back nothing that was profitable for you, but have showed and taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith in our Lord Jesus Christ. And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord, to testify the gospel of the grace of God" (Acts xx. 18-24). Or, if you wish for further exhibition of the view which he took of this office of the ministry, and of its bearing on those who are entrusted with it, see how he speaks of it when conferred on Timothy and Titus, the men whom he had known, and prepared,

and proved, and selected for the charge. He says to Timothy: "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Christ" (1 Tim. vi. 13, 14). He says again: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. i. 14). Again: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. iv. 1, 2).

Thus then it was, under these feelings and in this language, that St. Paul transferred to others the stewardship he had himself received; and we may learn, from the tone and manner with which the office was transferred, the value which was attached to it by him who had just sustained it. Nor can we be surprised at the earnestness, with which the apostle speaks, or at the energy with which he endeavours to impress upon his successors, the importance of the office into which they were to be called. If in common stewardships it be required of a man that he be found faithful; if the confidence which is reposed, if the trust which is committed, are universally admitted to bespeak a proportionate readiness of mind, zeal, self-devotion, activity, and watchfulness in the person so entrusted; if, from the moment of his appointment, the steward feels that his master's interests are to become his own, that he is bound to watch over them with a vigilance which he might not have thought necessary to exercise on his own concerns; and to live, not for himself, but for him who has appointed him; then judge for yourselves, my brethren, how he should feel, and how he should live, to whom the stewardship is entrusted by God, and who knows that souls, immortal souls, souls that must live for ever in happiness or misery, form the charge, which is committed to his care and keeping.

With the ordinary duties of a stewardship, such as the office is represented as including, when named in scripture history, we are sufficiently acquainted. We know that those duties were supposed to include the management of the household, in assigning to each member of the family the work he was to do; in watching over the manner in which that work was executed; and in providing for all the refreshment that they needed, their daily bread and nourishment. It is thus that we find our blessed Lord considering the office,

when he says: "Who then is that faithful and wise steward, whom the Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom the Lord when he cometh shall find so doing" (Luke xii. 42, 43). The steward likewise is described as receiving the revenues of the master; and as seeing that the property belonging to him was employed in the most advantageous manner. In a word, on the fidelity of the steward, on his intelligence, his activity and forethought, the welfare of the family depended during the absence of the master; while, as in the case of Joseph, whatever was done in the house was done by him.

We have reason to be thankful, that the analogy between the spiritual and temporal stewardship is not so complete as to make the cases parallel. Our heavenly Master is not absent from us. It is indeed unquestionable, that the unfaithfulness of the steward may even now produce extensive mischief; but there are means by which that mischief may be corrected. Power may be given to the written word to speak, where the preacher's voice is dumb; and God may open rivers and springs of waters on the tops of mountains, if the fountains in the valley are dried up or fail. But, under every modification, the office of the steward is one of great importance; and the fact, that it has been adopted as a representation of the ministry of the gospel, leads us to consider it, in all its bearings, as pregnant with information and instruction.

To take one instance out of many, we understand that it was the duty of the steward to direct the labours of the household; and we see at once its application to the ministerial office. It is obviously the duty of the minister to teach all committed to his charge how they ought to walk and please God. They may find for themselves instructors for their own respective callings; but he is to be their instructor here. The duties of a profession, of a business, of a trade, of a craft, may be learnt from others; but he is to teach all committed to his charge to adorn the doctrine of the gospel by the way in which they practise what they learn; and, whatever they do, to do it to the Lord, that God may be glorified in every thing.

But another and more important part of the steward's duties consisted in providing for the wants of the household, and in giving to each the portion of meat that falleth to him. The same office, in God's household, devolves on the spiritual steward; but who can describe the difficulties of the charge, or the multiplied calls which it includes? In that household there are the children, for whom milk is

needed; and men, who require strong meat: there are the sick, and the wounded, who require medicine to soothe their sufferings, and heal their sores; and there are the hungry, who are perishing from want of bread; and these admit of no delay, but must be relieved immediately. All these cases must be considered, and provided for; and out of the abundance of his heavenly Master's stores every want must be relieved. We shall see the faithful steward then, like the apostle at Ephesus, publicly and from house to house, in season and out of season, labouring to discover the state of each, that he may know how to supply the necessities of each, and feeling the wants of all as pressing on himself. Like him on whom the care of all the churches seemed to come, he will say, "Who is weak, and I am not weak? who is offended, and I burn not?" and, in his anxiety that none may be neglected, he suffers where others suffer, and mourns over the desolation he cannot relieve.

In this respect, however, there is one advantage peculiar to the spiritual steward. He ministers, not from his own resources, but from his Master's; and those resources are inexhaustible. And such, my brethren, such is our privilege as stewards of the Lord's mysteries, as ministers of the gospel, that we draw not from ourselves, but from him, the supply which we stand in need of. If we were to go out to relieve the necessities of the world around us, trusting to our own means, or our own abilities; if we attempted, for instance, to satisfy the hungry soul, hungering and thirsting after righteousness, with formal ceremonies or devices of man's invention; if we were to bind up the broken-hearted by consolations drawn from human sympathy; or if we were to endeavour to assuage grief by arguments of human reason, we should soon see the miserable pittance spent, and should be overwhelmed by the discovery of our own insufficiency for the work we had undertaken. But, when the bread which we break to the hungry is the word of God, the bread is multiplied while it is delivered; and thousands are fed with that which seemed the provision for a few. When we guide the thirsty soul to the waters of the well of life, we lead them where they will drink, and never thirst again. When we speak of the love, with which God has loved us; of the love of God manifested in Christ Jesus; we see that the broken heart revives, and the wounded spirit grows calm. When we tell of that blood which cleanses from all sin, we see hope return; and the eye, which had been almost closed in despair, looks up in gratitude and bright expectation. In a word, when he, to whom the stewardship is entrusted,

looks at the family around him, the household committed to his care, and considers the multiplicity of the wants to be met, and the evils to be remedied, the cry of his heart is naturally this: "Who is sufficient for these things?" Who shall supply all this people with bread? Who shall guide this unruly multitude, and lead them in the right way? But a moment's recollection brings back to his mind the cheering promise of the word: "Certainly I will be with thee:" "my grace is sufficient for thee; for my strength is made perfect in weakness." And he is prepared, in the spirit of faith, to reply: "Therefore I take pleasure in infirmities, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong."

Such then, my brethren, is our stewardship: such are its duties: such are its requirements; and such also are its resources. It remains that I consider the manner in which this stewardship is conveyed, and in which we become invested with it. The text says, "I have been entrusted with a stewardship;" and the word includes a very delicate and peculiar meaning. A trust implies confidence, confidence arising from previous knowledge had, or previous profession made; and such confidence, as induces one person to commit to another, that which is incalculably precious. Such was the confidence—and we can hardly meet with a more touching description of the case—such was the confidence which Israel reposed on his son Judah, when he was at last induced to commit his much-loved Benjamin to his care, in order to answer the demands of the ruler of Egypt. "I will be surety for him," said Judah: "of my hand shalt thou require him. If I bring him not to thee, and set him before thee, then let me bear the blame for ever." Moved by these assertions, and the well-known piety of the son who made them, Israel yielded to his entreaties, and sent the son on whom the preservation of the family depended. But you can easily imagine how anxiously Judah watched over the boy thus committed to his care. You can suppose that he was never out of his eye while waking, or out of his mind while sleeping; and, knowing as he did, that his father's life was bound up in the lad, you cannot doubt that he guarded his brother as he would have guarded his father.

But the trust, of which we speak to-day, is one perhaps still more close, still more delicate than this. And if I now repeat words, which have hardly ceased to vibrate on the ears of some of those who hear me, I shall find that all agree in the conclusion that I draw, as to the manner in which the stewardship has been committed. "Have always,

therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation which you must serve is his spouse and his body; and if it shall happen, the same church, or any member thereof, to take any part or hindrance, by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that must ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life."

Such, then, is the language in which that spiritual charge, that stewardship of which we speak, is entrusted. And since the language is such, and all that we know of the character and object of the office confirms it; let me not be thought to dwell with needless earnestness on a fact of such importance as our admission to it. Under other circumstances it might be inexpedient to make statements, which might deter the timorous or distress the tender-minded; but, while we recollect that souls, immortal souls, are the objects over which this stewardship is to be exercised; and that no less a price than that of the blood of Christ has been paid for their redemption; it seems wrong to conceal what we know to be truth, and dangerous to delay a knowledge which can never be learnt too soon, or recollected too frequently.

It seems, then, as if God does entrust to those, who are called ministers and stewards of his mysteries, the spiritual welfare of his people. Under a faithful discharge of the duties to which they are pledged, a large increase of good may be reasonably expected: many souls may be rescued from the bondage of sin, enlightened by the word of God, and brought into the way of salvation: "the wilderness and the desolate place may be glad, and the desert may blossom as a rose." Under a contrary course of practice a very different result must be expected. The word may be neutralized by the vice, the levity, or even by the indolence and inconsistency of the man who ministers in holy things. The people may be destroyed for lack of knowledge, or be hardened in sin by the bad example they behold. The organization of the

church may be rendered useless by the misconduct of the individual who is appointed to conduct it; and a state of things little better than heathenism may prevail, where God ought to have been glorified by all the fruits of the Spirit.

That such things may be, that such things are, no one can venture to deny. But who shall dare to describe the result that must follow, when the office that has been thus held is at last resigned, and man is called to give an account of his stewardship? The account that each individual has to render, is sufficient to overwhelm the soul. "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified," is the prayer of all, who know in the least, degree, the evil of their own hearts: and man, the purest and the holiest of men, feels that there is but one shelter from the wrath he has provoked, and flies to Christ and the righteousness that is in him, as the only means of his preservation. But, with regard to the laity, whatever may have been their responsibility, we must feel that their stewardship has not been like ours. There may have been in men of other callings a waste of time, a waste of talent, a waste of many things which must be accounted for; but still the loss may have been personal. Other men may not have been injured, or not injured so deeply, by the indolence, the levity, the sensuality, that they saw in them; and, though calls may have been neglected, and duties left undone, these may not have been of that high and sacred character which belongs to the ministerial office.

But it is peculiar to that office that it cannot be neutral, and that its influence must extend to others. "It is the savour of life unto life, or it is the savour of death unto death." It gives life, or it destroys it: it brings men to Christ, or it turns them from him; and, if the faithfulness of the steward does not promote and secure the welfare and the peace of the family committed to him, the disorders, the confusion, and the waste which take place, bear a painful witness to his dishonesty and neglect.

Such, then, is the office of those, who watch for souls as they that must give account; and such is the manner, in which that office is committed to their charge. It is not to be regarded as a thing of man's appointment: it comes not from any counsel of men, as an institution conducive to the welfare of society and the promotion of morality; but it issues from a higher source, and descends with a very different authority. In itself it is an ordinance of God, instituted by Christ himself. "As my Father hath sent me, even

so send I you." "Go ye," he said to his apostles, "and teach all nations; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you even unto the end of the world." And, while we know that the care of souls is committed to us by him, who endured the cross, despising the shame, that he might thus purchase their redemption; you may infer the nature of the trust, by considering the price which they cost, and cost to him who now commits them to our keeping. For those souls thus entrusted, he was content to die; for he knew their value in the sight of God. In death he bore what they will have to bear, if lost. In heaven he sees the glory of which they may be partakers. And, if he now trusts to you the ministry of reconciliation; if he sends you forth to plead with those, for whom he shed his precious blood; if he sends you to overcome their obstinacy, to enlighten their ignorance, to become all things to all men, if by any means you may save some; remember how that commission must be met, and in what spirit that work must be done, on which such overwhelming interests are depending.

Therefore, my beloved brethren, "be ye stedfast, unmoveable; always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

THE STUDY OF THE HOLY SCRIPTURES*.

WE now proceed to offer you some hints on a subject of deep importance, and which we approach with considerable interest; for it treats of a duty, upon the right performance of which your growth in grace will very much depend, we mean the study of the holy scriptures. Whether you have or have not been punctual in this exercise, it is certain that you have not performed it aright; for, if you had, you should ere this time have met with the Lord himself in your reading of his word.

We call on you now to recommence this work with feelings of livelier and deeper interest. Before you do so, pause to consider how much is involved in the undertaking, when performed as you are called on to perform it. You are to receive the whole bible as addressed expressly to yourself by God, and as the chief means which he will, by his Spirit, make use of to break down every stronghold of Satan in your heart, and to "build you up" in all righteousness; to cut down the groves of your idols, and raise on their ruins an altar to the Lord. The bible will, indeed, by God's blessing, effect all this: it will altogether new-model your habits of life: it will reveal to you many a dark recess of your heart, and recall to your remembrance many a forgotten sin, so that you will loathe yourself for your ways that were not good,

and a full tide of adoring gratitude will rush into your heart, when you think that these sins are set before you by the Lord, expressly that you may confess and be forgiven them. You will find, too, that the word of God will lay the axe at the root of various wicked practices and worldly pleasures, to which your soul may have been wedded; but God's vows are upon you, and relinquish them you must. You may be countenanced in these things by the example of many, and by indulgence in them you might be considered an amusing companion; but God has denounced them as evil, and they must fall.

You see that it is a serious matter to surrender the whole soul to the transforming influence of God's word and Spirit; but it is in this frame that you are to begin and pursue the study of the word. We trust that you have already counted the cost, and have been led by grace to prefer the loving-kindness of the Lord to all the pleasures of sin; that your heart is now on the Lord's side, your face turned Sion-wards, your feet prepared to tread the narrow way that leads to life. You will love, then, to hear the voice of your Shepherd in every page of the bible; and we assure you, that in every sin you mortify in obedience to his command, in every evil inclination you resist and keep down, you will experience an unspeakable satisfaction, and a full refreshment in your heart, which you will feel comes to you directly from your God. You will not be long in his service before you can say that you are satisfied with the goodness of his house.

With regard to your reading of the word, we would say to you, first, Let it be done in dependence upon the teaching of the Holy Spirit. If he instruct you not, you will remain for ever without spiritual discernment of divine things: if he apply not the word, it is powerless to affect your heart and to touch your conscience; but, by his working, bible study becomes interesting, delightful, profitable; the impressions received on the mind are so sweet, the communications of grace so sensible, that the soul feels that it is tasting the fulfilment of the Saviour's promise: "He (the Spirit of truth) shall take of mine, and shall show it unto your souls." Each time, then, that you open the sacred volume, we entreat you never omit to implore of God your Father, that he would, for his Son your Saviour's sake, send you this Divine Instructor, which he is infinitely willing to do; and ask him to remind you to make this petition whenever you are about to read or hear his word.

We bid you consider, secondly, in your reading of the bible, that God there addresses yourself individually. Then ever begin your study of it with the thought, "I will hear what God the Lord will speak" to me; and never rise from it without having received some lesson from your Lord. Assuredly, in what you read there is a word in season for yourself: seek it by prayer.

Thirdly, we would say, Let your reading of the bible be consecutive. We consider that this mode is, through God's blessing, very conducive to growth in grace. It best conducts to an intimate knowledge of the contents of scripture; and it leads the mind to discoveries of the wonderful riches of the whole word, which day after day are spread before it like a field of boundless extent,

* From "Six Short Addresses, Designed chiefly for Young Persons." Edinburgh: Grant and Son. 1846. These addresses are plain and likely to be useful.—ED.

all golden with fertility, without one sterile speck. Besides, it profitably exercises the faith to proceed thus progressively onwards in the perusal of God's inspired revelation, every word of which is "pure" and safe. It is good to look upwards for enlightenment upon each portion as it comes in its turn, and to learn from experience how well God can adapt it to the soul's necessities; and the word is exalted in our esteem when we find how fit it all is to profit the soul.

This plan of scripture-reading we consider also as likely to be very salutary. Where do we see a child who will prescribe medicine for himself, and take it at a suitable time? and we should be as unwise, if we constantly selected for ourselves the scripture-lessons for our training. In reading the bible then, especially the first time that it is read with seriousness and personal interest, we urgently recommend that it be read consecutively; and thus you will (to follow out what we were saying) receive from God, in the exact order in which he has placed them, his reproofs, instructions, warnings, threatenings, and his consolations and sweet assurances of favour.

Begin at different parts of the sacred volume, and proceed regularly with all, every day. Set out at the first chapter of Genesis, first Psalm, first chapter of Matthew, and first chapter of Romans. In reading the Old Testament, recollect that the human heart has ever been the same in all ages of the world; and that what you read of persons in those days speaks to yourself. Jesus has said, "Search the scriptures: these are they that testify of me." Read the Old Testament, then, looking for testimonies of him, your Lord and Saviour; and may your eyes, by divine illumination, be opened to see him clearly in types and prophecies. Take the gospel histories as attractive illustrations of his character, as well as setting him forth as crucified for us. In reading them and the epistles, keep with you the remembrance that he is "Jesus Christ, the same yesterday, to-day, and for ever." Whatever be the portion of truth before you, believe that it is fitted to sanctify you. Carry with you, in all your study of the word, the verse, "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and correct yourself by this, if you be tempted to undervalue any part of the holy writings.

We have to say, fourthly, Let your bible reading be perseveringly pursued. Satan may tempt you to faint and be weary of a work so fatal to his designs; and spiritual slothfulness and distaste for the exercise may rise up from within, and attempt to make you hurried or formal in it; but fight against these and all other enemies of your soul, in the power of the Lord's might. Jesus has gone before you in every temptation, has overcome for you in every conflict that can be in your way to Zion; and in him are laid up for you stores of grace for every time of your need. Ask, then, of God, in Jesus' name, the grace of perseverance: cast your soul on the Lord's care: he will make you a conqueror through him who loved you. Do this in every temptation: whether it be a temptation to restrain, or to be heartless in prayer, or whatever the temptation be, the remedy is the same. "Jesus was in all points tempted like as

we are, yet without sin, and is able to succour them that are tempted." Morning and evening you ought to spend at least an hour in closet exercises; and we trust you will not be satisfied with this alone, but that many times a day, if not on your knees, yet in your heart and with your heart, you will pray to God; and that many times a day, if not in your hands, the word will be in your memory and in your heart. One of God's injunctions regarding his commandments is, "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

We would suggest that you will, perhaps, find it a help to your memory if you would in general make use of the same bible for your private study. The eye assists the memory; and, by being habituated to peruse the same pages, it can sometimes guide to a chapter or to verses, the precise position of which, in the sacred volume, had escaped from the mind.

We fondly trust that these hints may, through the Divine blessing, be a means of assistance to you in the work of bible study. God will, we doubt not, give you perseverance, profit, and delight in the same, and will himself open your mouth to say, "Thy testimonies have I taken for an heritage for ever; for they are the rejoicing of my heart."

TURNING AWAY FROM SIN*.

READER, we beg you to lay these things to heart. If you would have a fine season, good crops, and a fair getting-in time, we pray you do what you can to give up sin. If you would turn away God's judgments from Ireland and Scotland, and from our own land also, we pray you do what you can to give up sin. We have each one of us had a great warning; and it may be, if each one of us does not mend his way, and turn from his evil doings, the rod will hit yet harder, and the staff of bread be utterly broken. It may be, that in another few months we may see our children dying before our eyes, and find ourselves fainting for hunger at the top of every street (Lam. ii. 19-22).

Do you despair, and say: "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" Here are the Lord's own words to cheer you: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. xxxiii. 10, 11). And again: "If I shut up heaven, that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. vii. 13, 14). Or, do you ask, Will nothing short of giving up sin do? We answer, Nay. On that solemn fast-day you went

* From "What should I do after the National Fast?" By the Author of "Shall I keep the Fast Day? and how?" B. Wertheim, Aldine Chambers, Paternoster-row.

unto the Lord as under a physician. You asked him to heal our land. "Give up sin," he said, "and I will heal it." A bitter medicine it may be; but are you so mad that, when you have the remedy, you reject it? On that solemn fast-day you went unto the Lord as unto a father. You asked him to give us a children's blessing. "Give up sin," he said, "and I will receive you." And are you such erring children, that you choose rather to keep your sins, and lose his blessing? On that solemn fast-day you came unto the Lord as to your king. You asked him to pardon your rebel ways. "Give up sin," he said, "and I will pardon thee." And are you such rebel subjects, that you slight the pardon, and glory in your shame? Are you such fools that, with sin in one scale, and God's love, pardon, and blessing in the other, you choose sin, and say of God's gifts, We care for none of these things? Reader, do you doubt, and ask, What sins must I give up?

We answer, All. Not one must be left behind. Keep one, and nothing will be done. We remember once reading the story of a shipwreck. The winds blew, and the waves rose, and the ship, being driven by the storm on a certain island, was in great danger. What was to be done? The sailors lightened the ship: they threw all the goods overboard: they tore down the ropes and sails; but nothing would save it—the ship went all to pieces. The sailors, however, were able to escape, some on boards, and some by swimming to shore. But there was one man who, whilst he parted with everything else, filled his pockets with all the gold and silver he could get together. He tried in this state to swim to shore, but failed. The heavy gold made him sink; and he sank, and sank, never to rise again. And so for a little paltry money this man's life was lost. Now, just like him, we may throw overboard all our sins but one; and yet if we keep that one, because it is pleasant to us as gold, mark if it does not bring down God's judgment upon us. Now, when the world, the great ship in which we are all sailing, is wrecked, it will drown our souls in endless perdition. They only are safe who try and kill all sin.

The Cabinet.

JUSTIFICATION.—"Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." This was the great truth brought to light at the Reformation. "Where it is lost," says Luther, "there is no life, no church, no Christ; but all is full of horrible darkness and blindness." It is the only door of hope opened to ruined man. The first covenant, "Do this, and live," brings him in guilty, and under the curse (Gal. iii. 10); and there it leaves him: it requires sinless obedience; it is like a bell, the smallest crack in which spoils the sound; as it is written: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. ii. 10). "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin" (Rom. iii. 20). Yes, it is the mirror which shews the enlightened sinner his

deformity: by it he knows that, if weighed in the balances of the sanctuary, the holiest hour ever spent upon earth would be found wanting, and that before God his very "prayers need pardon, and his tears need washing." Then to hear, "Believe on the Lord Jesus, and thou shalt be saved," is like life from the dead. O the comfort of realizing that, "though a man be full of iniquity in himself, yet, being found in Christ through faith, God beholds him with a gracious eye."—*Rev. E. Forbes.*

THE TRUE CHURCH.—Another church is there, which is the holy spouse, congregation, and company of them that are of the fellowship and communion of Christ, and walk not in darkness, but in the truth, having all their sins cleansed by his blood. This church continueth in the apostles' doctrine, runneth not out from the heavenly fellowship of Christ and his members, distributeth the sacraments duly and truly, ceaseth not from praying and well doing, &c., are of one mind and soul, are glad to help one another, as it is manifest in the acts and epistles of the apostles. The men of this church "pray in all places, lifting up pure hands, &c." In this church whosoever asketh hath: he that seeketh findeth; and to him that knocketh doth God open. In this church is free pardon and remission of sins for all true penitents; for God will not the death of sinners, but if they convert unto him they shall live; and whoso is laden with sin, and cometh unto Christ, findeth rest and ease in his soul, and shall not be cast out.—*Bp. Coverdale.*

MERE PROFESSION.—Millions of professed Christians utterly come short: their sins are unpardoned, their souls unsanctified, the pure way of holiness forsaken, heaven, the region of bliss, lost, because they are not, nor will be, united to Jesus Christ. We find them drowning in sensual pleasures, or earthing themselves in worldly profits, or breathing after popular applause and vain glory; but they will not come to Christ to wash in his blood, or tread in his holy steps, that they may live for ever: so they perish as if there were no Saviour or gospel.—*Polhill.*

DELIVERANCE FROM EVIL.—To answer the question, as to how we are to be delivered from evil, we say: We are delivered by the power and intercession of Christ. He is the righteousness, the life, and the strength of his people. We are delivered from evil by the indwelling energy and grace of the Holy Spirit, who fortifies the soul of the believer against temptation, and enables him to become even more than conqueror through him that loved him. We are delivered through the instrumentality of our own exertions. All the powers and faculties of the Christian are employed by the Holy Spirit as means of preserving him from evil; and he is to watch and pray lest he enter into temptation. We are delivered from evil through the arrangements of Providence. The God of grace is also the God of providence; and he regulates the circumstances of our present lives so as to render them subservient to the purposes of his mercy. Under his guidance, all things work together for good to them that love him.—*Rev. D. Bagot.*

Poetry.

MISSIONARY LAYS.

No. V.

BY MISS M. A. S. BARBER.

(For the Church of England Magazine.)

A PASSAGE FROM THE LIFE OF HENRY MARTYN*.

"My soul is sometimes tried with the abounding of iniquity, and wounded by infidel thoughts....David Brainerd in the wilderness—what a contrast to Henry Martyn!"—DIARY OF HENRY MARTYN.

AMBASSADOR for Christ, to whom 'twas given
To bear his message to a world remote—
Who, in thy tent 'neath Shiraz' ancient walls,
By the clear stream, or 'neath the orange-tree†,
'Midst clustering grapes, on that delicious bed
Of roses such as Persia only bears,
Where the sweet bird, far-famed in eastern song,
Poured on the air her rich, her native lay—
Thou, who in scenes so glad, so fair as these,
Heard, saw, no sound, no sight, so sweet as when
The Persian aga told Christ's love for man.
Thou, whose bright life was service, and whose work
Still lives, and lives to bless a race unborn‡,
Say, was thy spirit bound with ties like ours?
Were thine the passions, charmed awhile to rest
'Midst the sweet shadows of humility,
And starting into life when'er the world
Threw a bright lure upon the tempted soul,
Like reptiles in the sun? Was thine, like ours,
The faltering vow, oft broken and oft renewed,
The doubt, the dread, the "almost certain" hope;
The sigh for earth, the wavering look towards heaven,
The nearness of the present, and the dim,
Uncertain glimpses of the future world?
Or had thy soul, like ours, its upas-tree—
The dread temptation, 'neath whose baleful shade
Drooped the young flowers of peace and holiness?
Or did the love of ease, the love of self,
Fling o'er thy heart its soft, ensnaring wreath,
Clasping each open flower, each tender bud
Of wise and holy deeds, which raised its head
Humbly towards heaven, striving to bend it down,
Entangled in its claspings, to the ground?
Thou say'st it was so—say'st that on thy path,
As well as ours, an enemy was found.

When gazing crowds the work of art applaud;
When thrills the soul to some great poet's lay,
From speech to speech still fondly handed down
Through the traditions of a thousand years;
When glows the world with ecstasy to hear
Nature's great secrets, first by genius told,
O say what heart e'er visits in that hour
The lone atelier, or the silent room

* By the Rev. John Sargent.

† This orange-tree Jaffier Ali Khan took pleasure in pointing out to visitors.

‡ Martyn translated the parables, the whole of the New Testament, and part of the liturgy of the church of England into Hindostanee. He also translated the Psalms and the New Testament into Persian.

Where genius passed the long, long hours away
In labour—loved, 'tis true—yet labour still,
Where grew the statue, limb by limb; where wrought
Th' impassioned poet at his favourite strain;
And where deep, patient thought, and struggling toil,
Forced nature's mysteries from their depths profound?
Thus, when the church beholds some soul adorned
With the rich gems, wrought gold, and brodered
work

Her Lord has given—bright gifts within, without—
The heart all faith—the life all praise, all love—
She oft forgets the conflicts, sighs, and tears,
The anguish of the sad refining days;
'Till starts the young disciple, thus allowed
One look within, to see his fears, his woes,
His self-reproach, his oft successful toils
All pictured in that life; and, cheered, revived,
In faith and love, his efforts he renews
To be—though thro' that furnace he must pass—
Made beautiful in that same bright array.

LAYS OF A PILGRIM.

No. XXII.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"Those that walk in pride, he is able to abase."—DAN. iv. 37.

BORN of the dust, to dust returning,
We know not how, or when, or where;
Shall pride, the lowly ever spurning,
With angels share?

Being of yesterday, to-morrow
Thy course may be to shores unknown:
Look not on partners in life's sorrow
So coldly down.

Does glittering wealth thy soul elate,
With thoughts of earthly glory born?
In the "dull grave" all empty state
From thee is torn.

Or birth, or rank, or beauty's dower,
"The pride of life," the pomp, the show?
All meteors of the passing hour,
To death they bow.

Seek the dim ale, where coldly dwell,
In marble pomp, the wise, the fair,
And read the lettered tombs, which tell
How great they were.

There time stands, ever mocking, by,
To blot each record memory brings;
And sweep the blazoned heraldry
With his swift wings.

Art thou a follower of One,
Who came on earth in humbled guise,
Who left in heaven the highest throne,
That we might rise?

Think on his cross, his manger low,
His path of weariness, and care,
"The mind of Christ" must be in you,
His peace to share.

A WISH.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine.)

"O THAT I had one gentle lamb,
Or spaniel, to be always near,
And love me, who deserted am
Of all on earth I held most dear!"

Thus Anna sobbed; and straight replied
A whisper from the realms of bliss:
"The Lamb of God for thee has died;
And was there ever love like this?"

Miscellaneous.

THE JEWS.—Many of that peculiar class called the Hebrews, discarded of heaven and by men, scattered in all directions, oppressed and outcast from pious ground, may be seen; of whom much may be said. In various circumstances, at home and abroad, all Jews may be said to appear the same. Look at their face; the dark forehead, flashing eye, raven locks, bushy beard, and eyebrow. A strong eastern character is, in fact, stamped on every countenance. Whether among their own people, or surrounded by those of other lands, they appear as the most extraordinary beings on the face of this earth. These circumstances are a perfect anomaly in the history of mankind; and, in whatever place they are found, are to be viewed as a peculiar people. Who, it may be asked, can look on this tribe without their being brought to mind many recollections of a highly important nature? For instance, the Hebrews were conservators of the Old Testament scriptures, "those oracles of God," as observed by an apostle, which have been handed down to us. Look at the majestic writings of Isaiah, the sensibility of Jeremiah, the magnificence of Ezekiel, elevation of Daniel, with those most wise and profound observations of Solomon, and the psalms of David, which inform the understanding, elevate the affections, cheer and console the afflicted, weary, and heavy-laden, and are suitable for man under all circumstances, prosperous or adverse. Again, witness the new dispensation which has been unfolded, where men, who were moved by the Holy Ghost, were Jews, and proclaimed the gospel of Christ a revelation of mercy to fallen man, and committed to writing mighty acts. In these records, old and new, we find a wonderful harmony; which treat of the Son of God, "to whom all the prophets witness," that glorious Sun of righteousness, which rose on those who sat in darkness and the shadow of death, the offspring of Judah, a branch of the stem of Jesse, of the royal house of David, who appeared on earth as "Immanuel God with us," and came to fulfil the promise given immediately after the fall to bruise the head of the old serpent; and all those high blessings we enjoy are most freely offered to the Jews without money or price. Now, over what people could the Almighty have exercised so much paternal care, feeding them with manna from heaven, giving water to drink in the wilderness, a pillar of cloud by day and fire by night, to direct their steps, their enemies falling before them,

making a way to pass over Jordan under a powerful leader, and giving them the "delightful" land of Canaan for an inheritance—the glory, in truth, of all lands, abounding in milk and honey, and filled with the finest wheat? What more, it may also be asked, could God have done to this vineyard? But mark the ingratitude and rebellion exemplified on their part. They delighted in external grandeur, forsaking the weightier matters of the law, were unthankful, professing to honour God with their lives, but denied him in heart; and the works they performed were in the view of being witnessed by men; ingratitude, deeply aggravated by the consideration of those high and peculiar privileges they had enjoyed. Now, behold that heavenly vengeance which followed, those invading powers set in motion, swift as the flight of an eagle, and dreadful calamities, which Christ himself had so exactly foretold of "desolation"; the utter destruction of Jerusalem and their unrivalled temple, with all its horrors, when one million of human beings perished by sword, famine, and pestilence, and the ploughshare passing over Zion. Memorable catastrophe, dreadful visitation, and divine wrath! But, not to enter into all the particulars of the heart-rending scene which had spread far and wide, and that wretchedness they have experienced who look forward, as their fathers did, to Messiah appearing as a conqueror to subdue their enemies, and establishing peace and prosperity; never entertaining the idea that Christ must have suffered before taking his kingdom, how vain are their expectations, and miserable must be their disappointment. When the Prince of Peace did appear on earth they refused to acknowledge him as that mighty and glorious Being so clearly predicted in those beautiful strains of the prophets they pretend to revere. As John has said, "He came to his own, but his own received him not;" and they conspired and crucified the Lord of glory. Well has it been said, "If they believe not Moses and the prophets, neither would they believe if one rose from the dead." In fine, let our prayers be offered up that God will remove the veil over the mind, and these wanderers from the remotest clime will be called home to the fold, be led to seek the slighted grace, brought to the foot of the cross, and acknowledge Christ the true Messiah sent from God, the only name of salvation under heaven, and be led to exclaim with the believer,

"Love so amazing, so divine,
Demands my soul, my life, my all!"

It is only necessary to observe further that those sufferings and miseries the Jews have experienced may be considered as written for our learning, and powerfully calls upon us to put the proper value on those high privileges and advantages we enjoy, by the blessing of the Most High, in this land of gospel-light—*From "Travels in the Holy Land," by William Rae Wilson, L.L.D., F.L.S.*

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UNDER THE
SUPERINTENDENCE
OF
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OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 646.—MAY 29, 1847.



(Chamber on the Wall)

CHAMBER ON THE WALL*.

"Let us make a little chamber....on the wall."—2 KINGS iv. 10.

NOT build a little chamber, but make one ready, and keep it in constant readiness for him. "On the wall" directs our attention to the situation of the chamber, as belonging to the outer tenement, one side of which is formed by the wall towards the street.

Modern English commentators explain this with a reference to Dr. Shaw's description of an oriental house. The description is very good, and

* From "The Pictorial Bible." London: Knight. This useful work is rapidly advancing, each number stored with biblical information. We are indebted to the courtesy of the publisher for the illustration given above.—ED.

perfectly intelligible to those who have an actual knowledge of the east; but, as the details seem to be strangely misunderstood by those who have not had that advantage, we will volunteer, with reference to the present text, such an explanation as long residence in oriental houses may enable us to furnish. It will be observed that the Hebrew word here used is *עליה* *aliyah*, the same which is rendered "summer parlour" in Judges iii. 23, 25, "loft" in 1 Kings xvii. 19-23, and "little chamber" here.

Now, the Arabic version employs here a precisely equivalent word in sound and orthography; which word fixes the signification, with great propriety, to the part of a mansion still thus denominated; and which is not, as some mis-

THE INCOMPREHENSIBLE CHARACTER OF GOD:

A Sermon

(For Trinity Sunday),

BY THE REV. JOHN AYRE, M.A.,

Minister of St. John's Chapel, Hampstead.

JOB XI. 7-9.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven: what canst thou do? deeper than hell: what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

It has been a favourite topic of reproach against Christianity that it imposes as matters of faith things that are above man's reason. And some, consequently, have had scruples and doubts, and have even refused on this ground to believe the bible as a revelation truly proceeding from God. The doctrine of the Trinity has been perhaps above others a stumbling-block in this way. It has been pronounced impossible by those who have not hesitated to weigh Jehovah in the balance of a finite mind. But that such persons while professing to be guided by reason are really in what they do most unreasonable, it would take but little trouble to prove. For they lay out of their calculation the most important truth, that man's judgment can be no gauge of his Creator; that the thing formed must ever be at an awful distance in intellect, as well as in power and purity, from the Being that formed it.

It is necessary, then, to know what comes properly within the province of man's mind, that he may neither carelessly pass over what he ought to scrutinize, nor yet presumptuously endeavour to compass the secret things which belong to God.

I have been led into this train of thought by the occurrence to-day of the call specially made upon us to adore the Trinity in unity. There is herein a profound mystery, to be received as an article of faith, because the Lord has been pleased so to reveal it, but to be reverently approached as too vast in its measure for human comprehension. To it the words of the text may be very appositely applied: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven: what canst thou do? deeper than hell: what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

I shall endeavour to illustrate the subject by speaking—

I. Of what we cannot find out; and

II. Of what we may reach to.

May God the Holy Spirit powerfully bless his own word to our abundant profit.

I. There are things, both in providence and nature and grace, which by searching we cannot find out. The mode adopted in creation the mightiest mind that ever busied itself on lofty topics cannot grasp. Who can throw wide the doors of nature's laboratory, and make plain the processes there carried on? Who can expound how out of nothing material substances are formed, and in what manner they are nourished and grow? The facts you may chronicle; nay, you cannot help admitting them, for they are broad and palpable to the senses; but how and precisely for what reason those facts exist, what philosopher can tell me? Take, again, the providential chain of events; wherein we see mighty effects from apparently inadequate causes, also the frequent success of evil and depression of what is good—a disorder, a contradiction of things, which, while it forces itself upon our observation, nevertheless puzzles and defies our quickest penetration. Can the most subtle inquirer, the most prying politician discover always the secret springs which move the course of this world? Is he not often compelled to acknowledge that things fall out quite diverse from his most confident calculations? Is there not a current which he is not able to control often carrying away his, as it seemed, most surely-based purposes? Is there not a hand at work, against which his designs avail not, even the overruling secret governance of that God who destroys the wisdom of the wise, and brings to nothing the understanding of the prudent? Then, again, as to matters more purely spiritual: the prevalence and origin of sin is a mystery; the exact measure also of the gospel plan, which reconciles justice with mercy, and, while it satisfies the law, yet liberates those who have transgressed; the nature of the atonement; the precise weight which pressed upon the spirit of Christ, when he wrestled with the prince of darkness, when in deathly sorrow his body cast forth its marvellous sweat, when he hung upon the cross exclaiming in his agony, "My God, my God, why hast thou forsaken me?" The facts are all vouched by indubitable evidence; but, if no man knoweth the things of a man but the spirit of man which is in him, how much less can any man search the secret heart of him who to the manhood united the majesty of the Godhead? Here are depths unsearchable. The angels desire to look into them; but their eyes, stronger far than ours, are dazzled by the glory which beams from the mystery of the cross; and the apostle, when he was instructed by special revelation,

could yet only say upon it, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33).

What wonder, then, seeing all this is so, what wonder that there is a mystery in the Trinity? that the mode of the Deity's existence is too high for earthly thought? that our short plummet-line can never sound the profundity of that abyss? Nay, rather, if it were not so, if finite faculties *could* fully apprehend the Being who represents himself to be infinite, then clearly his pretensions would be groundless, his claims must be rejected. In every part of his subsistence Jehovah must of necessity be incomprehensible to us. But the inability which we may feel to understand the reason of a fact does not in the slightest degree interfere with the fact's being credible. On the contrary, there are, as I have shown, both in nature and in providence, multitudes of things occurring which yet we cannot explain: is it not reasonable that the existence of the Deity should be analogous, and that the shadow of an awful mystery should veil the fire of his glowing majesty?

A great moral lesson is thus taught us. The propensity of man is to self-exaltation. Following the example, and indeed incited by the special suggestion, of that Lucifer, the son of the morning, who aspired to be like the Highest, man overvalues his own righteousness, his own wisdom, his own power. It was through the desire of becoming over-wise that our first parents lost their estate in paradise. "Ye shall be as gods, knowing good and evil:" such was the bait. And they, taking reason instead of revelation as their guide, unwilling to believe without comprehending the reason of the thing, plunged into that fearful gulf in which but for the undeserved mercy of God they and all their race must have irremediably perished. Untaught by their catastrophe, men pursue now the same course. "Let him hasten his work," they say, "that we may see it." They are ready to thrust themselves into the council-chamber of heaven, and require that the purposes of God be submitted for their understanding, for their approval. To check this intolerable pride, it is wise, it is necessary, that the Lord should dwell in thick darkness: "Verily thou art a God that hidest thyself," says the prophet. We are thus practically taught our insignificance and infirmity. High thoughts are humbled and brought into subjection. The soul is made to lie low before the footstool of Jehovah. And this temper is needful to the reception

of his choice blessings: "Except ye be converted, and become as little children" (says our Lord) in the humility and meekness, in the simplicity and docile character of your mind, "ye shall in no wise enter into the kingdom of heaven." And this is ever the rule of his dealings: "The hungry he fills with good things; while the rich he sends empty away." The meek and teachable he will guide into saving truth; while the proud and self-confident shall fall.

There is therefore a wisdom and an utility in the fact that we cannot by searching find out the Almighty to perfection; that there are truths which as facts we must receive, though the reasons of them we may be inadequate to comprehend.

Still it must not be imagined, from what has been said, that anything like a blind unreflecting credulity is imposed upon us. There are truths, all that it imports us for our welfare to know, which are plainly revealed; and, even where the mode of a thing is above our faculties, yet the fact is placed on the most solid basis. Let us, then, advance—

II. To consider what we *may* reach to.

All that it is needful for us to know in respect to the Trinity has been set forth; and, though we cannot in the abstract comprehend how the Three in their essence are but One, yet what Father, Son, and Holy Spirit are *to us* we *may* know, together with the unity of their will and purpose, so as to exhibit to us most clearly our consolation and salvation. Indeed this is the usual character of scriptural revelation. Of theory, of that which merely touches the intellect or amuses the imagination, it has little or nothing; of experimental and practical religion, of that which influences the heart and directs the conduct, it is full. Now let us see how this is, with respect to the doctrine before us.

1. The Father is displayed in his glorious unapproachable Godhead, the Former and Maintainer of all created things. Pure in his mind, and righteous in his judgments, he is described as setting up a law—the transcript of his unstained will—to be the rule and guide of the world. As a most beneficent being, God has a right to the unswerving obedience of his creatures: as a just sovereign, he is bound to inflict punishment or transgression. All this the scriptures reveal. And they show us evidently how foul a thing sin must be—the breaking of the holy, just, and good law, the affront to the Ruler of the universe, the ingratitude against a loving Parent. It is his dignity because he is God, and because he is *such* a God, that brands sin with guilt so deep. That sin was committed. And what did that Mighty

One resolve to do? Did he instantly blast the earth with the quick lightnings of his wrath? As a God of justice, it was reasonable to expect this. But he is a God of mercy too. And in the fountain of his infinite love there welled up such a gush of tender pity for the poor lost creatures who had destroyed themselves, that he resolved—"be astonished, O ye heavens, and admire, O earth!"—he resolved to spare. This, indeed, was godlike. Here is love set forth to us, more glorious and more rich than could have been devised, except in the eternal mind! Such and so is God the Father revealed to us by his deeds, and not in his essence; and *facts* of this kind, though we may be lost if we try to compass the infinite mind which produced them—facts of this kind, I say, we *can* receive, we can adequately know.

2. The Son, also, as to what he effected for the salvation of the world, is sufficiently declared. For, whereas the Father in showing mercy must not obliterate justice, it is in his Son, the eternal wisdom of God, that these two apparently so opposite are brought into union. The Son clothed himself with human flesh, that in the nature that had transgressed he might both pay a perfect obedience to the law, and also endure fully the punishment due for the breach of it. And, when we remember the infinitely sinful character of sin, we cannot doubt the infinite worthiness and power of him who could do it away by the sacrifice of himself. Facts prove that Jesus Christ was God; for else help would not be laid on one "mighty to save," even to the uttermost. And, though, as I have said, we may be able to comprehend neither the mode in which the Son is one with the Father, nor yet the manner in which the manhood was united in his single Person to the Godhead, yet the fact, and the use of it to us, is plain enough—that, whereas we have no power to redeem ourselves, he has redeemed us; that, whereas our sins are grievous, they may be forgiven by virtue of his atonement; that, though we are polluted, he has opened a fountain for sin and for uncleanness. The way in which a poor penitent transgressor must resort to the Lord Jesus Christ is very plain, even by believing in his name. So that we are not left in uncertainty as to what concerns our welfare, and the benefits we are to obtain by Christ. And it is observable that, while the scripture is very sparing of any description of what the Son is in himself, it is most copious in its delineation of what he is made unto us, "wisdom and righteousness and sanctification and redemption." His love is abundantly

illustrated. His sacrifice upon the cross is described with minutest detail. Invitations to approach him are again and again reiterated with urgency and winning tenderness. His readiness to receive those that come to him is carefully delineated. The efficacy of his blood is in every possible way insisted on. And all this is confirmed and illustrated by examples of every conceivable character. Sometimes we are shown how he pardons a penitent thief; sometimes how he weeps over the city which was about to crucify him. Here we read that he converted a persecutor like Saul; there that faith in him strengthened a martyr, as Stephen, in the agonies of a violent death. In short, all the facts, both for instruction and encouragement and warning, that could possibly bear upon the sufficiency and suitableness of Christ's atonement, are plainly portrayed.

3. Then, also, as to the Holy Ghost. It is true we cannot comprehend how he proceeds from the Father and the Son: neither can we discern his secret actings in the soul of man any more than our eyes can see the wind of heaven, to which our Lord likens every one that is born of the Spirit. But the necessity of that new-birth is plain enough: the might of the Spirit to effect it is also sufficiently described. The Holy Ghost, as power, carrying into effect the purpose which the love of the Father devised, and the wisdom of the Son prepared—the Holy Ghost, I say, divinely effecting the personal salvation of individuals, by leading them to Christ, cementing the union betwixt him and them, and sanctifying them as meet heirs of glory—he is in this way portrayed in scripture with abundant distinctness. We are left in no doubt as to our need of his influences, as to the mode in which we must seek them, as to the evidence which shows whether or no he is working and dwelling in us. The *facts* are easy to be received.

And thus, while we cannot find out the Almighty unto perfection, we have enough of his dealings exhibited to us to guide our conduct: we have the Father so perfectly displayed as sufficiently to lead us to deep repentance before him; the Son so vividly revealed as to furnish us with the most stable grounds of faith in him; the Spirit so graciously promised, that, if we obtain not this excellent gift, it must be our fault that we ask it not at our heavenly Father's hands.

It is most instructive to contemplate the Trinity in this way. In fact, it is the only profitable way of contemplating that mystery. We may run over the innumerable proofs in scripture that every person by himself is God and Lord, and may join therewith the un-

alterable truth—"the Lord our God is one God"; but, if we do not view these glorious Persons in their actings to us, if we learn not to regard the Father with filial love, the Son with steady faith, and to walk in the Spirit, we may hold the skeleton of orthodoxy, but the ripe fulness of Christian truth we shall not have: there may be a certain illumination of the understanding, but a change of heart there will not be: we may reach the knowledge which condemns, but of that which is able to save we shall fall short.

And, therefore, in closing the subject, I would infer that it is necessary to search into truth not speculatively, but experimentally and practically. You must seek not merely to acquire the knowledge of God, but to find him *your* God: you must look to Christ not only as a divine Being, but as *your* Saviour from the curse of the law: you must not only acknowledge the Spirit's power, but seek to experience his sanctifying work within *you*. Remember that there is not a single truth of the gospel revealed just as an abstract truth; every thing is to have its corresponding influence. For example, is a fountain opened for sin and for uncleanness? it is that you may wash in it. Is a throne of grace set up? it is that you may humbly approach it; that you may obtain mercy, and find grace to help in time of need. So I might go on to reason. And, let me ask, how this is with you, brethren? Has your profession an influence upon your conduct? Thus, and thus only, is it proved that you are wise unto salvation, that you know and have received the things that make for your eternal peace.

THE DEATH OF THE RIGHTEOUS*.

MARY had been married more than nine years, and was the mother of three children. A fourth was expected; but her beloved husband was on the brink of the grave. He was a gardener, and one who had served God from his youth. He had found in Mary a most loving and obedient wife; and as an husband and father he had been an example to the parish. Sad indeed was it for Mary to see him droop and fade. His hollow cough, difficult breathing, and hectic flush, told her too plainly that soon she should be a widow, and her children fatherless. Dickson kept to his work much longer than he ought, for he feared the loss of his situation. Often, when after a restless and disturbed night he rose early, and, first kneeling in prayer to God, crept forth to his morning labour, his poor wife's eyes would follow him across the garden, and as far up the lane as she could see; and then she would throw herself on her knees, bury her head in the bed-clothes,

and burst into an agony of tears. Yet by prayer she was calmed and comforted; and, when he returned for breakfast, he was sure to find her with a smile upon her face, the house in perfect order, the children quiet and obedient, and the pleasantest seat in the room reserved for him, with something often prepared to tempt his weakly appetite, which Mary had procured by her own self-denial and carefulness. A very few weeks, and Dickson was laid upon the bed from which he never rose. But was that death-bed gloomy and dark? "My own dear wife," he would say, "I do not wish to stay. I had rather go to Jesus. You will soon come; and we shall rejoice together. Your way may be dark; but lean on him. Your Maker is your husband: he will provide. I have no fear, no care. Our children are the Lord's. If he feeds the sparrows, will he not feed them? Do not be cast down, my Mary: dear, dear, wife, a most precious gift from the Lord you have been to me." And then the dying man would put forth the most touching prayers for Mary and his children; and with an aching heart she would control her bitter grief to nurse him, and read to him, and keep the little ones from wearying him. The Lord did sustain her; and, even through the last scene of his illness, when death was on him, and his manly frame struggled hard against the last enemy, Mary ministered to his wants, Mary held his head, and heard his last words, "Jesus, thy blood and righteousness;" and Mary closed his eyes when all was over. Then, and not till then, did she feel her desolation: then, and not till then, did she feel as if none could comfort her. They spoke to her at length of her Father's will; and she was calmed. Her children came about her, and for their sakes—her husband's children—she exerted herself. The day of the funeral arrived. She left the dear remains in the quiet grave; but she thought, "His spirit is not there, no: he is safe with the Saviour he loved: I would not have him back again: O may I follow him in God's good time."

Mary remained where she was till after the birth of her baby—the little daughter that never was to know a father's love! How sadly different was this confinement from the former ones! When her other children were born, her husband was there to praise God with a happy heart for bringing his dear Mary safely through her troubles. He knelt at her bed-side in prayer, and took charge of the little ones at every leisure hour; and O how joyful was his look when first he saw his wife sitting by the fire-side below again! how chastened and holy was his joy when first he took her to the house of God to return thanks for her recovery, and to give their baby to God in baptism. Now all was changed; and in her hours of weakness poor Mary often wept most bitterly; but she never failed to carry her burden to the Lord; and whenever failed to give her comfort. She was thankful for the friends who were raised up to help her; and many friends she had; for all who knew Mary loved and respected her. The clergyman was sorry to lose her when she went back to her own parish. With all her exertions she knew she could not quite maintain her family while the infant was young; and she was thankful to receive a small parish-allowance until she grew older. One text rested much on her

* From "A Book for Wives and Mothers." London: Wartheim, 1846.

mind. You will find it in Isa. xxxiii. 16: "Bread shall be given him: his waters shall be sure." "Yes," said she, "my heavenly Father will give me bread and clothing; and with that I am content. Help me only, O my Father, to train up my children for thee." Dickson had sometimes feared she might be tempted to spoil her children by giving them too much their own way. "Do not spoil our children, Mary," he had said; and Mary determined that, God helping her, she would not. She resolved to try to make them obedient, truthful, loving, and gentle; and in every word and deed to endeavour to set them a good example. Children learn more by example than by words of good advice. "I will seek to bring up my little ones," said Mary, "so that not one may be missing from the right hand of God. I have his own word for it: 'Train up a child in the way he should go, and when he is old he will not depart from it.' I must watch for their souls as one that must give account. May I be enabled to render my account with joy."

Poetry.

MISSIONARY LAYS.

No. V.

JACK SPENSE AND HIS BIBLE: A STORY OF THE RED RIVER SETTLEMENT*.

"For ever, O Lord, thy word is settled in heaven."—Ps. cxix. 89.

His couch is of the fern leaves spread,
His home the lowly birch-rind shed;
His lot, those sufferings to endure
Death's shadow brings upon the poor,
When nerveless lies the hand whose power
Earned nurture for each passing hour:
He, child of some once mighty tribe,
The red man's son, the forest's pride.
One of the poor sad remnant found
On their red father's hunting-ground,
Who, in their old haunts linger still,
Like the snow-drift on the hill:
Beneath his blanket, on the sod,
Beside him lies the word of God;
And slowly, in the white man's speech,
The pastor's ear his accents reach.

"Take back the book, my strength, my stay,
Thy gift in years long passed away:
My friend it is, and oft hath been
Communion sweet us two between.
Lone on the waves my swift canoe
Once o'er the waste of waters flew:
A hundred miles mine oar had come,
A hundred more must gain my home.

"Flashed the remembrance on my mind—
My book, my friend, was left behind!
Sudden I turned my struggling prow,
Tossed by the wild winds to and fro:
Nine lonely days the waves it swept,
Nine lonely nights my watch I kept,
And purposed, as I reached the shore,
My friend and I should part no more.

* See "Church Missionary Gleaner" for Nov. 1846.

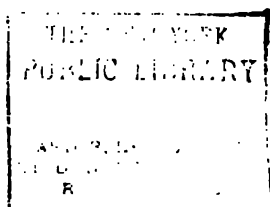
"Nor have we from that hour again:
Since in my bosom hath it lain;
And long my thought hath been that, when
I to the last, last home of men
Should go, that still for ever nigh
My friend should there beside me lie.
But no, my pearl do thou possess!
Some other soul it yet may bless."
Child of the woods, in days of eld,
Ere yet the mighty trees were felled,
Thy brethren, in their heathen pride,
Laid by the buried Sachem's side
Arrow and bow, and dreamed his hand
Should grasp them in the spirit-land,
While slowly crumbled into dust
The warrior's boast—the people's trust.
But thou, when thou from sleep dost waken,
Shalt know thyself not thus forsaken;
When all the bonds of sense are riven,
Thou still shalt find thy friend in heaven;
Changed like thyself, yet still the same—
Precept to service, hope's bright flame
To joy, peace here to peace above,
Promise to gift, and all to love.

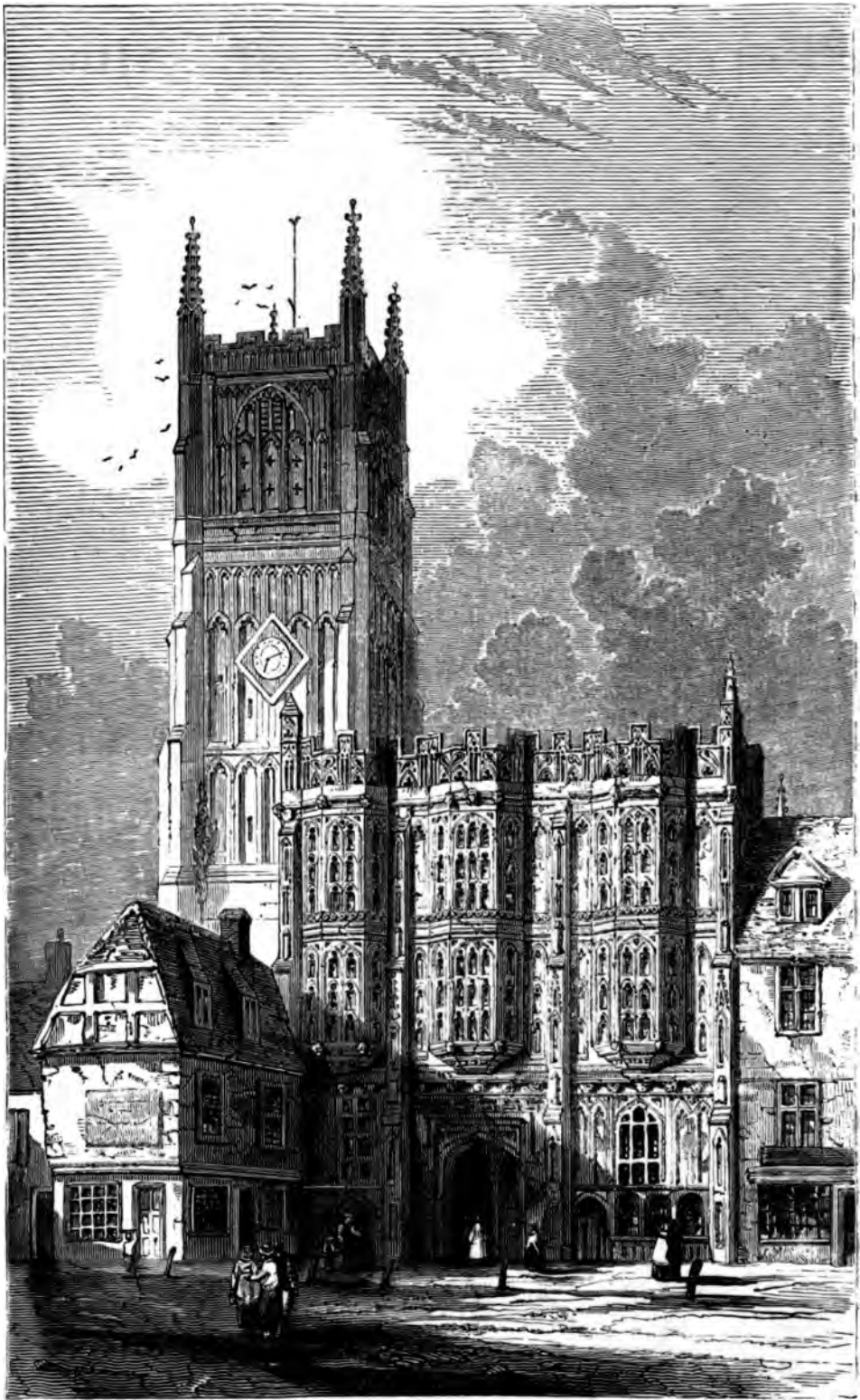
Miscellaneous.

GIBRALTAR.—The coast of Spain is here very beautiful, and most of the mountains are cultivated from their base nearly to their summits.... The mountains on the African side are even higher than those on the Spanish. As we drew nearer and nearer to Gibraltar, the vessels in the harbour became more and more visible, thus increasing our happiness in the prospect that soon our ship would make one of their number, and we should then be permitted to visit this celebrated rock. Our ship having moored, I went ashore; and, I must confess, that, often as I have listened with deep interest to verbal descriptions of the beauty of the town of Gibraltar, and though I have often looked on paintings of it, yet the ideas thus formed of the place fell far short of the reality. The houses are kept perfectly clean, and they are exquisitely neat: some are coloured white and some yellow; and all standing out in pleasing relief from the steep bold mountain-side which flanks the town. The gardens and pleasure-grounds are kept in the nicest order by the soldiers; and here were growing, in the open air, all those plants which in England we cultivate in our hothouses. The market was literally filled with the finest fruit I had ever seen: grapes were sold at one penny per pound, and every other sort of fruit was proportionably cheap.... The appearance of the inhabitants was to me very novel and strange, composed as they are of people of all countries, Jews, Spaniards, Turks, &c., wearing the different costumes of their respective nations, and conversing in languages of which I knew nothing: these mixing freely together presented a grotesque appearance. In short everything appeared to me in such a light as if I had just stepped into another world.—*Leuthian's Visit to Jerusalem.*

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CIRENCESTER CHURCH.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 647.—JUNE 5, 1847.

ST. JOHN THE BAPTIST'S CHURCH, CIRENCESTER.

THE town of Cirencester, in Gloucestershire, is eighty-eight miles west-by-north from London, and seventeen south-east of Gloucester.

This place was originally a British city called *Caer Cori*, from its position on the *Corin*, now the *Churn*. The Roman name was *Corinum*; and, as it stood at the intersection of the *Fosse-way* with the *Ermin* and *Ikenild* streets, it became a town of considerable importance both for commercial and military purposes, and was regarded as the capital of the *Dobunni*. Vestiges of the Roman vallum and rampart are still visible; and Roman remains are not unfrequently met with in the neighbourhood. The Saxons added the termination "*ceaster*" to its previous appellation, and hence the modern name was readily formed.

Events of considerable historical importance have occurred at Cirencester. It was here that *Canute the Great* held a general council of the kingdom, in 1020. In 1142 the castle was burned in the wars between *Stephen* and the empress *Matilda*. It had been garrisoned by the earl of Gloucester, and was taken by the king's forces. It was finally destroyed in the first year of king *Henry III.* In the civil wars between *Charles I.* and the rebellious parliament, Cirencester was alternately in the power of the contending parties. It was taken by prince *Rupert*, Feb. 2, 1643, and was recovered by Lord *Essex*, Sept. 16, in the same year. It again passed into the hands of the royalists, and again was possessed by the parliament. It was here that the first, almost the only blood shed in England, flowed at the revolution. Lord *Lovelace*, while on his march to join the prince of Orange, in 1688, was attacked at Cirencester by captain *Lorange* of the militia, taken, and sent to the county gaol.

The town has been more extensive than it at present is. It consists of four principal streets,

with several smaller ones, and contained at the last census 6,014 inhabitants.

A college was founded here in the time of the Anglo-Saxons, of which *Rumbald*, chancellor of England, was dean in the reign of *Edward the Confessor*. *Henry I.* repaired the college, and built a monastery for black canons of the order of *St. Augustine* in 1117, which was dedicated to *St. Mary* and *St. James*, and endowed with large revenues. It was a mitred abbey; and the abbot had a place in parliament.

There were formerly three churches: *St. Cecilia* is now a private dwelling; and *St. Lawrence* was converted into a hospital. *St. John the Baptist*, the existing church, erected in the fifteenth century, is chiefly in the decorated style of English architecture. It "consists of a large body or nave, seventy-seven feet in length by seventy-four in breadth, including its lateral aisles; a chancel fifty feet long and twenty-four broad: a lofty, well-proportioned tower, crowned with enriched battlements, and surmounted by pinnacles at the angles, rises at the west end, and handsome porches on the north and south sides. Adjoining to the body and chancel are five chapels, dedicated to *Jesus*, *St. John*, *St. Catherine*, *St. Mary*, and the *Holy Trinity*."

"The south porch is very large and lofty, having its front towards the market-place. It was erected in the early part of the reign of *Henry VIII.*, when *Aveline*, the aunt of *Thomas Ruthall*, bishop of *Durham*, a native of this town, gave 100 marks towards the building. His mother also, and the parishioners, contributed largely to its completion. Over the entrance to the church is the town-hall, where the general sessions are often held.... On each side of the entrance are large chambers, now converted into mean dwellings: the ceiling of the entrance is groined with pendants and fan-tracery, very rich."

The body of the church is so crowded with pews and modern erections as to destroy in a measure the beautiful effect: there is much, however, to be

admired in the bold moulding of the arches of the nave and the groining of the ceiling. The organ is at the east end of the nave, occupying the place over the screen. Near the door in the south aisle is the ancient font; and a modern font has been placed at the west end of the centre aisle.

There are many fine specimens of ancient stained glass in the windows. One especially is esteemed very curious, as it contains figures of all the ecclesiastics of the church of Rome, from the pope to the mendicant friar. In an east window of the north aisle is a full-length representation of Richard, duke of York, earl of Cambridge, &c., in his paternal coat-armour, having on the pommel of his sword the arms of Mortimer earl of March. In another widow are the full-length effigies of Peter, king of Castile, of Richard duke of York, of Thomas duke of Surrey, of Richard earl of Salisbury, and of sir John Jenevill, who was buried in this church.

Against one of the pillars on the north side of the church, near the communion-table, is a stone pulpit, with sculptured mouldings and panels.

Jesus chapel is at the east end of the south aisle, and is twelve feet long and nine broad.

St. John's chapel is near it, thirty-four feet by twenty-four. It contains a handsome monument to the memory of George Monox, an eminent merchant, a native of this town. He died in 1688.

St. Catherine's chapel, on the north side of the chancel, was founded by Thomas Ruthall, bishop of Durham, in the reign of Henry VIII. It is fifty-four feet long and thirteen wide. The roof is beautifully groined with fan-tracery sculptured in stone.

St. Mary's chapel is on the north-east, having St. Catherine's to the south of it. It is forty-seven feet in length and twenty-one in breadth, and contains, among other monuments, one to the memory of Humphrey Bridges and his wife, great benefactors to the town. He died 1598.

Trinity chapel is a fine specimen of pointed architecture, with windows of painted glass, and a carved oak ceiling, and supported by brackets springing from figures of angels holding shields. There is a staircase and gallery in it leading to the pew of earl Bathurst's family, many of the individuals of whom lie buried here, to whom there are monuments.

Chancellor Rumbald lies in the body of the church. In the presbytery was buried the heart of Sanchia, wife of Richard, earl of Cornwall, and king of the Romans: she was the daughter of Beatrix, countess of Provence, and sister to both the queens of England and France.

It may be added, that a fund—267*l.* 9*s.* 4*d.* per annum—was bequeathed for keeping this noble edifice in repair. Cirencester is a vicarage, in the patronage of the bishop of Gloucester and Bristol.

ON PROSPECTIVE CONTRIVANCES IN THE ANIMAL KINGDOM.

No. V.

"In some are found
Such teachable and apprehensive parts,
That man's attainments in his own concerns,
Matched with the expertness of the brutes in theirs,
Are oftentimes vanquished and thrown far behind."

I noticed in some former papers the very curious constructive arrangements of this kind, which are planned and executed by the various tribes of insects, either for their own future accommodation, or more especially with a view to the wants of their yet unborn offspring. In the higher orders of animals we meet with similar instances. An ordinary bird's-nest is a curious and admirably-devised structure, and in its general outline exhibits little diversity. The coarsest materials are always used in the first instance to form the basins of the whole: as the building proceeds, finer materials are selected; and last of all comes the lining, generally composed of hairs and feathers, to preserve the form of the concavity, and to create additional warmth. But, on a closer examination, we find it not only characterized by that variety which marks all the Creator's works, but marvellously adapted to the wants of each particular species, the number it must be made to accommodate, the climate and temperature to which it will be exposed, and the enemies with which its inhabitants will have to contend.

The eagle builds on high in some inaccessible cliff, shielded, it may be, from the weather by the jutting crag which hangs over it, but where it is secure from every hostile attack, and can turn to the most profitable account its extensive range of vision. To all this we find beautiful allusions in God's own book: "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey; and her eyes behold afar off" (Job xxxix. 27-29): "O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jer. xlix. 16). Those nests which are built in trees are generally placed between forked branches. By this several purposes are answered. They are not so liable to be shaken by the wind: the base of the nest is thus more readily formed; and, being in the centre of the foliage, it escapes observation; but a very different situation is sometimes selected. The woodpecker in this climate makes cavities in trees, which it hollows out with its bill, but takes no care to line with down or feathers. In tropical climates, however, enemies are to be provided against which are not here met with. In remote and solitary forests, provided it is secure from monkeys and snakes, it has nothing to fear from man. It therefore suspends its nest upon the depending points of the outermost branches of some tall tree, such as the banana or plantain; and a traveller in these countries, among the first objects which excite his curiosity, is struck with the multitude of birds'-nests hanging at the extremity of these branches. On one and the same tree is seen the most various and inimical assemblage of creatures that can be imagined. The top

is perhaps inhabited by monkeys: lower down numbers of the larger snakes twine round the trunk, patiently waiting till some unwary animal comes within their reach; and in the edges hang artificial nests, inhabited by birds of the most beautiful plumage. The *parus pendulinus*, described by Dr. Latham, constructs a similar kind of nest. It is made of the down of the willow and poplar or thistle. These it entwines with its bill into a close body, strengthening the fabric outwardly with small fibres and roots of plants. This is hung at the extreme end of some weak branch which projects over the water, and is wholly covered, except a hole left for entrance, which appears on one side. In this situation neither quadruped nor reptile can venture to attack it. One species of the same genus constructs a kind of portico over the aperture for entrance, projecting almost three-quarters of an inch, whereby it enjoys additional security from rain and other inconveniences. A little bird of the grosbeak kind, in the Philippine islands, constructs a very curious nest of this kind with the long fibres of plants and grass, which, in order to be perfectly secure, it suspends by a kind of cord, nearly half an ell long, from the end of a slender branch of a tree. The opening is at the bottom, through which the bird passes by a funnel-like passage till it comes to the real door of the nest; and this opens into a habitation consisting of three apartments: the first is occupied by the male; the second by the female; and the third contains the young. In the first apartment, where the male keeps watch, there is placed on one side a little rough clay; and on the top of this clay a glowworm is said to be fixed, to afford light to the inhabitants by night. The nest of the *silvia sutoria* is contrived to provide against the same enemies; but in a somewhat different manner. It is composed of two leaves: one of them a dead leaf. This latter is fixed to the living one as it hangs on the tree; and both are sown together in the form of a pouch or purse, with the aperture at the top, but still, from its position, safe from the spoiler—a tempting object for it to gaze upon, whilst the bird flies in and out without danger or molestation. In some countries, as in southern Africa, where the leaves of trees are small, and the foliage altogether scanty, the nests of birds are frequently much exposed to violent rains. This is provided against by means of a semi-circular arch of more solid material, and bound round with a strong band. Many birds, which in this country make a very warm nest, do not trouble themselves about such a provision in tropical climates; but the temperature is, *ceteris paribus*, adapted to the number of eggs, and the respective heat of the animal's body. The wren, and all the smaller birds who will have the care of numerous eggs, make their nest, very warm, in order to distribute warmth through the whole. On the contrary, the plover, which has but two eggs, the eagle and the crow are not so solicitous as to this particular. In our own climate water-fowl make very open and careless nests; but in the Arctic regions nothing can exceed the care which is taken by them to protect their eggs from the intemperance of the weather. The eider duck lays from six to eight eggs, making her nest among the rocks or the plants

along the sea-shore; and to this end commences preparation accordingly. The external materials are such as are common to all the kind; but the inside lining is at once the softest, warmest, and lightest substance with which we are acquainted. It consists of the inside down, which covers the breast of the bird in the breeding season. The female plucks it off with her bill, and thus furnishes the inside of the future abode of her young with a tapestry more valuable than the most skillful artist could produce. In order to obtain this valuable material the natives remove both eggs and nest. The duck, however, is not discouraged by the first disappointment: she again builds and lays in the same place: this is also removed: she then builds a third time; but now the drake is obliged to supply the down from his breast. If this be robbed, they both forsake the place, and breed there no more.

Some birds construct hive-nests for the purpose of living in vast societies under one common roof. These are chiefly to be met with in Africa. "The industry of this bird," says Patterson, speaking of a species of the grosbeak, "seems almost equal to that of a bee. Through the day they appear busily employed in carrying a fine species of grass, which is the material they employ for the purpose of erecting these extraordinary works, as well as for additions and repairs." "When the tree, which is the support of this aerial city (for as their numbers increase they continue adding to their nests) is obliged to give way to the increase of weight, it is obvious that they are no longer protected, and are under the necessity of building in other trees. One of these deserted nests I had the curiosity to break down, to inform myself of the internal structure of it, and found it equally ingenious with that of the exterior. There are many entrances, each of which forms a regular street, with nests at both sides, at about two inches from each other. From every appearance, it had been inhabited for many years; and some parts of it were more complete than others." The most singular contrivance of all, for the benefit of its progeny, is that of the cuckoo, and likewise of the cow-bunting or American cattle-bird. Under no circumstances whatever, as is well known, do these birds construct any nest or hatch their eggs like others; but by various manœuvres they contrive to deposit them in the nest of some other bird, whatever be the species to which it may belong, whether, for instance, granivorous, or, like itself, insectivorous; and, what is still more curious, many of the finches, which never touch any insect-food, and feed their young exclusively on softened vegetable food, ejected from their own craws, will, notwithstanding, rear up the young cuckoo upon caterpillars and other insects.

Quadrupeds generally possess very little of this constructive propensity; yet it is manifested in no ordinary degree by a few species even of them; not indeed with exactly the same intention as that just alluded to in the case of birds, but with one no less prospective—to provide themselves with a comfortable retreat during the inclemency of winter, and to hoard up a stock of provisions during that inclement season.

The field-mouse is remarkable for this storing instinct. It is a clever excavator itself; and not

unfrequently it takes advantage of the runs of the mole, deserted by that animal in the winter. In these retreats, as well as under bunches of moss which it collects, it heaps up the plunder acquired by its depredations—sometimes, according to Buffon, to the extent of a bushel at a time. About the end of autumn this little animal is exceedingly active in preserving fallen acorns; and these it makes use of for the double purpose of hoarding a store for future use, and of planting such part of the seed as it does not require, so that it afterwards germinates. “In the time of acorns falling,” observes Derham, “I have, by means of the hogs, discovered that the mice had all over the neighbouring fields treasured up single acorns in little holes that they had scratched, and in which they had carefully laid up the acorn. These the hogs would, day after day, hunt out by the smell.” The different species of dormice, having constructed a nest in the hollow of some tree, and well lined it with moss and grass and dead leaves, towards the approach of the cold season form a little magazine of nuts, beans, or acorns, and, having laid in their stock, shut themselves up with it for the winter. It is true they continue in an almost dormant state during that season; but it often happens that the warmth of a sunny day, or an accidental change from cold to heat, thaws their nearly stagnant fluids, and they revive. Then their appetite of hunger returns; but against this contingency they have fully provided, and have not far to seek for support.

The common squirrel forms its nest in the higher branches of some tree; usually where the large branches begin to fork off into smaller ones. Choosing a place where the timber is beginning to decay, that a hollow may more easily be formed, it begins by making a kind of level between the forks, and then collects moss, twigs, and dry leaves, and binds them together with such consummate art, that they are capable of resisting the most violent storm. This is covered up on all sides, and has but a single opening at the top just large enough to admit the animal; and this opening is surmounted by a canopy made in the shape of a cone; so that it throws off the rain, however heavily it may beat upon it. In spring it feeds on buds and young shoots, in summer on ripening fruits; and in autumn it has an extensive variety whereon to feast. This season, however, is not spent in idle enjoyment; but cautiously does it provide against the season when the forest will be stripped of its leaves and fruitage. Nuts, acorns, chestnuts, and other kinds of food, are carefully heaped up in its storehouse. Here it takes up its winter abode; always, however, carefully abstaining from the violation of its little magazine as long as it can find the means of subsistence in its neighbourhood.

But, of all the quadrupeds specially endued with storing propensities, none are so extraordinary as the beaver. Exaggerated accounts have, no doubt, been given; and some of our most celebrated naturalists have placed more confidence than they were authorized to do in the astonishing tales of travellers respecting them. The following facts, however, are well proved, and their authenticity may be perfectly relied on. In summer these animals disperse themselves through woods, and lead solitary lives; but before the approach

of winter they congregate into communities, and commence a series of most curious operations to provide for the wants of a season whose inclemency and duration would effectually cut off their ordinary supplies. For this purpose they construct habitations on the banks of a river, or creek; or, where these are not to be found, on the edge of a lake or pond. In selecting the exact spot where they build, they appear to be guided by two considerations—a sufficient depth of water to prevent its being completely frozen, and the existence of a current by means of which they can readily convey wood and bark to their habitations. These buildings have, usually, two openings: one under the surface of the water, by which the animal may escape into it for protection, or through which it may fetch in provisions, as occasion may require; and a smaller one towards the land, for the access of atmospheric air. The beaver, it is true, is altogether a land animal as it respects its breathing and circulation, and is unable to remain under water for any length of time; but the materials which it has to introduce into its subterranean abode are too cumbersome and too weighty for its unassisted strength: it therefore has recourse to water-carriage, in the same way that man has recourse to the same expedient, when he goes “lumbering,” as it is termed (that is, procuring timber in the wild forest). If the billet or log is heavier, or the distance greater, than can be borne by the physical capacities whether of a man or of a beaver, the most suitable expedient that can be devised is to float it along the water; by which its weight is wholly destroyed as a pressure upon the animal, and there is only the resistance of the water’s friction to be overcome. The first thing to be done is the erection of a dam, to prevent the water from being drained off when the frost has stopped the current towards its source. They do not, as has been asserted, fell down trees for this end, or drive perpendicular stakes: nevertheless these structures are formed upon sound mechanical principles, and executed with wonderful sagacity, skill, and perseverance. Billets of wood are laid across each other, and kept down by means of stones; and the interstices are filled with mud and clay, until the whole dam is rendered water-tight. If the current be slow, the dam runs straight across; but, if the stream be rapid, the dam is formed with a regular curve, having the convexity toward the current, so as effectually to resist the force of the water and ice that rush down during the storms of winter or the thaws in spring. These dams are formed with a broad base, and a slope both ways, are several feet in thickness, and of such strength when finished, that a man may walk along them with perfect safety. The dam being completed, they proceed to the building of their house. The foundation is made proportional to the number it is designed to accommodate; and the walls are formed of the earth and stones which are dug out of the foundation, mixed with billets of wood, crossing each other, and thus binding and tying together the other materials; and, when compactly fitted, with the interstices filled up with mud, they are both water and air-tight. When the walls are raised to a sufficient height, which is usually a little above ground, they are closed in by a sort of dome-roof; so that the structure is, externally,

something of the shape of a hay-cock. The centre of the floor is a little raised, to allow of the animals eating and sleeping in a perfectly dry situation. The securing of an uniform temperature, not too low, appears to be the cause of the partial excavation of these huts: the same practice is followed by those inhabitants of northern countries who form their winter habitations of earthy matters, and not of snow. The houses of Iceland, the Feroe islands, and the original ones of Shetland and the Hebrides, are formed by partial excavation; and are thus rendered more uniformly warm in winter, and cool in summer, than houses raised entirely on the surface. During autumn the beavers cut down their wood, and collect their roots. The former they cut round the circumference, as woodmen do in America in the operation which is termed "girdling;" and, after once round, they cut round again and again till a division is effected. The winter-stores are then heaped up in the water close by the "angle," or entrance-porch. If there is a strong current, they are arranged rather above the entrance, and fastened with stones: if comparatively still, they are placed indiscriminately. When a numerous party inhabits one house, the store of provisions is considerable, consisting of a cart-load of twigs and branches. And this store is said to be a joint collection by all the inmates of the house, but by them only, though the colony should consist, as it sometimes does, of a village of a dozen houses or more.

Mr. Broderip gives an interesting account of a beaver brought to this country (1825), who was no sooner let out of his cage than he began to manifest his building propensity. First, he selected the longest materials within his reach—such as sticks, sweeping brushes, &c.—which he piled up in such a way that one end touched the wall, and the other projected into the room. After laying on one of his building materials, he would often pause, as if to consider his work, then sometimes change the material thus placed, and at other times leave it unaltered. After he had piled up his materials in one part of the room (for he generally chose the same place), he proceeded to wall up the space between the feet of a chest of drawers, which stood at a little distance from it, high enough on its legs to make the bottom a roof for him, using for this purpose dried turf and sticks, which he laid very even, and filling up the interstices with bits of coal, hay, cloth, or anything he could pick up. This last place he seemed to appropriate for his dwelling; the former work seemed intended for a dam. When the space between the feet of the chest of drawers was walled up, he proceeded to carry in sticks, cloth, hay, cotton, and to make a nest; and when he had done he would sit up under the drawers, and comb himself with the nails of his hind feet. Here was a curious illustration of the difference between instinct and reason. Destitute of the faculty which would have taught the needlessness of all the trouble he was taking, he nevertheless persevered in his prospective arrangements and contrivances; building his house and lining his nest when already sheltered, and in no danger from approaching barrenness and cold, and constructing a dam where there was no water.

What astonishing instances are all these of a design whose mode of operation is to us wholly

inscrutable, but the results of which plainly manifest that he in whose infinite mind it originated is alike wonderful in counsel and excellent in working!

JESUS CHRIST OUR EXAMPLE.

No. IV.

So great is the diversity in the natural dispositions of men, that it seems doubtful whether any two have ever been born into the world with passions and feelings exactly similar. Circumstances and education rather increase than diminish this dissimilarity, so that none can tell the amount of temptation another has to resist. How careful and indulgent should this make us in our judgments! while at the same time we should most strictly search out in our own hearts, and guard against "the sin that doth so easily beset us." Thus persons who are by nature yielding and tender-hearted, who shrink from inflicting pain on any, especially on those they love, these should earnestly endeavour to acquire that firmness, decision, and courage, which are essential parts of the Christian character. Again, the naturally firm and strong-minded should take care that these qualities do not degenerate into harshness and severity: they should especially cultivate that spirit of love which was the marked characteristic of our blessed Lord. He indeed united in his holy person, and has left us a perfect example of every virtue; for, while he was the model of the most winning gentleness and tenderness, he was also the pattern of unshrinking firmness, of uncompromising decision. The passages I have hitherto selected from his wonderful life have been such as chiefly exhibit him in that lovely garb which drew, for a time at least, the hearts of the multitude after him: I now propose endeavouring to draw instruction from an incident which, while it will still show him forth as the meek and gentle one (and what incident of the Saviour's life will not do this?), yet at the same time will manifest his magnanimous fortitude, his unshrinking performance of the most painful duties. My narrative will this time be taken from St. Luke's gospel only.

"And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him; because his face was as though he would go to Jerusalem. And, when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them. And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

St. Luke, who usually records events in the order of time in which they occurred, seems on this occasion to have deviated from his ordinary custom, as several incidents related after this appear to have taken place before it. He has himself informed us of the period for the present incident: "When the time was come that Jesus should be received up;" "received up into glory," says St. Paul, writing to Timothy. The Holy Spirit would here seem to intimate to us what it was that enabled our Saviour thus stedfastly to set his face to go to Jerusalem. It was not ignorance or forgetfulness of the sufferings which there awaited him; for he had minutely detailed those sufferings to his disciples: he had told them not only the sad tale of his painful, lingering death, but also what would be so peculiarly trying to his tender and sensitive mind, that he was to be mocked, spitefully entreated, scourged, and spitted on. No, he knew all that should befall him; but, "for the joy that was set before him, he endured the cross, despising the shame." His joy was that of bringing glory to God by the redemption of a lost world; and the joy which should enable us to meet trial and sorrow is that of being permitted, in our poor measure, to glorify our heavenly Benefactor.

"He stedfastly set his face to go to Jerusalem." We have had occasion before to notice our Lord's meek avoidance of his enemies; but now, when duty calls him, he is ready and willing to go into the midst of them. At a later period of this journey, we have the conduct of his disciples thus graphically described by St. Mark: "And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid." They were amazed and afraid; but still the language of their hearts was, as recorded by another evangelist, "Let us also go, that we may die with him." Their stedfastness indeed, afterwards, in a moment of dismay and weakness, failed; but we well know how his divine calmness and determination endured even unto the end. And what a lesson is this glorious stedfastness to us! Do we shrink from incurring worldly loss by following the path of duty? let us think on our Saviour. Do we fear encountering censure and ridicule by a steady performance of what we know to be right? let us meditate on this journey to Jerusalem. But our Lord's stedfastness may afford us an example on other occasions which more commonly occur in the course of our daily life. Many of our duties are pleasant to us from nature or from habit; but there are others which are disagreeable, and which often in their performance require much exertion and self-denial. Let us be sure that these are the very points on which our obedience is to be put to the test—they will mark for us whether we are following God's will or our own. Numerous instances of these self-denying duties will occur to the mind of every one, varying according to the respective disposition and temperament. Some

persons, finding in their domestic circle little or no congeniality of sentiment, are tempted either to separate themselves as much as they can from it, or to care little when present to contribute to its comfort or pleasure. Those who yield to this temptation, however they may be admired and loved abroad, are deservedly regarded as of small value at home. Others, on the contrary, having all they can desire in their own family, find it difficult to extend their sympathy and usefulness beyond that narrow sphere. Some think it a trouble to visit their neighbours in their own station; many more to go to the cottages of the poor, and, as far as lies in their power, to comfort them and relieve their wants. Again, persons fond of mental pursuits are tempted to neglect those domestic duties which are evidently appointed for them; while the temptation of others is to be too much interested and cumbered about them. Spiritual minds are continually tempted to set aside the worldly business which is incumbent on them, and the neglect of which too frequently brings disorder into their affairs and distraction eventually to their minds. These, and many more which might be mentioned, are the temptations which beset more or less every path of life: they may be deemed small matters; and yet are not so, when we consider that the perfection of the Christian character depends, not on the fulfilment of this or that particular duty, but on the standing "perfect and complete in all the will of God." The true disciple of Christ will remember his blessed Lord's stedfastness in the performance of his inconceivably painful duty, and, thanking God for his own incomparably lighter trials, will cheerfully and humbly set himself to do all that is appointed for him. It may be that his heavenly Father will gradually make that light and easy from which he now shrinks as a painful task; but, whether this be so or not, he will stedfastly set his face to perform it. And he will rejoice that

"The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

Our Lord, having thus set out to that place which was to be the scene of his bitter sufferings, "sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him; because his face was as though he would go to Jerusalem." How dreadful was the enmity existing between the Jews and Samaritans! Yet on this occasion the latter might have had their consciences so blinded by self-deceit as to imagine they were acting from a pious motive. Their conduct seems to have been prompted by the knowledge that Jesus was going up to a religious feast, which, being held in Jerusalem, they regarded as an abomination. Josephus relates an instance of some Galileans being attacked by Samaritans on their way to a Jewish feast. Religious feelings are too often made a cloak for unkindness and bitterness, but they can never form an excuse for them in the eyes of the God of love.

"And, when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" These two apostles were, as

we know, with St. Peter, chosen out from even the favoured twelve to be the witnesses of our Lord's most retired actions. They were eyewitnesses of his majesty on the mount of transfiguration; and they were permitted to behold his unspeakable and mysterious agony in the garden of Gethsemane. It is a natural inference that their love for him exceeded that of their brethren, and especially that "the disciple whom Jesus loved" must have borne for him the most intense affection. Indeed, we have proofs of this in his almost immediate return to his adored Master when seized by his pitiless enemies, and his surmounting every fear of danger that he might continue near him till he expired. No doubt it was the attachment of the two brothers which prompted the request that they might call down fire from heaven to consume these Samaritans. They could not bear that he, the good and gentle, whose power was ever displayed in acts of mercy, should be thus scorned and cast out. Yet we read that "he turned and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." They loved him, it is true, deeply and ardently loved him; but their love was mingled with feelings of bitterness and resentment against those who opposed him. Had they perfectly understood his gracious character, that "the Son of man was come not to destroy, but to save;" had their love for him softened and purified their hearts as it afterwards did, they too would have loved the sinners while they hated the sin. Let us beware lest these words of our Lord be also applicable to us. Pity, not harshness or resentment, should fill our hearts towards those who dishonour our merciful Redeemer. Let us not, under colour of love to him, seek or rejoice in the injury of any human being. Still less should we dare to make our feeling of attachment to mere mortals, however near or dear to us, an excuse for dislike and bitterness towards those who may have injured them. Yet do we not sometimes make a sort of merit of this unchristian spirit? "I could forgive any treatment of myself; but I cannot pardon this behaviour to my friend:" is not this occasionally the language of our lips, still oftener of our hearts, accompanied too with a feeling of complacency? Truly it may be said to us, when we thus look upon our very sin as praiseworthy, "Ye know not what manner of spirit ye are of." Far different was the spirit of St. John at a future period of his life, when he may be emphatically called "the apostle of love," when he wrote those epistles, the chief theme of which seems to be love to man as evidencing love to God: far different was the spirit of that blind and aged man whose last breath was spent in the exhortation, "Little children, love one another." This reproof from their meek and loving Master produced no doubt a great, perhaps an immediate effect on the docile minds of the two brothers: they were led to examine their hearts, and, by God's grace, to expel the spirit of evil. But this leads to our more especial object, the consideration of our Redeemer's conduct.

Possessed of all guiltless human feelings in their highest degree, his heart filled with the tenderest love for his disciples, especially the favoured three; with this love increasing as he con-

templated his approaching departure from them, shewn so touchingly in those words—"With desire I have desired to eat this passover with you before I suffer," and in his parting discourse as recorded by St. John—notwithstanding these feelings, our Saviour performed the peculiarly painful duty of rebuking those most dear, and this at a time when their very attachment to him seemed to have caused their error. "He turned and rebuked them," when they probably were expecting commendation, when perhaps their love for him had never to themselves appeared so strong. Here is an instance of the decision I mentioned at the commencement of this paper, the unshrinking performance, by our Lord, of every duty, however painful. The nearer we approach him in tenderness and delicacy of feeling, the more sensible shall we be of the effort such reproof required. But, as "he stedfastly set his face [to go to Jerusalem]," the city of his suffering, so was he equally stedfast in doing his Father's will on the present occasion. It is towards those we best love, as being under our charge, that reproof and discipline are most frequently needed; and let not weak affection plead our excuse for selfishly considering their present feelings more than their real, permanent good: let not their attachment to us be turned to their own great loss by debarring them from needful correction. In this, as in every other instance, let us look unto Jesus our great example, and humbly pray that we may be enabled to imitate him. But, as we are too apt to shrink from administering reproof when to administer it is plainly our duty, so do we often perversely take it upon ourselves when it is not in our province. God's ministers are, from their office, called on to rebuke; but we know that even Timothy, a bishop of Christ's church, was exhorted to exercise his power with caution: "Rebuke not an elder, but entreat him as a father." Again, parents in their reproofs are not to "provoke their children to wrath." Still the duty of noticing sin is clear in both these cases, but not so in many others. As a general rule, it must be improper for the young to reprove the old, or for inferiors to rebuke their superiors. Again, a certain degree of advancement in the Christian life seems to be requisite before this difficult duty becomes incumbent on us, except towards those immediately under our care: certainly, before undertaking it, we should possess that humility which, rendering us aware of our own great faults, would make us willing to receive censure in our turn. And, when rebuke, from our office or other circumstances, becomes clearly a duty, we should administer it as modestly and gently as we can: in the forcible words of a modern writer, "we should not make matters worse than they are, or show our whole Christian stature (or what we think to be such), when we need but put out a hand (so to say) or give a glance." Lastly, our own conduct should be ever the strongest rebuke of sin. And here all are called on: young as well as old, inferiors as well as superiors, those who are but just entering on the Christian course, and those who have grown old in God's service, all are alike called on to renounce the evil example of the world, and to rebuke its sins by their own pure and holy behaviour. How did our Lord act, as well as speak, when thus entreated by his disciples to permit

them to call down fire from heaven on his enemies? "He went into another village." Beautiful instance of retiring meekness! He, the Lord of heaven and earth, suffered himself to be put out of his course by his own creatures, because he had come not to destroy men's lives, but to save. The contrast of his conduct with that of the two apostles, and still more with that of the bigoted inhospitable Samaritans, is very striking; and the simplicity of the narrative only renders us the more sensible of its force. It is like that incident recorded by the same evangelist as taking place in the synagogue of Nazareth, when all they who heard Jesus preach "were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way."

Our Saviour having thus retired with his apostles before his enemies, "it came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

With what power does this affecting description of our Lord's homeless condition come upon our minds when we remember the narrative immediately preceding it! It was not merely poverty which deprived him of a certain dwelling-place; but he was cast out by all, the "despised and rejected of men." There was no place of safety for him: the open streets of Samaria and those of Jerusalem were alike fraught with danger: there was on earth no spot where he could take refuge, none in which he could be at rest from his pitiless enemies: "The Son of man had not where to lay his head." Our Saviour here, as on other occasions, would prove the reality of this man's profession, "Lord, I will follow thee whithersoever thou goest." How unreal too often do our words prove when brought to the test of action! And yet the mark of difference between true and professing Christians consists in whether or not they have made the unconditional surrender of themselves to God which these words imply. To describe the surrender required, I will venture to use the words of another, finding it impossible to clothe my own thoughts in expressions equally suitable. No one should consider himself really in earnest till he can honestly say, "Lord, I sacrifice to thee this cherished wish, this weakness, this scheme, this opinion. Make me what thou wouldst have me. I bargain for nothing: I make no terms: I seek for no previous information whither thou art taking me. I will be what thou wilt make me, and all that thou wilt make me. I say not, I will follow thee whithersoever thou goest, for I am weak; but I give myself to thee, to lead me anywhither: I will follow thee in the dark, only begging thee to give me strength according to my day. Try me, O Lord, and seek the ground of my heart: prove me, and examine my thoughts: look well if there be any way of wickedness in me: search each dark recess with thy own bright light, and lead me in the way everlasting." Such is the surrender of ourselves which the Lord requires, as evidenced in his answer to this and the two following cases.

"And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home in my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Our Lord's own filial reverence, as well as his exhortations on the subject, shows that he could not here mean to sanction any failure of honour to parents, or neglect of social duties; but the three cases teach us the extent of devotedness expected from us, and what sacrifices may be involved in it; the giving up of every earthly treasure—even, it may be, the society and affection of those we most love. To such sacrifices were the apostles and many of the early Christians called; and, though in these days such trials are extremely rare, yet, while thanking God for our happier lot, we must still be ready and willing to leave all and follow him. What we may learn from our Lord's example in these instances is, never to deceive others into the performance of certain duties by trying to make them appear easier and lighter than they really are. It is true, indeed, that "the ways of religion are ways of pleasantness, and all her paths are peace;" but it is also true that, "Strait is the gate and narrow the way which leadeth unto life; and few there be that find it." The way of life though pleasant is narrow; and the more we have departed from it, the harder shall we find it to keep within so strait a path. That path too is peace only to those who keep continually within it: the moment we deviate from it our peace is gone. Obedience is pleasant; but we have made it irksome through disobedience. Let us not, then, represent that as easy which is indeed most difficult. Let us not lower the high standard of the apostle, "the bringing into captivity every thought to the obedience of Christ," in order to suit our own weakness or that of others; but let us steadfastly set our face to perform every duty however difficult, to make every sacrifice however painful, that may be required of us: let us pray for zeal, and that it may be tempered with meekness: let us pray for devotedness, and that it may be based on love: let us pray for steadfastness, and that it may be free from pride: in the words of the pious bishop Beveridge, let us strive to be "as eminent in all true grace and virtue as if we were to be saved by it, and yet place no confidence in it, but still look upon ourselves as unprofitable servants, and depend upon Christ, and Christ alone, for pardon and salvation."

H. S.

PRINCIPLES OF GOVERNMENT*.

To prevent crime, to reform offenders, and to promote universal order and happiness on right principles, must certainly be reckoned amongst the most important objects of government and discipline. To attain these important ends, it is

* From "The Convict Ship, and England's Exiles;" by C. A. Browning, M.D. London: Hamilton, Adams, and Co. 1847.

requisite not only that the laws be clearly just and merciful, but that they be clearly perceived to arise out of moral necessity. It must be impossible to detect, either in their construction or administration, the slightest degree of unnecessary severity—much less, the most obscure manifestations of vindictiveness. They ought to be the expression of parental wisdom and affection. Their penal awards ought to be such as have not the least tendency to debase the mind, and to destroy or even weaken the love of virtue and the virtuous love of approbation. Their natural effect ought, indeed, to be quite the reverse of this. The offender ought to be led rather to the contemplation of his guilt and the tendency of his crime, than to the consideration of his punishment; which should be such as his own enlightened reason, and that of all wise and benevolent men, may approve.

In all cases, men should be treated like men. Treat them like slaves, and you speedily convert them into slaves: act towards them as beings who occupy, or who ought to occupy, a high place in the scale of moral intelligence, and you immediately elevate them in that scale. What is more likely to secure from man manly behaviour than the uniform treatment of him as a man? The more strongly any one is made to feel that he is respected, and that manly and reputable conduct is expected of him, the more manly his conduct is likely to be, the more entitled to respect he is likely to become. Let us here derive a lesson from God's manner of treating us—the whole of us, his rebellious and guilty apostates. What importance does he still attach to us! What a price he sets upon us! How high the place he yet assigns us amongst the subjects of his moral government, notwithstanding that we have debased ourselves to the depths of hell! How valuable, beyond all human calculation, does he yet consider us, even the most debased and wretched amongst us! At what does he estimate a single soul? At the worth of a world? The whole world is as nothing in comparison with the soul of the most despised of mankind (Matt. xvi. 26). And what is the provision which God hath made with reference to man's reformation, and recovery to himself and to happiness? Think on the scheme of redemption as unfolded in the inspired word: consider the history of the Lord's dealings with the human family, his depraved and perverse children. What expressions of love, patience, and long-suffering do we discover! What unwillingness to afflict! What mercy marks all his chastisements! How clearly remedial are his dispensations! How obviously they all aim at the happiness of the universe! His justice is merciful, his mercy just: love pervades the whole of his procedure; and, in the history of Calvary, we have a concentrated display of all the glorious moral perfections of his nature, and of the holy and immutable principles on which his universal empire is governed. Alas, how unwilling are we to receive lessons from the word and the providence of God! Let us learn from him the true value of man: let us treat our brethren as his word and his treatment of us warrant; so shall his blessing attend our efforts, and prosper them to the advancement of his glory and our mutual comfort and peace.

THE CHRISTIAN MINISTER'S FAREWELL:

A Sermon

(Preached at Ashampstead on occasion of the separation of that parish from the vicarage of Basildon),

BY THE REV. ROBERT B. FISHER, M.A.,

Vicar of Basildon, Berks, and Rural Dean.

ACTS XX. 26, 27.

"I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

THERE can scarcely be an event more solemn and affecting than the act of separation between a Christian minister and the congregation of which he has long had the oversight. It affords the opportunity, and enforces the duty on each party, of making inquiries somewhat similar to those which will form the grand business of the great judgment-day. The connexion was at first established not for any worldly purpose, not even merely to promote that regularity and sobriety of conduct, and that love, benevolence, and harmony, on which the well-being of society depends. It is true that the faithful preaching and zealous labours of the minister of the gospel will change more or less the appearance of society, and, by improving the habits and softening the manners, increase the temporal comforts and happiness of mankind. But his chief, his regular, his all-absorbing business is with the soul. The prime object for which he is separated from his fellow-sinners, brought near to God, and commissioned from heaven to execute a high and holy office which angels would rejoice to fill, is to open men's eyes, "and to turn them from darkness unto light, and from the power of Satan unto God." If, therefore, the eyes of the people are not opened; if they have no right apprehension of spiritual things; if they are not turned from the darkness of sin and error unto that light which the Sun of Righteousness is mercifully shedding on a benighted world; if they have not been led to renounce in reality the devil and his works, and to give up themselves to the love and service of him who made and redeemed them, there is fault somewhere; the ministry of the gospel has not produced its intended effect; the purposes of God, so to speak, have been frustrated; the forgiveness of sins has not been sealed to those who have been baptized and have heard the word, and the renewal of the heart unto holiness has not been secured. I say there is fault somewhere: either the minister has been unfaithful to his awful charge by corrupting or suppressing the truth as it is in Jesus, or by

lowering the demands of the moral law to suit the sinful and worldly propensities of our nature; or the people have rejected the holy doctrines of the gospel, or held them in unrighteousness, either leading a life of practical unbelief, or putting the profession and forms of religion in the place of the conversion of the soul to God, and separation from the sinful practices and pleasures of the world. When, therefore, the connexion between a minister and his people is about to be dissolved, is there not reason for solemn inquiries? Should not each party submit to an impartial trial, as in the presence of God, before the bar of their own consciences, recollecting that such trial will actually take place at no distant period, before a divine Judge and an assembled universe? St. Paul affords a striking example of the feelings and anxieties of a faithful minister when bidding farewell to those in whose service he has laboured, and whose salvation it has been his constant endeavour to promote. When addressing the elders of the church of Ephesus under a deep impression of mind that they would see his face no more, how earnest was his appeal to them as to the general faithfulness and disinterestedness of his conduct! What clearing of himself as to the tremendous guilt of destroying souls, if any persisted in ignorance and sin, and finally perished! Enjoying the favourable testimony of his own conscience, he desires much the testimony of their consciences. He would leave no room for misapprehension or mistake on their part, or self-deception on his own, as to the manner in which he had discharged the duties of his sacred office. The work which had been committed to him by God was of the utmost importance, extending in its consequences through an awful eternity; and he felt that the responsibility both of minister and people was proportionally great. The occasion was solemn and affecting, and highly suitable for making a special inquiry; and he does not fail to improve it: "I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."

My Christian friends, in the course of divine Providence I am brought into circumstances not very unlike to those of the apostle when he made this heart-stirring appeal. I am not indeed going into a distant city to testify the gospel of the grace of God, and to suffer bonds and afflictions in its cause. I hope that, through God's blessing, you will see my face again, and that I shall often hear of your steadfast continuance in the truth, of your Christian unity and love, of your growth in grace and in the knowledge of our

Lord and Saviour Jesus Christ, and of your diligent walk in every good work. But, nevertheless, the circumstances under which I appear before you this day are exceedingly affecting, and calculated to weigh down the mind into anxious concern and solemn sadness. We are so constituted, and are such creatures of habit, that, even where no particular responsibility attaches, we cannot break connexions long formed and cherished, and cease from employments long pursued without painful reflections and sincere sorrow. But, when the dissolved connexion has related to spiritual things, and the wonted employment has been the care of precious and immortal souls, not only are the natural feelings excited, but a fearful weight of responsibility presses on the mind. A deeper sense is felt of the value of those souls, and of the importance of religious ordinances, on the right administration of which their spiritual welfare has depended. The conviction, too, springs up in all its freshness, that lost opportunities of usefulness cannot be recovered, nor the effects of neglected duties repaired, nor the evils of negligence and inattention corrected. The soul that might have been benefited is gone into eternity; or it is seduced by Satan into pernicious or damnable error; or it is past feeling, being hardened through the deceitfulness of sin. These considerations must and will affect the mind of the most faithful minister, when retiring from duties which he has long performed, and surrendering up a flock which he will have no further opportunity to watch or to feed. For, whatever may have been the grace given unto him, however self-denying, disinterested, and zealous he may have proved himself, however bright his hopes of a crown of glory when the chief Shepherd shall appear, he must be fully sensible of the infirmities of nature, and of the defects and defilements of his best services. And, calling to mind the dread scene of a future judgment, when the solemn, the eternal consequences, either good or evil, of his conduct and conversation will be exposed, his conscience abashed will turn pale; and he will fervently pray, with his eyes fixed on the Redeemer's cross: "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified." Viewing the sacredness and extensive requirements of the office, which through the kind providence of God I have so long exercised among you, I would wish to cherish the deepest feelings of humility and self-abasement. But still, I trust that I have not been unfaithful in delivering those evangelical truths which alone can sanctify the heart of the sinner, and bring sal-

vation to his soul. I trust that I can say, with the holy apostle, that "I have not shunned to declare all the counsel of God." The counsel of God, in all its depths of infinite wisdom, no man can know: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And, even that portion of his counsel which he has been pleased to reveal in the holy scriptures, some are enabled by the Spirit more fully to comprehend than others. But, according as a minister has been instructed in the mysteries of the kingdom of heaven, he must, like a good householder, as occasion requires, bring forth out of his treasure things new and old. Faithfulness is required, whether he possesses much or little of the knowledge of divine truth. Woe unto him, if, through the fear of man, or the love of ease, or undue attachment to the opinions of a party, he shuns to declare all the counsel of God which has been made known unto him. Woe unto him, if he hides his "candle under a bushel."

In an age when errors are afloat, when men's minds are restless, and they are eager to turn to some new thing, I thank God that, through the long course of years I have ministered among you, I have preached the same doctrines; doctrines which I collected from the bible in early life, and which I believe from my heart are maintained by our church; doctrines which have supported and comforted many in the hour of death, whose mortal remains are mouldering around us; which have supported and comforted me in seasons of severe affliction, and which will be a prop and stay, if only applied by the Spirit of God, when the soul is shaken in its frail tabernacle, and is taking its flight to worlds unknown.

Time will not allow me to give even a summary of those important truths which constitute the revealed counsel of God, and have formed the substance of my public teaching. The following passage of the apostle's address will be sufficient: "I kept back nothing that was profitable unto you; but have shown you and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ." Repentance and faith are the grand fundamental doctrines of the gospel, on the right reception and experimental knowledge of which its efficacy, as an instrument in the salvation of the soul, depends. They are therefore profitable, if the principles and dispositions which qualify men for heaven be of any worth. And they are profitable not only to the most vicious and degraded of the hu-

man race, but to all men: to the Jew, first, to whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" and also to the Greek, distinguished above other Gentiles by worldly wisdom, and the plausible though vain deceits of a false philosophy. Nor must these doctrines be kept back in any age, or under any circumstances, by those who are sent by God to testify of his grace. They are suited to the condition of man, as a fallen, depraved, and guilty creature; weak and insufficient by any power or virtue of his own to turn aside the divine anger, and restore himself to a state of holiness. And they are appointed by God to form the substance of that preaching which is to convert and renovate the world.

It ought, then, to become the subject of solemn inquiry on this highly interesting occasion, whether these necessary and profitable doctrines in all their bearings have been made known and received among us? My acquittal from blood-guiltiness, the blood of never-dying souls, depends upon it; and your deliverance from the anger of God and the torments of hell depends upon it. Have I, then, represented to you the guilt and misery of your natural state, as transgressors of God's law, and alienated from him, not only by the sin of our first parents, but by your own wicked works? And have you, convinced of the fact of the universal depravity of mankind, and of your own participation in the evils of Adam's fall, been humbled in the dust before a holy God? Have I called on you and besought you to repent and be converted, and to seek that change of mind, that renewal of the heart unto holiness which repentance implies? And have you listened to the call, and complied with the entreaties? have you by the new-creating power of the Spirit experienced a "death unto sin, and a new birth unto righteousness"? have you with an humble and contrite heart cast yourselves on the divine mercy, and, renouncing your spiritual enemies, turned to the Lord with a real intention of consecrating yourselves to his future service?

But the doctrine of repentance does not fully meet the state and circumstances of fallen man. Sin is the transgression of the law, which denounces the penalty of death on the disobedient; and that penalty must be inflicted. It must be shown in the sight of the whole world that the law is holy in all its requirements, and righteous in all its denunciations of vengeance. And, to magnify it and make it honourable, God

has sent his own Son in human nature to fulfil its demands, and as an innocent victim to bear its sentence, and avert its curse. And now, O man, "Behold the Lamb of God, that taketh away the sin of the world:" "Believe in the Lord Jesus Christ, and thou shalt be saved." Faith is the doctrine that appropriates to us the virtues of the Redeemer's blood, that brings us into a state of acceptance and reconciliation, and is the fruitful source of good works. For the reception of this doctrine repentance only prepares the way by humbling the sinner, and showing him his need of mercy. Faith is in reality the hinge on which our salvation turns, and must virtually form the prominent and constant theme of all spiritual ministrations: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Have I, then, testified to you "faith toward our Lord Jesus Christ," pointing to him as shedding his precious blood in bitter agony on the cross for our redemption? And have you looked to him with the same eagerness as the wounded dying Israelite cast his eyes on the serpent of brass? with the same confidence as cheered and supported the inhabitant of the house which was sprinkled with the blood of the Paschal lamb in that tremendous night when God laid the first-born of Egypt low? Have I, feeling the insufficiency of all human works to justify the soul in the sight of a holy God, proclaimed Christ as "the Lord our righteousness," procuring by his obedience for the believer a title to the heavenly inheritance? And have you, renouncing all trust in your own merits, and cast down under a deep sense of your own sins and deficiencies, sought an interest in him, who alone can be made unto you "wisdom, righteousness, sanctification, and redemption"? In short, has it been my constant endeavour to humble the sinner, and exalt the Saviour? to abase the pride of man, and to magnify the grace of God? to produce that hatred of sin, and love to Christ which cannot fail to lead to holy obedience, and entire devotedness to the divine will? And, after all my labours and exhortations—imperfect, but, I trust, sincere—are you, my beloved friends, in a state of salvation, reconciled to God through faith in Christ, made his children by adoption and grace, and in a course of preparation, by the denial of all ungodliness, and the pursuit of Christian tempers and practices, for the glories of eternity? Happy, happy is it, if this be the case. Then my heart's desire and prayer is fulfilled; my report has been believed; the arm of the Lord has been revealed. I have not laboured in vain, nor

spent my strength for nought. For me there is laid up "a crown of glory, which the Lord, the righteous Judge, will give me at that day." For you there is prepared, after a few more conflicts and trials, an incorruptible inheritance, and an abiding city.

But I would not, on this solemn occasion, too hastily conclude that all is well. I would rather that we should use it as a fit opportunity for serious inquiry and faithful self-examination. The connexion which has so long existed between us is, indeed, dissolved; and another minister must occupy my place among you. But we must meet again under more solemn circumstances, and for a most important end. We must meet before the throne of an impartial Judge, to give an account of the manner in which, as minister and people, we have discharged our respective duties and improved our religious privileges. May our meeting, through the mercy of God, be a season of mutual rejoicing and thankfulness, the consummation of our present hopes, and the beginning of an eternal state of bliss and glory.

But your earthly course is not yet run, your pilgrimage is not ended, your warfare is not accomplished, your crown is not secured. Long and tedious still may be the way you have to tread, many and severe the difficulties and trials you may have to encounter, fierce and fiery the temptations to sin and error which may assault you. Often may the subtilty of your spiritual enemy be exercised to corrupt your minds from the simplicity that is in Christ. Often may the world spread before you its fascinating charms, to beguile you from the narrow way of life. At all events, afflictions will arise, evil days will come, and how soon you cannot tell, in which you will say, "I have no pleasure in them." Diseases painful and distressing will destroy your energies and undermine your strength; and death will beckon you into the eternal world. And will you not, under these various evils, stand in need of divine grace? of the strength that cometh from above? of the comfort of God's presence? Anxiously would I exhort you to seek these blessings now, and to use the means by which they are obtained. Let there be no ceasing of watchfulness, no backwardness in prayer, no presumptuous or thoughtless violations of the sabbath, no neglect of public worship, or of the holy sacrament of the Lord's supper. God is doing much for you. Refuse not the benefits he mercifully offers: pervert not his blessings into a curse.

It is to me a matter of heartfelt thankfulness that I have had, through the kindness of the patrons of the living, the privi-

lege of nominating my successor. I am thankful, too, that, in the providence of God, I have induced a much-esteemed and highly-valued friend to take the charge of this parish, notwithstanding the smallness of the income which it supplies. For upwards of twenty years I have had the benefit of his acquaintance; during which time he has proved himself a faithful and consistent servant of the Lord Jesus Christ, "a workman that needeth not to be ashamed, rightly dividing the word of truth." For your own sakes value him highly, hear him regularly, receive his godly admonitions, and walk according to his directions in the way of Christian holiness. And may God, who has sent him among you, bless his ministry to your present comfort and everlasting salvation!

But, while I address you for the last time as connected with your parish, my thoughts, in solemn emotion, are carried back through the long period of thirty-four years, to that interesting sabbath when, in the prime of life, I appeared before you to commence the solemn charge of your souls, by preaching my introductory sermon. Since that memorable time, changes the most important have taken place in the circumstances of all who were then present. Those who were children are now advanced to the middle stage of life; while in others the vigour of manhood has sunk into the infirmities of age. But can I really address you as the congregation that was then present? Some few, through the help of the Lord, continue unto this day; but many, amidst the fluctuations of human affairs, have been constrained to break the tender ties that bound them to their native village, and to seek for happiness in distant spots; and far more have completed their term on earth, and are sunk into the silent grave. The passing-bell has often told the departure of a soul; and many a house, as to its former inhabitants, has been left desolate. I do not revert to these melancholy changes for the vain purpose of awakening afresh sorrows long since composed, but to impress on your minds the fleeting nature of earthly things, and to lead you to devote the remaining space of life to the service of God, and the work of your salvation.

And now, my beloved brethren of every station and of every age, farewell. Pray for me that I may be faithful unto death, may finish my course with joy, and meet you, through the Redeemer's merits, in a world of peace, and bliss, and glory. "Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

ASCENT OF BEN NEVIS*.

WE wished, as the weather was fine, to make the attempt without delay. Summoning the guide, we found that, though late, the ascent might be made. We determined to proceed; and the man had orders to get ready his basket of provisions, and all other requisites, accordingly. This was soon done. He recommended to each of us a stout oak stake, which he informed us would be of the greatest service, indeed indispensable; and, thus equipped, we sallied forth upon this expedition at half-past twelve.

The sun was bright, the day extremely hot: I was lame, and had therefore less spirits for the undertaking than I should have had under other circumstances. The road, however, for a considerable distance was smooth and pleasant; and I expected to get on tolerably well. Beginning to ascend, the "pull" to one in a sound state would have been dreadful: to me, with an excoriated foot, it was inexpressibly harassing. At length, after toiling in a way which threw all our former exertions into the shade, we arrived, faint, panting, and exhausted, at the first landing-place, and instantly threw ourselves on the ground; our guide being very glad to do the same. We were in a state of the most violent perspiration, most plentifully "larding the lean earth," on which we were so glad to recline. Our hearts absolutely sounded within us, beating with the greatest violence against our sides; and, for my own part, I certainly looked forward to the remaining part of our march with considerable dismay. Soon we resumed our route. The sun was burning hot; but we had now "got wind:" the way was not quite so steep, and we proceeded with far greater facility. After a second weary pull, we again rested, and had now a very extensive view of the country around us, with the great Caledonian canal and other objects in the more immediate neighbourhood; but so little time was allowed us by the guide, that I found it impossible to set them down with any thing like accuracy; indeed, our view was barely momentary. Renewing our toil, we reached a third "rest, and be thankful" close to which issued a spring of most delightful and transparent water, very cold, and which was the last we should, in our ascent, have an opportunity of tasting. This, therefore, we quaffed with peculiar delight, at first mixing it with a little whisky, and felt ourselves greatly recruited. At this spot also grew abundance of cranberries, just in season, and which to our now thirsty palates were exquisitely delicious. These berries, though in the greatest abundance, grew amongst the moss of the mountains, under which, from the eyes of strangers at least, they were effectually concealed. Our guide pointed them out to us; otherwise we should have passed over them in ignorance. We gathered them by handfuls, and, had not time pressed, should willingly have given up much more of our time to this employment. But the guide, or rather commandant, gave us the signal to march, which we were reluctantly compelled to obey.

Soon after this, the sky clouded over: there came on a thick mist, which ended in a complete drenching rain; and we were obliged to abandon

* From the "Gentleman's Magazine" for 1830.

all hopes of a more extensive view from the summit, to which we were now so nearly approaching. Very soon after the commencement of this our fourth march, all vegetation fails: we travelled over huge loose stones, which in the rain looked more than commonly horrible. Our march over them was uncertain, and highly fatiguing: their edges were sharp: our shoes had for some time been worn very thin, and we felt them very sensibly through the soles. All obstacles, however, were finally overcome; and we happily reached the wished-for height precisely at four.

It continued raining very hard: we were almost wholly without shelter, having only two or three stones larger than the rest to protect us in some little degree from the storm, when we opened our basket, and proceeded to feast upon its contents, for which our toil had given us a most excellent appetite. While so employed, the clouds partially cleared away, the sun again burst forth, illuminating the country beneath us, and we enjoyed one of the most pleasing as well as magnificent prospects that can well be conceived. Immediately before us was a most tremendous precipice, down which our guide hurled huge masses of rock, which in their fall bounding from one projecting part of the mountain to another, and carrying with them various other broken portions in their course, leaped crashing and resounding into the abyss below. We advanced cautiously to the very edge of this precipice, and heads not in general disposed to be giddy on this occasion could scarcely avoid feeling something of disquietude.

Nearly on the opposite side of this abyss the mountain exhibited an appearance which I thought very striking. Its ridge, of considerable extent, was very sharp, in some measure resembling the roof of a house. Its sides were variegated, striped with red and green alternately, a phenomenon probably attributable to the restless violence of the winter torrents. On this hill the sun was now shining partially; and its rays imparted new lustre to that which had before been remarkable for the vividness of its colouring. The scene we thought extremely beautiful, and gazed upon it for some time with the greatest admiration. We now advanced, and took a view of the precipice in another and still more frightful situation. At this point we had a nearer view of the perpetual snow, never ceasing to line the sides of this chasm. We were indeed close upon it, but were cautioned by the guide not to advance too far. Its surface was firm, icy, and crisp; yet we were not altogether without fear of its suddenly giving way, and hurrying us along with it in its descent. Some of it we collected in our hands; and its icy coldness was highly agreeable to our palates. At this moment the blue mist was rolling far beneath us in gently undulating wreaths, the clouds alternately retreated and advanced, and the whole scene, momentarily changing, seemed alive; and now above our heads appeared heaven's bow in all its glory, and of the most vivid hues. Advancing in a more westerly direction, we had a view of the isles of Mull, of Egg, with others of the Hebrides; while, directing our eyes southwards, they wandered without impediment over an immense track of country, far as the county of Perth. Nearer at hand we observed a second bow, if it might so be called, completely circular,

and most beautifully over-arching a chasm of the rock. We began our descent at five. Ben Nevis, as is well known, is a table-mountain, on which account, though its summit is composed of huge stones, loose and rugged, yet few difficulties presented themselves. As we descended, its sides grew far more steep, and the loose masses more frightful; but we travelled on with a good heart. Again we tasted with redoubled pleasure of cranberries and the spring, and, after labour such as neither of us wished to repeat, arrived by eight in the plains below, and shortly after at our inn.

THE THREE CREEDS*.

THERE are three creeds, which have come down to our time as having been adopted by the reformed united church of England and Ireland, viz., the apostles' creed, the Nicene creed, and the Athanasian creed.

The apostles' creed (which appears to have been very nearly the same with the creed of the church at Jerusalem, the most ancient of all creeds), derives its name, not because it was composed clause by clause by the twelve apostles (of which we have no evidence), but because it contains a brief summary of the doctrines which they taught. Although the creed was always used prior to the administration of baptism, when the catechumen made an open profession of his faith, and sometimes in private devotion, yet in the earlier ages it constituted no part of the public liturgy. It was first introduced into the daily service of the Greek church by Tello, who was bishop of Antioch, about A.D. 471, and was adopted by the church of Constantinople about 511. From the eastern churches this custom was brought into the west; and the apostles' creed was received in Spain towards the close of the sixth century, in France in the ninth century, and by the Roman church about A.D. 1014....

Unhappy departures from the faith gave rise to the confession which is read in the communion-service of the church of England, and which is called the Nicene creed, because it was adopted at the council of Nicæa, in Bithynia, which was held A.D. 325, to oppose the Arian heresy. This creed, as far as the words "Holy Ghost," was adopted at that council; and fifty-six years afterwards, it was completed in its present form by a general council held at Constantinople A.D. 381 or 382, except the words "and the Son," which were inserted in 447, after the clause "who proceedeth from the Father." The addition made at Constantinople was caused by the denial of the divinity of the Holy Spirit by Macedonius and his followers; and the creed thus enlarged was immediately received by all orthodox Christians. The insertion of the words "and the Son" (*Filioque*), was made by the Spanish bishops; and they were soon afterwards adopted by the Christian churches in France. The bishops of Rome for some time refused to admit these words into the creed, but at length they conceded, and allowed them in the year 863; since which time they have stood in the Nicene creed as received

* From the "Concise History and Analysis of the Athanasian Creed," &c. By the rev. Thomas Hartwell Horne, B.D.

by all the western churches, but they have never been admitted by the oriental or Greek church...

The Athanasian creed was framed in the century after the Nicene creed; and, as the former summaries of faith then extant were found to be inadequate to keeping heretical teachers and tenets out of the church, it was drawn up with the utmost minuteness possible, as an expository defence of the Christian doctrine concerning the Trinity and the incarnation of the Lord Jesus Christ, against all opponents, and as a condemnation of all existing heresies. Although this confession of faith is commonly termed the creed of Athanasius (whose sentiments it most fully expresses concerning those cardinal points of Christian doctrine), there is every reason to conclude that it was not written by that venerable confessor for the truth as it is in Jesus. At the Reformation it was received in its fullest extent by all protestant churches: Luther, Calvin, and Beza made it their profession of faith. And, finally, it was received by the framers of our liturgy, not upon the authority of its compiler (for they have not determined anything concerning either its age or author), but simply because the truth of the doctrines contained in it may be proved by the authority of the divinely-inspired word of God. The eighth of the thirty-nine articles of the united church of England and Ireland states that "the three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy scripture."

The Cabinet.

KNOW THREE THINGS. FOLLOW THREE THINGS.

The character of God :	Humility to God :
Sovereignty, power, love,	In thought, word,
wisdom.	deed.

The offices of Christ :	Love to the brethren :
Teacher, Priest, King.	Universal, pure, fervent.

The work of the Spirit :	Harmlessness to the world :
To enlighten, sanctify,	In speech, spirit,
comfort.	conduct.

FLY THREE THINGS.

Sin in thine heart :
In thought, will, affection.

Vanity in the world :
Lust of the flesh, of the eye, pride of life.

Heresy in the church :
Concerning the Holy Spirit, Christ's nature, word, sacraments.

In every thing
give thanks.
1 Th. v. 18.

—Rev. E. Forbes.

HUMILITY OF ST. PAUL.—When that holy vessel of God, St. Paul, had exhorted Timothy to the fervent executing of his duty in preaching God's word, and had told him before of this present perilous time, that men will not suffer wholesome doctrine, &c., he showed

him of his own death, saying : "For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled the course, I have kept the faith. From henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day; not only unto me, but to all them that love his coming." What caused Paul now to say these words? Any trust or confidence in his own deserving or works? Nay, verily. He confesseth, not only that the crown of righteousness is laid up for him, but also that God shall give it him; neither saith he here that it shall be given him for his working sake; for then were he contrary to his own doctrine (Rom. iii., Ephes. ii., Phillip iii., 2 Tim. i., Tit. iii. Note well the places). —Bp. Coverdale.

Poetry.

MISSIONARY LAYS.

No. VI.

BY MISS M. A. S. BARBER.

(For the Church of England Magazine.)

THE DISCOVERY OF BAROTONGA*.

In the paths of the deep, where the odorous gale
Blew free o'er the waters, whose sparkling blue
tide

Never had mirrored the wide-spreading sail,
Or leap'd in light foam from the vessel's dark side,
There a gem from its treasures the deep ocean gave,
And a beautiful island arose from the wave.
Its mines, have they diamonds? its sands, are they
gold?

Or teem the dark mountains with treasures untold,
That the white Papalangit, the men who belong
To the race of the mighty, the wealthy, the strong,
Whose merchants are princes, whose kingdom the
main,

Still seek that fair island, so long sought in vain?

They sought it east, they sought it west,
Whenever the soft winds blew :
When the heaven was calm, and the sea at rest,
On, on the vessel flew.

They spread the sail, they stretch the cord,
Confiding in the ocean's Lord.

"Thy trust in Providence is great,"

Said one to an old mariner;

"In such a crazy boat thy fate

To tempt upon the swelling tide :

Thy trust is strong, I must aver."

The aged man replied :

"Without such trust in God

The finest ship that e'er did ride

In giant strength o'er ocean wide

By me should ne'er be trod."

* One of the Hervey Isles.

† Aili Papalangit, i. e., English kings, was the name given by the natives of one of the south-sea islands to the missionaries.

In the depths of that isle, by the Marae's* dread
 shade,
 To the gods of the heathen a prayer had been made;
 "Send hither the white man: rich offerings not few
 Will we give for the sight of their stately canoe.
 Their axes, their hammers are good in our eyes:
 Let us taste of their bounty, and share in the
 prize."
 Vain prayer unto vanity! time passed away;
 But no ship furled her sail in the beautiful bay.

Then rose on high the white man's prayer:
 Unto the living God he speaks,
 As day by day the stranger seeks
 The hidden isle, intent to bear
 His Lord's loved message there.

A speck upon the deep,
 Wrapped in the morning's misty veil,
 Looms the white man's distant sail:
 Constant his watch to keep,
 Still turns his eager eye
 Where the looked-for land should be:
 Still from the mast-top high
 Is heard the same reply,
 "Sky and sea."
 Then clearer grew the heavens; and bright,
 Through parting clouds, a joyous light
 Broke from th' ascending sun—
 Those rich, soft rays, whose lengthened glow
 Seems lovelier in the wave below
 Than even in heaven above;
 Just as each bright and early grace,
 Which blooms on childhood's rosy face,
 Seems lovelier in a mother's eyes,
 Reflected from the fount that lies
 Within her heart—the mother's love.
 And, lo! the prize is won.
 By lulling waters girdled round,
 The garden of the sea is found.

Thou sweet Rarotonga! at fall of the day,
 'Neath thy ti-tree, and toa, and rich temanu,
 When thy "sons of the word†" meet together to
 pray,
 And to read from the volume, most holy and true,
 O remember the idols they once bowed before,
 O remember the race that brought peace to thy
 shore!
 As the king, in the pride of his greatness weighed
 down
 By the cares which are set 'midst the gems of a
 crown,
 May be cheered, may be blest, through the prayers
 which are poured
 At the hearth of the poor where his gifts have been
 showered,
 Thus, thus let our country, the fairest and best,
 From the north to the south, from the east to the
 west,

* Place set apart for idolatrous worship.
 † Name given to the Christian converts.

Who sits as a queen on her blue crystal throne,
 When she feels the sad cares which must ever be
 known
 To a sovereign dominion and wide-spreading sway,
 To a sceptre which thousands, which millions obey,
 Be cheered by the blessing abundantly given,
 In gladness and mercy, down-shining from heaven;
 In whose light all her hills and her valleys may smile,
 Through the prayers offered up in the beautiful isle.

SONNET.

No. III.

THE TEAR.

(For the Church of England Magazine.)

LONG had the lovely pair together lived,
 But lived severe adversity to see.
 He bore it, as became him, manfully;
 She, delicate of mould, so deeply grieved,
 She seem'd, as by some deadening touch, bereaved
 Of all emotion: like a stagnant sea
 Grew her meek soul: by whatso'er might be
 Ne'er from the same dull apathy retrieved.
 Meanwhile, her living help-mate, stricken too
 By the chill blight, at once of age and woe,
 In cheerful faith descended to his bier.
 His wonted chair was empty: at the view,
 A tear was seen adown her face to flow,
 The first its fount had poured for many a year.

J. D. H.

Miscellaneous.

SIGHTS AT ALEXANDRIA.—As I sat near the win-
 dow of the hotel, many strange sights passed before
 me: among others I saw two large ostriches walking
 about most majestically. One of them having been
 offended by a man in European dress, fell upon him
 and spiritedly gave battle, until an Egyptian came,
 and drove the bird away. I also saw from the win-
 dow the process of building, as carried on in Egypt:
 Camels are there employed in bringing stones. The
 workmen carry what are not unlike carpet bags, slung
 across their shoulders, made of leather, and having a
 large round hole at the top, and a small one at one
 corner of the bottom, which is tied with a string. In
 these they bring water for the lime. Others mixed
 the mortar, which was taken to the builders by wo-
 men, in square boxes, and which they carry upon
 their heads. I saw also that several men had got
 skins of the goat and wild boar, in which they carried
 water. The skin is taken off as whole as possible:
 the legs are tied fast, so as to prevent the water from
 escaping, and the water is poured in at the neck:
 these, with the hair on, looked like dead pigs hanging
 from the men's shoulders.—*Lowthian's Visit to Jeru-
 salem.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 648.—JUNE 12, 1847.



(The Bladder-Campion.)

FLOWERS.

No. XIX.

THE BLADDER-CAMPION, OR BLADDER-CATCHFLY.

THE bladder-campion (*silene inflata*) is one of
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those plants which strikingly illustrate the Creator's wisdom, in the adaptation of his various works. We may not always be able to understand the reasons of the different contrivances; but, when we see contrivance used, we can easily

ascend to the great Contriver. It would seem that to some flowers it is essential that they should be supplied with flesh. Accordingly means are taken to enable them to secure the insects which may happen to light upon them. The bladder-campion is provided with such a means.

This plant is of a much-spreading branched kind, with very smooth whitish green opposite ovate or lanceolate leaves. The various stems bear loose bunches of large five-petaled flowers, inclosed in a beautifully veined and swelled-out calyx, of one leaf. The stamens are ten, the pistils three. The flowers are white; and the numerous seeds are ripe about a month after the flowering is over. The whole plant is covered with a glutinous moisture, from which flies which happen to alight upon it cannot disengage themselves. This circumstance has obtained for the plant the name of "catchfly;" to which Gerardus has added that of *limewort*.

It grows on limestone rocks, pastures, roadsides, &c., springing out of crevices which contain but a small quantity of earth. It flowers in June or July. In England it is not very abundant.

There are a vast many species of this plant, amounting to about sixty in number. Some of these are the mossy catchfly, the sea catchfly, the variegated catchfly, the night-flowering catchfly, and the common, or Lobel's catchfly, which cover in large patches the crags and mountain steepes of Wales and Scotland, bearing abundant and delicately beautiful pink flowers.

ABRAHAM.

No. II.

"To Abraham and his seed were the promises made."—*GAL.* III. 16.

THE explanation given in the preceding essay is consistent with, and receives confirmation from, the two covenants which God formed with Abraham: it is my purpose, therefore, in this article, to explain these covenants. They are mentioned in Gen. xv. and xvii. I will take them in the order of their dates.

The covenant mentioned in the fifteenth chapter was consequent upon the inquiry of Abraham, "Lord God, whereby shall I know I shall inherit it?" (ver. 8)—meaning the land of Canaan, which God had before promised to give him and his seed (xiii. 14-17). It is probable that what is stated in the preceding part of this chapter had occurred during the night previous to the morning on which this inquiry was made—that in the morning, being commanded of God, Abraham killed and divided the animals (ver. 9, 10), and, doubtless expecting some revelation from God, continued to watch them till the going down of the sun, when he had a vision, or became in a state of ecstasy* (the con-

dition under which revelations were made to prophets), during which time the revelation contained in the verses from the 13th to the 17th was made to him (see ver. 1, and chap. xxvii. 10-15; also compare ver. 18 with Gen. i. 5). The symbolic action, consisting of the animals being divided and the symbols passing between the pieces, while Abraham was in a state of ecstasy, must be considered the answer to his inquiry. The explanation usually given to this passage of scripture is, that this was the ancient mode of making a covenant, and that hereby God confirmed the gift of the land to Abraham and his seed. A sacrifice was provided, its throat cut, and its blood poured out before God: then the whole carcase was divided through the spinal marrow, so as to make exactly two equal parts: these were placed opposite to each other; and the contracting parties passed between them, or, entering at opposite ends, met in the centre, and there took the covenant oath" (Dr. A. Clarke on Gen. vi. 18., and xv. 10-17). The passing between the divided parts signified "that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder." To make this explanation the more satisfactory, we are required to assume that Abraham passed between the pieces (Scott). This mode of making or confirming a covenant, we are told, was derived from the practice of the Chaldeans (Jahn's *Archæologia*, sec. 382), and therefore must have been known to Abraham. It was certainly known to the Jews; for, when God foretold his purpose of giving Zedekiah and his people (Jer. xxxiv. 9-22) into the hands of their enemies, as a judgment for transgressing the covenant they had made to proclaim liberty to their servants, in pursuance of the Lord's commandment (Lev. xxv. 39-41; Exod. xxi. 2), he pointed to this form of making covenants as significant of the punishment to which the disobedient party would be exposed, to convince the Jews that the punishment threatened would be a righteous and merited act (see also Ezek. xvii. 11-21, and Matt. xxiv. 45-51). This explanation however, I think, cannot be maintained; for the rational powers of Abraham were at this time suspended, therefore he could not have made any covenant-oath: the covenant imposed no obligation on him, as he was only a recipient of the blessings of God; and, being in a deep sleep, he could not have passed between the pieces—the very act essential to give validity and meaning to this form of entering into covenant. At the same time, it must be admitted that, so far as the symbolic action spoke from God to Abraham, it was with the meaning understood and intended to be expressed by this particular form of making a covenant; therefore the act was a revelation to Abraham that God was under a covenant obligation to give him and his seed the land of Canaan, as he had promised: This obligation arose under the covenant formed between God and his Son, whereby the latter engaged to die for mankind, and the former to bless those for whom his Son died, as is evident from the words of St. Paul; for, referring to this covenant of God with Abraham*, he writes: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years

* On the condition of the prophets immediately before and during the act of prophesying, Hengstenberg writes, "that the true prophets were in a state essentially unlike the ordinary condition—a state of ecstasy in which the use of their rational powers was suspended, their own agency ceased, and they became completely passive under an overpowering influence of the spirit of God." Again: "The suppression of their own agency, terror before the divine Majesty, and the extraordinary nature of God's revelations, were attended with great perturbation and agony of spirit. When Abraham had a vision (Gen. xv. 12), it is said: 'Behold horror and great darkness fell upon him'" (*Christology*, vol. I. chap. 8).

* The date and subject-matter given by the apostle put this beyond question.

after, cannot disannul, that it should make the promise (of the inheritance) of none effect" (Gal. iii. 17). The covenant, then, was with Christ; and the symbolic action revealed God's obligation under it. But its signification was not confined to this revelation; for it also symbolized and pledged the death of him to whom the promise was made*, thereby also revealing that the promise was sure; the death of the Son being the consideration for the promise. At this time Abraham was justified by faith (ver. 6), and had an interest in the promises of God through the merits of his Son; hence the covenant before confirmed of God in Christ was now made known to Abraham as the covenant in which he was interested, and to the benefits of which he was entitled†. "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land"—the earnest of the heavenly inheritance.

It is the general belief that the symbols passing through the pieces were in themselves significant, independent of the meaning already given to this act. Commentators have differed in explaining their signification, as might have been expected from the difficulties connected with the subject. It is not my intention to point out what appears objectionable in the views of others, but to state my own view, leaving it to be adopted or rejected as it may appear to be or not to be sanctioned by the scriptures. I think the symbols a revelation of God himself, and that any other explanation should be rejected; also that they convey but one and the same idea, which is, that of destruction]. We arrive at this signification by a reference to the circumstances under which Abraham had been prompted to make the inquiry, how he should know that he should inherit the land? He had been in Canaan eight years, and was still only a sojourner in it. As if necessary to his safety, he had become confederate with some of the people dwelling in the land (xiv. 13). Looking to the promise in its natural and literal sense, what would present to the mind of Abraham the greatest obstacle to its fulfilment either to himself or to his seed? Would it not be that the Canaanitish nations possessed the land? These nations were many, numerous, and powerful: to

dispose of them must now have been hopeless, if such an expectation had been entertained by Abraham, seeing that, after eight years had passed away, "not so much as to set his foot on" had been given him. How naturally, and with what anxiety, would his inquiry be, "Lord God, whereby shall I know that I shall inherit" the land thou hast promised to give me? To the doubt and anxiety of Abraham the symbols speak, and the covenant is specially addressed: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites" (ver. 18, 21). The symbols revealed to Abraham that to his enemies God is a consuming fire*. They spoke the same language of encouragement as Moses afterwards addressed to the Israelites: "Hear, O Israel: Thou art to pass over Jordan: this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! Understand therefore this day, that the Lord thy God is he which goeth over before thee: as a consuming fire he shall destroy them; and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly; as the Lord hath said unto thee" (Deut. ix. 1-3).

The signification of the symbols here given is supported by the following considerations:

1st, By the direction which the Lord gave the Israelites when about to possess the land (read Deut. vii. 1-5 and 16).

2ndly, By the history of the manner in which the Israelites possessed the land (read Josh. xi. 1-15, also chap. viii., and Judg. i. 8). The burning of the principal cities as a mode of destruction was in strict agreement with the revelation of God, in the exterior of the symbols, and their signification: it was also an evidence that all the nations of their enemies would be destroyed.

Lastly, By the prophecy of "victory to the covenant people over their enemies," contained in Zech. xii. 6. In this passage the figures are taken from the same symbol†, as were seen passing through the pieces by Abraham; and they present one and the same idea, which is that of destruction. Compare also Isa. x. 5-14 with 15-19; and see Obadiah ver. 8, Mal. iv. 1, 2, and 2 Thess. i. 7-11.

If this explanation is considered scriptural, it is, I think, evident that the covenant which God made with Abraham confirmed the promise of the land, in its natural and literal sense; and, since the covenant was confirmed before of God in Christ, the promise must be equal to the consideration, or the possession to the purchase; therefore its meaning must extend beyond its letter: this is the spirit of the promise, or the inheritance of which St. Paul writes in Gal. iii., and which

* It is worthy of remark that every animal allowed or commanded to be sacrificed under the Mosaic law is to be found in this list. And is it not a proof that God was now giving to Abraham an epitome of that law and its sacrifices, which he intended more fully to reveal to Moses; the essence of which consisted in its sacrifices, which typified the Lamb of God that takes away the sin of the world? (Dr. A. Clarke, Gen. xv. 9).

† The transaction also admits of the explanation, that it was God swearing by himself, because he could swear by none greater, to give the land to the seed of Abraham; to whom it was now revealed that he should not personally possess it (ver. 15, 16; Heb. vi. 15). But, from the language of the apostle in Gal. iii., I prefer the other explanation.

‡ To refer the furnace, as some commentators have done, to Egypt, is not consistent with the history; for the nation to which Abraham's seed was to be in bondage was not named to him (ver. 13, 14); and the treatment he had received from the Egyptians must have left grateful feelings towards them in the mind of Abraham (xii. 10-9). Jahn describes the symbols as a "flame and a smoke," making the furnace and lamp subservient (Archæologia Biblica, sec. 382; compare 2 Sam. xxi. 9). He explains the Hebrew word "tannur," rendered "furnace," as "a moveable oven," which was constructed of brick, and covered within and without with clay. A fire was kindled within it, and the dough placed upon the side, where it was baked." This word is used in the scriptures with the idea of destruction, and not of purification (see Mal. iv. 1, 2; also Matt. xiii. 41, 42). In Judges vii. 16, the symbol is the same, and is significant of destruction to the Midianites; and the breaking of the pitchers (ver. 20), denoting the weakness of the Israelites (2 Cor. iv. 7), brought out more distinctly that the victory was the Lord's.

* On the connection between destruction and salvation, see essay on Noah.

† On the Hebrew word rendered "a hearth," see Lee's Lexicon, and Pictorial Bible, Lev. ii. The Hebrew in Gen. xv. 17, translated "a burning lamp," or "lamp of fire," is the same as here rendered "a torch of fire."

St. Peter describes as "incorruptible and undefiled and that fadeth not away."

The covenant contained in Gen. xvii. is the covenant of circumcision (Acts vii. 8). This covenant promised union and reconciliation with God: "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." These blessings also proceeded from the covenant, made between God and his Son (2 Cor. v. 8); and Abraham became a partaker of them through faith in that Son (Rom. iv. 11, 12). Righteousness was imputed unto him: he was born from above, was dead unto sin, and alive unto righteousness; therefore God adopted him into his family, and established his covenant with him, saying, "I will be to thee a God" (Gal. iv. 6). The blessings of this covenant are not confined to this present life; they give assurance of a life to come: "God is not the God of the dead, but of the living;" therefore these shall never die (John viii. 51): "Happy," everlastingly happy, "is that people whose God is the Lord" (Ps. cxliv. 15), for the covenant is everlasting.

But this covenant required holiness on the part of those who partook of its blessings; and, being of grace, it provided strength to them to do the will of God: "My covenant," said God, "shall be in your flesh for an everlasting covenant" (ver. 13); that is, in the circumcising of your flesh, as denoted by the outward rite, the token of the covenant. "The body of the sins of the flesh" must be put off, and holiness perfected in the fear of the Lord (2 Cor. vi. 17, 18, vii. 1). This Abraham did; for his heart was purified by faith (Rom. iv. 11, 12). He stands in the scriptures pre-eminent for his obedience to God. He withheld not his son, his only son, from him, but offered up Isaac; "of whom it was said, that in Isaac shall thy seed be called." "Thou art my God; and I will praise thee; thou art my God: I will exalt thee" (Ps. cxviii. 28). How astonishing an illustration that this covenant is in our flesh, and that the whole body, soul, and spirit can and must be brought into subjection to the will of God! "Nevertheless, not my will, but thine be done:" "This commandment have I received of my Father."

Isaac and Jacob partook of the blessings of this covenant; as also did their descendants, who walked in the steps of that faith which Abraham had. The Israelites as a body had not this faith; therefore they were not thus brought into union and reconciliation with God. But, being the seed of Abraham, the children of promise, the right to the land of Canaan (viewing the promise in its literal sense) was vested in them. To give and perpetuate to them the possession of this land, God previously adopted them as his children, became their God, and made them his people; for the possession of the land was dependent on this relationship subsisting (see Exod. vi. 7, 8; Jer. iii. 19 xi. 4, 5). With this view we may connect the establishment of the Mosaic dispensation, whereby ordinances were appointed that sanctified to the purifying of the flesh; and a law was given for the rule of life by the Israelites, as the children of God (read Deut. xxvi. 16-19, also Exod. vi. 6-8, xxiv., and Deut. iv-vii.

Thus the Israelites, as a nation, were reconciled to God. He was their God; and they were his people. This covenant, like the Abrahamic, required holiness on the part of the Israelites; but it could communicate no power to enable them to keep the law of God, which (as every law of God must do) threatened punishment to the disobedient. Of this covenant circumcision was also the token (compare Exod. xii. 48-9, and Lev. xii. 3, with John vii. 22). It is readily seen, without further comparison, that reconciliation with God under the Mosaic covenant was accompanied with fewer privileges and subject to more burdens than under the Abrahamic covenant. The former was only an intermediate and temporary provision, until the latter covenant should be fully manifested. The Jews, however, did not believe this: they thought the Mosaic covenant would be permanent. They also believed that they were the children of God on account of their own righteousness, and despised the Gentiles, esteeming them as sinners in God's sight, and as common and unclean, whom they were not to admit to fellowship (Acts x. 28, xi. 2, 3). To Peter it was first revealed "that God is no respecter of persons; but, in every nation, he that feareth him, and worketh righteousness, is accepted with him;" wherefore he preached Jesus to the Gentiles; and God gave them the Holy Ghost (thereby adopting them into his family), to the astonishment of the believing Jews (Acts x. 34-48).

From this testimony of God, and the especial call of Paul to minister to the Gentiles, it became evident to the church that God "had opened the door of faith to the Gentiles" (Acts xiv. 27, xi. 18). Many of the Jews, however, contended that circumcision and keeping the law of Moses were necessary to the Gentiles being reconciled to God, and becoming his children (Acts xv. 1-5). This was, in fact, a contention for justification by the works of the law, in opposition to justification by faith (Acts xv. 9-11)—a seeking to establish a reconciliation under the Mosaic covenant, in preference to that of the Abrahamic covenant, and giving a priority to that state which had the fewer privileges and the greater burdens (see Phil. iii. 1-11). "The apostles and elders came together for to consider of this matter;" whose decision was, that they had given no such commandment. While this decision denied to the Gentiles the necessity of conformity to the law, in order to their being reconciled to God, it admitted at the same time that they were fellow-heirs of the promise made to Abraham, or members of the covenant of circumcision. For this covenant, called, after its manifestation under the gospel, the covenant of, or justification by, grace, and the Mosaic covenant, or the covenant of works, were the only two sources from which reconciliation to God could be sought. As the Gentiles, therefore, were not required to participate in the latter, and their adoption into the family of God could not be denied, it followed that it was under the former covenant they were reconciled to God. In agreement with this conclusion are the following passages of scripture: Rom. iii. 23-31, iv. 11-16, ix. 30-3, xv. 8-13; Gal. iii. and iv.; Ephes. ii. 8-22, iii.; Phil. ii.; Col. iii.

From these observations it follows that, whether Jews or Gentiles, they who walk in the steps of

that faith which Abraham had are his seed; and to them God has said, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Seeing, then, that believers in Jesus Christ are the seed of Abraham, and heirs according to the promise, can the promise of the land, in its future aspect, be understood in its literal sense, and so Canaan be the everlasting possession of the Christian church? If not, this promise must be understood, in the future, according to its spirit, or of an heavenly inheritance (see Rom. viii. 14-23, 2 Pet. iii. 13). That this view is correct may also be inferred from the apostle calling believers "the circumcision" (Phil. iii. 8), and as being "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. ii. 11).

It may be observed, in conclusion, that this explanation of the covenant of circumcision gives to its expressions a fulness of meaning which the language requires, and which an exclusively literal view of it does not give. Whether we think of the covenant as one of union and reconciliation, or in respect to the persons with whom it is made, and their state, or to the inheritance which they possess, it is an everlasting covenant.

J. E. W.

MISSIONARY RECORDS.

No. XXIII.

"Come, wandering sheep, O come!
I'll bind thee to my breast;
I'll bear thee to thy heavenly home,
And lay thee down to rest.
O come then to my breast!
This is a blessed home;
Thou wandering sheep, O come!"

THE DEACONESSES' INSTITUTION AT PARIS.—To this establishment, where pious females are specially trained to the office of nurses for the sick, the town council of the city of Paris have voted a grant of 3,000 francs (about 120*l.*). The prefect of the Seine (the department in which Paris is included) had solicited but 1,000 francs; and the committee appointed to report upon his request had recommended 1,500 only; but the council took a more enlarged and liberal view than either.

ROMANISM IN BOHEMIA.—A protestant society was formed at Prague in the year 1825, for the purpose of publishing popular works in the native Bohemian tongue, and thus raising the state of knowledge among their less educated fellow-countrymen. In one of the works lately put forth, certain protestant opinions were advanced, against the author of which the episcopal consistory of the Romish church in Prague thought fit to bring certain charges under the consideration of the judicial authorities. The writer found no difficulty in establishing his innocence of heretical opinions. But the consistory carried their charges from the lower tribunals to the supreme court of appeals, over which an imperial archduke

presided. The judgment delivered by this court—and it is composed of Romanists—gives us an insight into the present character of religious teaching in Bohemia: "The episcopal consistory of Prague should not demean itself by fomenting suspicions against men who are lovers of truth, and are otherwise peaceable subjects, and bringing denunciations against them: it would much better befit the consistory to strive at imparting to the catholic population of Bohemia a better education, in order that they may not be compelled to have recourse to protestant authors."

BOSNIA.—The Greek church in this country appears to be in a wretched and most degraded state; a fact which cannot excite astonishment, when coupled with another, viz., that the majority of the clergy can neither read nor write! It is well known that any individual, who is desirous to become a priest, requires no further preparation than the payment of a fee of 1,220 piastres (about 30*l.*) into the hands of the metropolitan, Ignatius. No examination whatever is made of his qualifications for the priestly office. The prelate in question is as much despised for his avarice, among the Greeks in Bosnia, as he is abhorred for his tyranny over the four hundred clergy over whom he has the spiritual lordship. He goes the round of his diocese with an escort of Turkish soldiery (kamasses). And woe be to the unfortunate incumbent or priest who is unable to discharge the reverend father's demands upon him: he is manacled, thrown into prison, and scourged by the kamasses; nay, at times put in irons, and sent away, as an example to others (From a Berlin journal).

CHURCH PASTORAL AID SOCIETY.—Among a variety of instances of the extensive spiritual good which, under the divine blessing, this society has been enabled to achieve, we may quote, the following: "I feel," says an incumbent, "that no language can adequately convey to you my gratitude for the important aid you render this extensive district.... The township where my curate resides extends over 14,000 acres, and contains about 800 souls. The people were distant—the nearest two, and the furthest five miles and a-half from their church and minister, before the grant was made; and very few indeed ever saw the inside of a church. But now all come to church; and it is a delightful sight to behold the large school crowded every Sunday, no matter what may be the state of the weather." Another incumbent says: "For a moment, just look back at this parish, as it was before any grant (nine years ago), and as it is now. Before any grant: One church, about thirty people out of 4,000 at church. Not a farthing contributed by them for any good purpose whatever. As it is now: Two churches, well attended; six schools, where we mustered last Whitsuntide at least 450 children and teachers; two parsonages; six hospitals for old women above sixty-three years, each endowed with 4*s.* per week (nearly 63*l.* per annum); a branch missionary society, contributing about 35*l.* per annum; a branch pastoral aid society, contributing 25*l.* a year; the schools of the district, maintained by voluntary subscriptions, not costing less than 190*l.* per annum; a good library of 200 volumes; a clothing-club for the poor, in which

they save almost 80*l.* in the year, for the clothing of their children; and a singing class, which a member of the congregation supports, giving them 10*l.* per annum, 5*l.* of which is spent in clothes for the children. This is but a rough sketch, but it is a true one; and the difference is mainly owing to your society. I am sure, therefore, you must look on the inhabitants of this parish as at least half your own children; and I hope future years will make you thankful for your offspring. The Lord prosper his work more and more!"

INCORPORATED CHURCH BUILDING SOCIETY.—The amount of the moneys received by this society since its formation in 1818 has been 389,695*l.* The whole of this sum, which includes interest upon money invested until called for, has been appropriated to grants towards the building of 675 churches and chapels, rebuilding 433, and enlarging 1,400; thereby aiding in the provision of church-accommodation for 698,000 persons. Of this accommodation, the proportion, free and unappropriated, has been for more than 500,000 persons; a benefit which has been conferred at a cost of not more than 15*s.* for each person. Such, indeed, has been the claims upon the society, and the readiness with which they have been met, that in December last the whole sum remaining unappropriated amounted to 1,125*l.* only, while applications for aid have become increasingly urgent. The committee are, by the witness of the past, fully justified in the new appeal which they are making upon the pious benevolence of their fellow-churchmen. And it will not be permitted to be made in vain; for they state, "According to returns made from 200 places, chiefly in the manufacturing and mining districts, the population amounts to 3,623,002, while there is church-accommodation for 652,632 only, leaving in these districts alone, on a probable computation, upwards of 2,000,000 of people, who are left without the means of partaking in the public worship of the established church."

MALTA PROTESTANT COLLEGE.—The founders of this excellent institution (our brethren of the church of England and Ireland), set forth, as their leading impulse, the promotion "of the moral and religious regeneration of those countries in the east, from whence the blessings of Christian civilization, so long enjoyed by this country, were originally received." While Rome is actively engaged in disseminating her erroneous tenets in those regions, by establishing colleges, schools, and charitable institutions, as well as by the organization of missions, surely it becomes protestant Christians at least to emulate the efforts of the adversaries of the pure, simple, and undefiled religion of the gospel, and to spread the Saviour's kingdom in those extensive and interesting lands. The founders of this institution desire, therefore, that their sacred enterprise should be supported by a catholic union, on protestant principles, which will embrace the co-operation of the orthodox protestants of the continent. No more eligible plan for effecting this good purpose could have, perhaps, been devised than that of founding a great college, in which a comprehensive course of religious and secular education should be provided for every class among the darkened nations of the east. The site which has been selected for the

attempt is wisely chosen; central with relation to its peculiar object (easy of access from all parts of the eastern Mediterranean), fitted by its climate to oriental constitutions, and inviting by the cheapness of the necessaries of life. Within the range of the benefits to be imparted to eastern nations are, first, the gratuitous education of young men as missionaries, schoolmasters, scripture-readers, and interpreters; secondly, the education of the children of the higher classes of natives of the east, on certain conditions of payment; thirdly, the providing a course of sound religious education for theological students of the Greek and Armenian churches, who have hitherto been sent to the universities of Italy and Spain; and, fourthly, the education of youth belonging to protestant families resident on the shores or in the vicinity of the Mediterranean, as well as to the sons of British residents in India, and to all who desire to qualify themselves for missionary, professional, or commercial pursuits in the east or elsewhere. At the date of the last report (Dec., 1846), there were in the college-school sixteen pupils, of whom two are gratuitously maintained and educated, with the prospect of immediate increase, as many were only waiting until they have attained the required age for admission. Measures were also being taken in order to receive into the school ten natives of the east, to be educated as missionaries, viz., two from Bulgaria, two from Africa, two from Syria, two from Greece, and two from Egypt. It is hoped that the collegiate branch will soon be opened for the reception of a number of Roman priests who have renounced the papacy, and desire to obtain a well-grounded knowledge of the principles of the Reformation and evangelical religion. The sums received in support of the institution since the year 1844 had been 6,279*l.*, and the expenditure had amounted to 5,769*l.*, of which 2,000*l.* were for the purchase of the Belvedere St. Julien's, at Malta, for the college establishment. We should add, that the committee propose to receive under its roof such priests from the Greek church as may be moved to embrace the principles of the Reformation, and to labour in the ministry of any orthodox protestant church in Europe. May the Lord be with our brethren in this their holy enterprise!

AFRICA.—Badagry.—On Easter-day "I went to address a large assembly under a palm vine-shed in the Portuguese town. It was the first time that I had spoken to these people about God and his word; and I cannot but express my thankfulness for to-day's opportunity; for the people were unusually quiet, listened with the greatest attention to all I said, and thanked me much, when I left, for what I had said to them. On the 7th June I went in the morning to Akpa, a chief in our neighbourhood, who at present resides here. When I entered the house, he was busy consulting Ifa, the god of the palm-nut, one of the principal gods of the Yoruba nation, and who is venerated by many other people, on account of his supposed attributes. He is said to detect thieves, to tell the people how they may be lucky, what to do in cases of difficulty, &c. The god is, in fact, a complicated apparatus, consisting of wooden basins, calabashes, powdered chalk, palm-nuts, and dozens of other things; and the result is arrived at by playing with two handfuls of

dried palm-nuts, which are constantly breathed upon. After I had taken my seat, the chief covered the whole concern with a cloth, and wished to hear why I had come. I took occasion, from what I saw before me, to speak of our fall from God, the deceit and vanity of all idols, the love of God, and our remedy in Christ Jesus; to which he and his few people listened with but little attention. Before leaving, I requested him to come to church in the evening, when he would hear more of what I had told him. We cannot yet speak of 'ripe fruit;' but we have reason to believe that our work 'is not in vain in the Lord'.... A few of the natives attend (our services) regularly: others come in now and then. The average attendance on the Lord's-day, morning and evening, is from sixty to seventy. Our communicants, nine men and nine women, receive weekly biblical instruction; and I trust they 'grow in grace.'—(Rev. M. Gollner's Journal, Church Missionary Society).

POLAND.—*The Jews.*—During the past year five missionary journeys were made from Warsaw. It is manifest that the mass of the Jews in those parts have forsaken the Talmud, and are inclined to the gospel. They listened with great attention to the word of Christ crucified. Some who stood upon the defence of the Talmud were ridiculed by others.... Through the wide circulation of the scriptures, both of the Old and New Testament, the Jews have obtained a good knowledge of their contents. At Prenni, for instance, one Jew was found, who repeated half-chapters from the New Testament. At several places the Jews produced New Testaments and tracts, distributed six years ago, to show the missionaries that they might intrust these books to them, and that they were read by them.... It must give pleasure to every Christian to see that, through the preaching of the gospel amongst the people of Israel, their prejudices against Christianity, and particularly their hatred and enmity against the name and person of our blessed Lord and Saviour Jesus Christ, formerly never pronounced otherwise than with scorn and curses, has, with many, given way to a regard for the same.... We may rest assured that large numbers are prevented only by external circumstances from publicly professing their faith in Jesus Christ, and their conviction of the truth of his saving gospel (Annual report of the Polish Mission from the Society for Promoting Christianity among the Jews).

IRELAND.—Report of the rev. A. R. C. Dallas: "I visited the counties of Limerick and Kerry, in the South; Clare, Galway, Sligo, and Fermanagh, in the west; Tyrone, Derry, and Down, in the north; and some of the eastern counties. I took the opportunity of this journey to inquire minutely into the religious condition of the people.... The lower classes of the Irish people are at this moment, for the most part, in a state of mind, with respect to the Roman-catholic religion, quite different from that willing bondage which has so long been the prominent characteristic of their adherence. It is not that they are more disposed to regard protestantism with favour, neither can it be said that they are less superstitiously influenced by what may be called the spell of Romish rites, under a feeling which they imbibed at the breast, and which has swayed them all their lives. The evidence that these are the abiding

habits of mind mixes on every occasion of intercourse with the Romish peasants of Ireland. But, while such feelings still hold their power in a very great degree, the agents by which these were formerly wielded as instruments of unremitted despotism have come to be regarded in a very different manner; so that the poor, bewildered creatures seem to be in a state of much confusion of mind. The magic spell of Romanism is not broken from them; but the magicians cannot pronounce the incantations with effective power. Stations are performed at holy wells, as usual of old; but the confession, which involves contact with the priest, is put off by every possible device. The sacred vestments are as awful as ever; but those who wear them are despised and hated.... Beyond comparison, the most important of the operating causes of this class has been the working of the Irish Society. In my recent visit to Ireland I was anxious to gather evidence of the real amount of good done by this society; and I may truly say that, in reading the reports of its progress, the half was not told me.... The feeling among the people is very strong that the famine is the judgment of God 'for the sins of priests and people,' as they commonly express it: while the notion entertained of the share which belongs to the priests makes it much larger than that ascribed to the people. Some very boldly say that the conduct of the priests is itself enough to call God's wrath down upon them. Whatever may be the degree to which they are thus influenced, it is very apparent that a great crisis is at this moment pressing the minds of the people of Ireland, on the result of which their future condition greatly depends. They are in a transition state: all the bonds that have long bound them are loosened; and the agony of instant distress sets them free to turn to any call that points them to a rest in the agonizing confusion which distracts them." While our rulers and the efforts of private benevolence are combining to supply the food which their bodies require, surely it becomes Christians to remember that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

H. S.

THE LORD OUR RIGHTEOUSNESS.

[Jer. xxxiii. 16; Romans iii. 26].

FORGIVE my pride and self-conceit and vanity, for the sake of him who is "meek and lowly of heart; who never sought his own honour, but thine only; who humbled himself unto death, even the death of the cross; whose righteousness we may declare for the remission of sins that are past, through thy forbearance, O God.

Forgive my discontent, my murmurings, my disobedience, for the sake of him who pleased not himself; who came down from heaven not to do his own will, but thine; the Captain of our salvation, made perfect through sufferings; whose righteousness we may declare for the remission of sins that are past, through thy forbearance, O God.

Forgive my reproachful, unkind, and angry words and thoughts, for the sake of him who was brought as a lamb to the slaughter; who, when

he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously; whose righteousness we may declare for the remission of sins that are past, through thy forbearance, O God.

Forgive my coldness of heart, my selfishness, my want of love for other men, for the sake of him who left his throne of glory to seek and save the lost; who went about doing good, and healing all that were oppressed of the devil; who laid down his life for his friends; whose righteousness we may declare for the remission of sins that are past, through thy forbearance, O God.

Forgive my neglect of duty, my indolence and sloth, for the sake of him who always did such things as to please thee; whose meat and drink it was to do thy will, and to finish thy work; whose righteousness we may declare for the remission of sins that are past, through thy forbearance, O God.

O remember not the sins of my youth, nor the many transgressions of all my past life; but according to thy mercy remember thou me, for his sake; yea, look upon me in him who was wounded for my transgressions, and bruised for mine iniquities. O cleanse me from my secret faults: conform my soul to his image: draw me, that I may come to him; that I may follow the Lamb whithersoever he leadeth all the days of my life. In his name I beseech thee, heavenly Father, who givest good things to them that ask thee (Matt. vii. 7-11; John xvi. 23, 24).

CAROLINE J. YORKE.

OUR TIMES, LIVING AND DYING, IN GOD'S HAND:

A Sermon

(Preached at Carfax church, Oxford).

BY THE REV. WILLIAM FIRTH, B.D.,

One of the City Lecturers, and Rector of Lettcomb-Bassett, Berks.

PSALM XXXI. 15.

"My times are in thy hand."

WE are hearing of deaths continually; yet the impression made upon our mind, is slight, if any. A flock of sheep is feeding unconcernedly, when the shepherd dashes in among them, and lays hold of one for the slaughter: for a time they are scattered and terrified; but they soon return again to their feeding, and go on just as if nothing had happened.

So death, God's messenger, coming amongst us, excites a little alarm; but he is soon dismissed from our thoughts. Even the best are unwilling to think much of dying. When Hezekiah received the message from the Lord, "Set thine house in order, for thou shalt die, and not live," this natural unwillingness to think of dying was, through grace, overcome. The king wept and prayed. It is no proof of grace that we hear of death with such a short-lived concern. It is noticed by the

prophet Isaiah, that "the righteous perisheth, and no man layeth it to heart."

We live as if "our times" of living and dying were in our own hands. The Lord teaches by his word; and O may we profit by his teaching, to meditate on such a scripture as this, with prayer that we may overcome our natural fears and dislike of the thoughts of death. We may, if it is not our own fault, come to think of dying with tranquillity and hope, and be satisfied that it is good for us, that our "times" are in the Lord's hand.

Death is one of the Christian's goods, as is seen in that summing up, given in 1 Cor. iii. 23: "Whether the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." To those who belong to a covenant of grace, death closes up the scene of sin, misery, fear, temptation, corruption, pain, doubt, suffering, distance from God, and imperfect happiness; drawing aside the curtain, which at present hides from our view life, glory, happiness in perfection, security, health, youth, holiness, immortality.

I shall endeavour to show, with God's help, that our times, living and dying, are not at our own disposal, but subject to his sovereign will, who worketh all things, after the counsel of his own will, and that this arrangement is for our advantage.

I. And, first, our times are not naturally our own, to employ as we please, to be accountable to ourselves only for the use of them. This we are too apt to forget; as St. James tell us, when he says, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that."

If "our times" are our own, let me ask which they are?—the times of the preceding year, of the present, or of the future? Certainly not the times which are gone by; for we cannot recall them: they are not in our power. As little control can we exercise over the hours that are present: we cannot command sickness or health, youth or age. We cannot make one hair white or black. The time of our birth was not our own; neither were the times of our infancy or of our youth. The times will never come when we shall begin to be at our own disposal, and cease to depend on God's sovereign will. It is not possible, neither is it desirable. Young people, think of this; and, in forming your

connexions, wait God's time, by following prudent advice, and by mortifying that proud, independent spirit which is gratified when you begin to think, speak, and act as if no one had a right to dictate to you, or to interfere with your becoming your own masters. Old people, be content: rejoice that your times are in God's hand: be happy in resigning yourselves to his almighty will and sovereign pleasure, by whom you have been born from the belly, carried from the womb; who says, "Even to your old age I am he, and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry and will deliver you." Never cease to look up to Christ, that he may heal your remaining infirmities, and heal your drooping infirmities, and sustain your drooping powers.

2. If it is a fact, in regard to this life and its events and vicissitudes, that "our times are in God's hand," it is not less so in regard to his dispensations towards us, as we are his redeemed people, children of grace. For in this respect, most especially, none of us liveth to himself, and no man dieth to himself; for, "whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." For to this end Christ both died and rose again, and revived, that he might be Lord both of the dead and living." We were redeemed, not with corruptible things, as silver and gold, from our vain conversation, but with the precious blood of Christ; and we must redeem the time—buy it at any price, think nothing too valuable to lay out upon its improvement. The value of time is best appreciated in considering it as coming from the Lord's hand, who condescends himself to be the steward of this treasure. "Our life is hid with Christ in God." "Precious in the sight of the Lord is the death of his saints!" It is at the intercession of the Lord Jesus that, notwithstanding years misspent and past unfruitfulness, more time is granted.

Precious must be the time which is thus obtained for us, and granted in consequence of such intercession! We ought to value time as obtained for us by our heavenly friend. Let us take courage, and set to work, and abound in the work of the Lord, knowing that "our labour shall not be in vain in the Lord." If our times were our own, we should be as unsuccessful and as unfruitful as we have been before. We should sink under the burden of so great a work as that of working out our own salvation. We may put seed into the earth; but we cannot command it to grow, or to bring forth fruit; much less can we make our souls fruitful: that must depend upon God's blessing the word to us.

The Son of God, our blessed Mediator, undertakes—for he has all things in his hand—by adversity, losses, or bereavements, to move us; to dig about the tree that has struck its roots ever so deep into the earth, and become one with it; to make of the most stubborn and obdurate "a willing people in the day of his power." He fashioneth their hearts alike: he considereth all their works: he woundeth, and his hands make whole. The word, quick and powerful and sharper than any two-edged sword, pierces even to the dividing asunder of soul and spirit. The Sun of Righteousness, shining into our hearts, enriches our barren souls with the consolations of his Spirit: he causes us to have our fruit unto holiness, to his praise and honour, and the end everlasting life.

II. Good, therefore (as we proposed to consider secondly) it is for that person who delights, and who is able to say: "My times are in thy hand."

The happiness of feeling assured, when we come to die, that our time of dying is in the Lord's hand, must be inconceivably great. Happy that person of whom it may be said, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness:" "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Then, especially, will the Holy Spirit, by the cheering scriptural truths and promises which he suggests, and the direct strength and refreshment which he communicates, prove himself to be the Comforter.

But it is easy to say, "Let me die the death of the righteous; and let my last end be like his." It becomes us rather to inquire how we may secure this blessedness when the time for our departure shall arrive. The way to have this happiness when we die is to make it our aim while we live, to seek God's mercy in Christ, to submit to his disposal, and to follow his steps, led by his hand, in a holy, serious, humble, uncorrupt way; and, as all our times are in the Lord's hand, to bless the Lord at all times.

Having made a willing surrender of ourselves, as soon as we come to understand the vows that are upon us, let us stand by the surrender, or by repentance return to it, thankful that repentance can be accepted. A half-service will not answer all that is expressed by having "our times in God's hand." The whole heart must be given to God. "Doing as well as we can," is too low a standard. Christ is dishonoured by those who expect his merits to make up for deficiencies, whilst they are conformed to this world, and are never transformed by the re-

newing of their mind to prove what is that good and acceptable and perfect will of God.

Let us now pause to consider and ask ourselves what advantage it would be to us to have our times in our own hands, in life or in death. We could not in life command success in any one thing we undertake. In this battle against sin, the world, and the devil, we should be liable to be hit by a random shaft, "where plagues and death around us fly." How is it now? unless he bids, we cannot die. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence, that walketh in darkness, nor for the destruction, that wasteth at noon-day: a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. God, in his wisdom, power, and love, orders all things for the best."

Do we wish to take the time of dying into our own hands. We might, like Jonah, who "wished in himself to die, and said, it is better for me to die than to live," remove ourselves from the world whilst in a state of rebellion against God, and then discover, to our sorrow, that there remained for us nothing but "a fearful looking-for of judgment," and that God had sworn of us, as unbelievers and disobedient, that we "should not enter into his rest." Do we wish the time of our dying to be left to the discretion of earthly friends; who could not, in their tenderness, bring themselves to pronounce the fatal word, even when circumstances might render our dismissal most desirable; who could not foresee the coming storm and tempest of affliction, or perceive that it would be better for us to be taken away from the evil to come? Do we wish it to be in the power of our enemies; who would lengthen our lives when death would prove our greatest blessing, or cut them short, when this might inflict on us the greatest injury?

If, then, we are convinced that it is best for us that our times should be in the Lord's hand, let us learn to submit, and be thankful. Be without care, distressing, anxious care, as to the success of your temporal affairs, if you have committed your chief concerns into the Lord's hand; for he careth for you, who hath "measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Thou art but a worm; yet fear not: the Lord will help thee, who is thy Redeemer, the everlasting God, the Lord, the Creator of the ends of the earth: he fainteth not, neither is weary:

there is no searching of his understanding: he giveth power to the faint, and to them that have no might he increaseth strength.

What now shall make the thought of death terrible? The Lord your Redeemer has taken out the sting of death. The appearance of death should make us afraid of sin; for it is that only which can harm. The grave is a kind of prison. But there is a worse prison than that, when sin holds the soul in captivity. From this corruption and bondage the Lord is able to deliver. Jesus gives deliverance. Cry to him, "Bring my soul out out of prison." Whether it be the prison of sin, darkness, affliction, or temptation, he will deliver, he will hear your cry. How can the grave resist his power, who has himself burst its bars? What terror can there be remaining in that place with which angels, waiting in their Lord and ours, have become familiar? May we not shout for joy, and exclaim, "O death, where is thy sting? O grave, where is thy victory?"

Biography.

JEREMY TAYLOR, BISHOP OF DOWN AND CONNOR*.

FOREMOST among the Christian worthies of England stands the admirable and renowned bishop Jeremy Taylor, the gentle, the learned, the eloquent, and pious. Free from the blemishes and faults of the majority of his brethren—who, born in the season of battle, may have displayed somewhat too much of the fierceness of combatants—he possessed in an eminent degree their masculine virtues, their fervent piety, their holy zeal. If we would learn the value of the man, we must gather his panegyric from the lips of those whose privilege it was to attend his ministry, and to dwell beneath the light of his benign and gracious influence. One who saw him to his tomb has left a memorial of his worth, in which the tones of affection strive with the accents of the pastor to do justice to the absent object of their love and adoration. "Had he lived," exclaims the dean of Connor from the pulpit, "amongst the ancient pagans, he had been ushered into the world with a miracle, and swans must have danced and sung at his birth; and he must have been a great hero, and, no less than the son of Apollo, the god of wisdom and eloquence."

Wise and eloquent, in truth, he was; but he was something more. We may admire him for his erudition, and stand amazed at the glorious imagery, the noble illustration, and dazzling metaphor of his rich style; but these are of the least of Taylor's claims upon our gratitude and reverence, and certainly not the brightest of the many jewels that centered in his crown. To have been the pupil and protected child of Laud, and yet to have maintained, pure and undefiled, a ten-

* This memoir is chiefly compiled from a notice in "Chronicles of the Kessens," and a review of Willmott's Life of Bishop Taylor.

deacy of spirit towards the Christian brethren of every school and class; to have been the friend of Charles, and the staunch upholder of the rights of monarchy, and yet to have viewed all things with an enlightened and catholic spirit of toleration; to have known persecution, and still to have been indulgent; to have suffered fire, only to be melted to charity and love—these are testimonies to excellence, than which we can ask none higher, than which we can conceive none more convincing.

Bishop Jeremy Taylor, one of the brightest ornaments of our English church, was lineally descended from Dr. Rowland Taylor, who was burnt at the stake at Hadleigh in 1555, for his adherence to the principles of the Reformation. Poverty, which is never a disgrace, except when it is the fruit of indiscretion or vice, may be considered in this family to have been an honourable distinction; since the same cruelty which committed the body of their ancestor to the flames also confiscated their property; and the father of the subject of this memoir was in no higher a station than a barber at Cambridge. Jeremy, his third son, was born in 1613. He received his instructions at Perse's free school at Cambridge, from the age of three to thirteen, when he was admitted a sizar, or poor scholar, at Caius college; and so well did he profit by the advantages for study which the place afforded, that, like Usher, he was judged sufficiently forward to be admitted into holy orders at the early age of twenty.

Soon after his ordination the young divine was called on to officiate as lecturer at St. Paul's; and the learning and eloquence which he there exhibited attracted the notice of archbishop Land, who first placed him in a fellowship at All Souls' college, Oxford, and afterwards, 1638, procured for him the rectory of Uppingham, in Rutlandshire. By the same influence Taylor was also appointed chaplain to Charles I.

In the May of 1639, two years after his presentation to Uppingham, Taylor married Phoebe Langdale, of whom industrious biographers have failed to obtain any intelligence. Up to this moment the day had been fair to the traveller, and life had not assumed for him the sad and chequered garb which she is wont to wear. The clouds began to lower. A child died in the year 1642: the mother quickly followed it; and, even before this double blow had fallen on his hearth, his protector Land had been committed a prisoner to the tower.

The civil war between the king and his parliament having now begun, Taylor attached himself warmly to the royal cause. In 1642 he joined the king at Oxford; and his living was sequestered by the presbyterians. But from this time until the year 1658, although we can easily trace the main outlines of his history, the details are but imperfectly known. For a while he certainly was with the king, and was one of his favourite preachers and divines; and, late in the career of his unfortunate master, Taylor is known to have had an interview with him, and to have received from his hands, as a token of his regard, his watch and a few pearls and rubies, which had ornamented the ebony case in which Charles kept his bible. In the course of the period above mentioned, Taylor is also known to have been a prisoner three several times; once when he was captured after the defeat of the royalists, under colonel Gerard, before the

castle of Cardigan, on the 4th of February, 1644; a second time in 1654, when he was put into confinement in Chepstow castle, on suspicion of being concerned in an insurrection of the royalists at Salisbury; and a third time in 1657, or 1658, when he was committed to the Tower, because his bookseller had prefixed to his "Collection of Offices" a print of Christ in the attitude of prayer, a species of representation which had been prohibited and made penal by those fanatics who, after having clamoured so loudly for liberty of conscience for themselves, were ready, when they had the upper hand, to punish in others the slightest deviation from their own supposed standard of right.

But, except with these and some other occasional interruptions, it appears that Taylor passed the sixteen years of his life, from 1642 to 1658, principally in South Wales. Thither he retired from the royal army; and there he married Johanna Bridges, a lady possessed of a small estate at Mandinam, in the parish of Llangudor, in the county of Carmarthen, and said to have been a natural daughter of Charles I. when prince of Wales. He also for a while kept a school at Newton, and afterwards was mainly indebted for his support to the liberality of Richard Vaughan, earl of Carbery, whose seat of Golden Grove was contiguous to Mandinam. The name of Golden Grove Taylor has rendered classical, by affixing it as the title to a manual of devotional exercises for the several days of the week. He has also given immortality, by the eloquent dedications prefixed to some of his works, both to the earl and to his two successive countesses; the latter of whom was none other than "the lady," in the masque of "Comus," and is remarkable as having received the homage of two such men as Milton and Taylor; men who, although unfortunately divided in those days of turbulence by their different politics, are known to have duly appreciated each other's talents.

At Golden Grove "the genius of Taylor expanded into its full beauty and flower." Here he composed his "Holy Living and Dying," beautifully said, by Mr. Wilmott, to be "a divine pastoral, in which the solemnities of piety and wisdom, like the painter's tomb in Arcadia, breathe a tenderer seriousness over all the scenery of fancy, of eloquence, and of learning." The "Great Exemplar" was produced in the same blissful region of loveliness and tranquillity; and there, too, dropped from his inspired pen those marvellous discourses, in which beauty, grandeur, wisdom, and grace combined to win men's souls to God, and to ravish them with the promised joys of eternity. In the year 1650 lady Carbery died. Her funeral sermon, preached by her friend, remains. "Golden Grove," a collection of prayers, afterwards published at the seat of lord Carbery, led, as already remarked, to the imprisonment of their author; but they gave occasion also to a friendship which forms one of the brightest episodes in the career of the bishop. The good and gentle Evelyn came to London "to hear the famous Dr. Jeremy Taylor, at St. Gregory's, on Matt. vi. 48, concerning evangelical perfection," and from that hour attached himself to the preacher with a zeal and love that knew no slacking, until the fortunes of the one needed no longer the ge-

nerous aid of the other; and the philosopher, changed into the courtier, contented himself with hearing of the prosperity of the divine, elevated to the dignity of a bishop.

Taylor, it is supposed, relinquished the patronage of lord Carbery, upon his release from imprisonment, in order to take upon himself the pastoral charge of a small congregation of episcopalians in London. On the 9th of May, 1657, we find the good-hearted Evelyn announcing to his friend his intention of contributing an annual sum towards his necessities, and presenting a substantial token of his regard, in the shape of a sum of money, "the product of what he had employed for this purpose."

In 1658 Taylor exchanged his residence for Ireland, his passport having been granted, with expressions of personal kindness, by Cromwell himself. Thither he was induced to remove by the lord Conway, who gave him an asylum on his estate at Portmore, near Lisburn, in the county of Down, and wished him to take charge of the spiritual interests of his dependents in that vicinity. This was probably the happiest because the most tranquil period of Taylor's life. He is said to have frequently retired, for the purposes of study and devotion, to some of the islets which stud Lough Neagh, particularly to Ram Island, which is distinguished by the ruins of a monastery, and by one of those small round towers, of uncertain use and origin, which are a romantic and characteristic feature in Irish scenery.

At his residence at Portmore, about nine miles from Lisburn, Taylor thus passed many happy days—not wholly unmixed, however, with the bitter draught. He was again doomed to imprisonment. An infuriated presbyterian informed against him as a dangerous man, for using the sign of the cross in baptism; and the Irish privy council issued a warrant to the governor of Carrickfergus, commanding him forthwith to "cause the body of Dr. Jeremy Taylor to be sent up to Dublin under safe custody, that he might answer all charges on behalf of the Commonwealth." The warrant was dated August, 1659.

Peaceful the rise, troubled the noon, but serene and glorious the decline of Taylor's brief day of life! The services and sufferings of the faithful minister and subject could not be forgotten even by the thoughtless and too neglectful Charles. One year after the Restoration finds one of the most loyal and deserving children of the kingdom raised to the dignity and office of a bishop, being nominated to the bishopric of Down and Connor; being thus appointed to preside over the very diocese to which, not long before, he had come in exile and dependency.

Honours and preferments now flowed in fast upon him. He was soon afterwards made vice-chancellor of the university of Dublin, and a member of the privy council; and on the 30th of April, 1661, he was intrusted with the administration of the small adjacent see of Dromore, on account (in the words of the writ under the privy seal) "of his virtue, wisdom, and industry." The ruined choir of his cathedral at Dromore he rebuilt at his own expense.

So completely had the part of the country subjected to the episcopal superintendence of Taylor been overrun by divines of the presbyterian and

independent parties, that he at first experienced a very strenuous resistance to his authority. But he left untried no mode of persuasion or gentleness by which he might win his opponents over to himself; and such was the effect of his manner, that it is said the nobility and gentry of his diocese, with one single exception, came over by degrees to the bishop's side; and that, before the Act of Uniformity was enforced, the great majority of the ministers themselves had yielded, if not to his arguments, to his persevering kindness and Christian example.

But Taylor was not permitted long to pursue in this world his career of Christian charity. At an earlier period of his life he had lost three sons: in the year 1667 his two remaining sons died, under circumstances not calculated to mitigate the grief of the father; and, on the 3rd of August, in the same year, he himself was attacked by a fever, and died after a ten days' sickness, in the fifty-fifth year of his age; leaving behind him the example of as sweet, gentle, and heavenly-minded a spirit as ever actuated a mortal frame.

How the few years of prosperity had been passed by the man who had been nurtured in affliction may be gathered from the words of one who knew his worth and had beheld his charity. "But," exclaims the dean of Connor in his funeral sermon, "the hungry that he fed, and the naked that he clothed, and the distress that he supplied, and the fatherless that he provided for, the poor children that he put to apprentice, and brought up at school, and maintained at the university, will ever sound a trumpet to that charity which he dispensed with his right hand, but would not suffer his left to have any knowledge of it."

"In this slight sketch of the life of bishop Jeremy Taylor, we have but incidentally referred to his writings: they are, however, very voluminous; and, while they breathe a strain of the most elevated piety and unbounded benevolence, they stand almost unrivalled in our own or any other language, for a rich and poetical style, for exuberance of fancy, and for their inexhaustible stores of illustration, derived from every department of human knowledge. Those of his writings which are more strictly controversial are now perhaps less read, and certainly are not those on which we are now disposed to speak: even his 'Ductor Dubitantium, or, Rule of Conscience,' to which he had devoted most labour, and on which he principally hoped to build his fame, is now, we suspect, seldom consulted. It is as a Christian moralist, when he has to paint the beauty of holiness, and to inflame the soul with the love of God and man, that Taylor shines with unequalled lustre. 'The Life of Christ, or, Great Exemplar,' is full of devotional passages of the highest tone. His 'Holy Living and Dying' are universally read, and have instructed thousands to pass through life, and to encounter death, in a manner suitable to their Christian calling. But we wish particularly to dwell on the 'Liberty of Prophesying,' as the work in which a divine of the church of England was the first, perhaps, since the earliest days of Christianity, to establish, with admirable eloquence and force of reasoning, the great truths of the unlawfulness of persecution, and of the reasonableness of different parties in religion, although divided in opinion, living together in mutual for-

pearance and charity. And our admiration of this work will be further raised, when we recollect that it was composed under a host of grievous disadvantages; in adversity and want, without books or leisure, and with no other resources than those supplied by a long familiarity with the sacred volume, and from a powerful mind imbued with all the treasures of past ages."

"He was a shepherd, and no mercenary.
And though he holy was and virtuous,
He was to sinful men full piteous;
His words were strong, but not with anger fraught;
A lore benignant he discreetly taught;
To draw mankind to heaven by gentleness
And good example was his business.
But if that any one were obstinate,
Whether he were of high or low estate,
Him would he sharply check with altered mien:
A better parson there was no where seen.
He paid no court to pomps and reverence,
Nor spiced his conscience at his soul's expense;
But Jesus' lore, which owns no pride or pelf,
He taught—but first he follow'd it himself."

CHAUCER.

INUNDATION OF THE VALLEY OF BAGNE*.

THE valley of Bagne, long, narrow, unequal in breadth, and confined by high mountains, is situated in the canton of Valais, on the left side of the Rhone; and it is remarked of the simple and industrious race who inhabit it, that for a century past there has not been a punishable crime committed among them, nor even a law-suit. The torrent of the Dranse, issuing from the glacier of Chermontane, at the upper extremity of this valley, forms one of the outlets of that series of glaciers, forty leagues in length, which extend from Mont Blanc to the sources of the Rhone: almost dry in winter, it becomes swollen during the spring by the melting of the snow. The people of the valley, surprised to see it always so low during the month of April, and suspecting something extraordinary, ascended to its source, and found that an unusual quantity of ice, fallen from the glacier of Getroz, on Mount Pleureur, blocked up the valley, and that the waters of the Dranse, accumulated behind this dyke, already formed a large lake. Upon their report the alarm was spread, not only throughout the canton of Valais, but even in Italy: travellers feared to take the route of the Simplon, being aware that when the ice gave way there would be a sudden inundation, which would overflow the whole country. The government sent an engineer, who found that the dyke across the valley was six or seven hundred feet in length, four hundred feet high, and three thousand feet broad at its base: the lake was seven thousand two hundred feet in length, and six hundred in breadth, and had already risen to half the height of the dyke, that is, to two hundred feet. He decided upon opening a gallery through the ice, beginning fifty-four feet above the actual level, to give himself time to finish the work before the lake rose up to it; its daily increase being from four to five feet, according to the temperature. On the 11th of May he began to work at the two extremities of the gallery: fifty men, relieving each other alternately, laboured night and day, in continual danger of

being buried alive in their gallery by some of the avalanches, which fell at short intervals: several were wounded by pieces of ice, others had their feet frozen, and the ice was so hard as to break their tools. But, notwithstanding all these difficulties, the work advanced rapidly. On the 27th of May, a large portion of the dyke rose upwards, with such a frightful noise, that the workmen believed the whole was giving way, and fled precipitately, but soon returned to their labour. This accident happened several times afterwards. Some of the floating pieces of ice, to judge from their height out of the water, must have been seventy feet thick beneath the surface. The 4th of June, the gallery, six hundred and eighty feet long, was completed; but, as it was twenty feet higher in the middle, it was necessary still to level it. The weather had been very cold, and the lake had not yet reached the height of the gallery; the labourers, therefore, continued lowering it till the 13th, when, towards ten at night, the water began to flow through. The lake continued to rise during several hours; but the next day, at five o'clock in the evening, it had fallen one foot; the morning on the 15th, ten feet; the 16th, thirty feet.

At two o'clock on that day the length of the lake was diminished one thousand nine hundred and fifty feet; for the gallery wearing down as fast as the lake lowered, the water ran freely, but without the Dranse overflowing; and a very few days would have sufficed to drain this great reservoir. Loud explosions, however, announced that large masses of ice were loosened from the dyke by their specific lightness diminishing its thickness towards the lake; while the current, as it flowed from the gallery, wore away this same barrier on the opposite side, and threatened a sudden rupture. The danger increasing, the engineer sent from time to time, to warn the inhabitants to be on their guard. As the water began to make its way under the ice, the crisis appeared inevitable, and not far distant. At half past four in the evening a terrible explosion announced the breaking up of the dyke; and the waters of the lake rushing through, all at once formed a torrent one hundred feet in depth, which traversed the first eighteen miles in the space of forty minutes, carving away one hundred and thirty chalets, a whole forest, and an immense quantity of earth and stone. When it reached Bagne, the ruins of all descriptions carried along with it formed a moving mountain three hundred feet high, from which a column of thick vapour arose, like the smoke of a great fire. An English traveller, accompanied by a young artist, Mr. P—, of Lausanne, and a guide, had been visiting the works, and on his return was approaching Bagne, when, turning round by chance, he saw the frightful object just described, coming down, the distant noise of which had been lost in the nearer roar of the Dranse. He clapped spurs to his horse, to warn his companion, as well as three other travellers who had joined them. All dismounting, scrambled up the mountain precipitately, and arrived in safety beyond the reach of the deluge, which, in an instant, filled the valley beneath. However, Mr. P— was no longer to be found: during several hours they believed him lost; but they learned afterwards that his restive mule, turning at the sight of an uprooted tree, perceived all at once a still more threatening sight,

* From Sharpe's "London Magazine." This inundation took place in 1818.

and, dashing at once up the mountain, had carried him beyond the reach of danger.

From Bagne the inundation reached Martigny, four leagues, in fifty minutes; bearing away in that space thirty-five houses, eight wind-mills, ninety-five barns, but only nine persons, and very few cattle; most of the inhabitants having been on their guard.

The village of Bovernier was saved by a projecting rock, which diverted the torrent: it was seen passing like an arrow by the side of the village without touching it, though much higher than the roofs of the houses. The fragments of rocks and stones, deposited before reaching Martigny, entirely covered a vast extent of meadows and fields. Here it was divided; but eighty buildings of this town were destroyed, and many were injured: the streets were filled with trees and rubbish; but only thirty-four persons appear to have lost their lives at Martigny, the inhabitants having retired to the mountains. Below Martigny, the inundation spreading wide, deposited a quantity of slime and mud, so considerable as it is hoped will redeem an extensive swamp. The Rhone received it by degrees, and at different points, without overflowing, till it reached the lake of Geneva at eleven o'clock at night, and was lost in its vast expanse; having gone over eighteen Swiss leagues in six hours and a half, with a gradually retarded movement. The bridges having been carried away, all intercourse was interrupted during several days between the inhabitants of the opposite banks of the Dranse, whose only means of conveying intelligence of their misfortunes to one another was by throwing letters fastened to stones. This is not the first accident of the kind: there are traces of others; and one is supposed to have taken place in the year 1595. A beam in the ceiling of a house at Martigny bears the following initial inscription: "M. O. F. F. 1595, L. Q. B. F. I. P. L. G. D. G.," of which the following ingenious explanation was given: "Maurice Olliot fit faire, 1595, lors que Bagne fut inondé par le glacier de Getroz."

It is somewhat remarkable that an old man, ninety-two years of age, saved himself by ascending a mound, supposed to have been formed by the former inundation: the present one pursued him to the summit, where he maintained himself by the aid of a tree, which was not carried away.

ACCOUNT OF THE DYAKS*.

TUNGONG stands on the left hand (going up) close to the margin of the stream, and is enclosed by a slight stockade. Within this defence there is one enormous house for the whole population, and three or four small huts. The exterior of the defence between it and the river is occupied by sheds for prahus; and at each extremity are one or two houses belonging to Malay residents. The common habitation, as rude as it is enormous, measures 594 feet in length; and the front room, or street, is the entire length of the building, and 21

feet broad. The back part is divided by partitions into the private apartments of the various families, and of these there are forty-five separate doors leading from the public apartment. The widowers and young unmarried men occupy the public room, as only those with wives are entitled to the advantage of separate rooms. This edifice is raised twelve feet from the ground; and the means of ascent is by the trunk of a tree with notches cut in it—a most difficult, steep, and awkward ladder. In front is a terrace fifty feet broad, running partially along the front of the building, formed, like the floors, of split bamboo. This platform, as well as the front room, besides the regular inhabitants, is the resort of pigs, dogs, birds, monkeys, and fowls, and presents a glorious scene of confusion and bustle. Here the ordinary occupations of domestic labour are carried on—badi ground, mats made, &c., &c. There were 200 men, women, and children, counted in the room and in front, whilst we were there in the middle of the day; and, allowing for those abroad and those in their own rooms, the whole community cannot be reckoned at less than 400 souls. Overhead, about seven feet high, is a second crazy story, on which are stowed their stores of food and their implements of labour and war. Along the large room are hung many cots, four feet long, formed of the hollow trunks of trees cut in half, which answer the purpose of seats by day and beds by night. The Sibnowan Dyaks are a wild-looking, but apparently quiet and inoffensive race. The apartment of their chief, by name Sejughah, is situated nearly in the centre of the building, and is larger than any other. In front of it nice mats were spread on the occasion of our visit, whilst over our heads dangled about thirty ghastly skulls, according to the custom of these people. The chief was a man of middle age, with a mild and pleasing countenance and gentle manners. He had around him several sons and relations, and one or two of the leading men of his tribe; but the rest seemed by no means to be restrained by his presence, or to show him any particular marks of respect—certainly not the slightest of the servile obsequiousness observed by the Malays before their prince. Their dress consists of a single strip of cloth round the loins, with the ends hanging down before and behind; and a light turban, composed of the bark of trees, round the head, so arranged that the front is stuck up, somewhat resembling a short plume of feathers. Their figures are almost universally well-made, and shewing great activity without great muscular development; but their stature is diminutive. Like the rest of the Dyaks, the Sibnowans adorn their houses with the heads of their enemies; but with them this custom exists in a modified form; and I am led to hope that the statements already made public of their reckless search after human beings, merely for the purpose of obtaining their heads, will be found to be exaggerated, if not untrue; and that the custom elsewhere, as here and at Lundu, will be found to be more accordant with our knowledge of other wild tribes, and to be regarded merely as a triumphant token of valour in the fight or ambush, similar, indeed, to the scalps of the North American Indian. Some thirty skulls were hanging from the roof of the apartment; and I was informed that they

* From "The Expedition to Borneo of H.M.S. Dido, with Extracts from the Journal of James Brooke, esq., of Sarawak." By Captain the Hon. H. Keppel, R.N. In 2 vols. London, 1846. Chapman and Hall.

had many more in their possession—all, however, the heads of enemies, chiefly of the tribe of Sarebus. On inquiry, I was told that it is indispensably necessary a young man should procure a skull before he gets married. On my urging them that the custom would be more honoured in the breach than in the observance, they replied that it was established from time immemorial, and could not be dispensed with. Subsequently, however, Sejulah allowed that heads were very difficult to obtain now, and a young man might sometimes get married by giving presents to his ladye-love's parents. At all times they denied warmly ever obtaining any heads but those of their enemies; adding, they were bad people, and deserved to die. I asked a young unmarried man whether he would be obliged to get a head before he could obtain a wife. He replied, "Yes." "When would he get one?" "Soon." "Where would he go to get one?" "To the Sarebus river." I mention these particulars in detail; as I think, had their practice extended to taking the head of any defenceless traveller, or any Malay surprised in his dwelling or boat, I should have wormed the secret out of them. The men of this tribe marry but one wife, and that not until they have attained the age of seventeen or eighteen. Their wedding ceremony is curious; and, as related, is performed by the bride and bridegroom being brought in procession along the large room, where a brace of fowls is placed over the bridegroom's neck, which he whirls seven times round his head. The fowls are then killed, and their blood sprinkled on the forehead of the pair, which done, they are cooked, and eaten by the new-married couple alone, while the rest feast and drink during the whole night. Their dead are put in a coffin, and buried; but Sejulah informed me that the different tribes vary in this particular; and it would appear they differ from their near neighbours, the Dyaks of Lundu. Like these neighbours, likewise, the Sibnowans seem to have little or no idea of a God. They offer prayers to Biedum, the great Dyak chief of former days. Priests and ceremonies they have none: the thickest mist of darkness is over them; but how much easier is it to dispel darkness with light, than to overcome the false blaze with the rays of truth! The manners of the men of this tribe are somewhat reserved, but frank; whilst the women appeared more cheerful, and more inclined to laugh and joke at our peculiarities. Although the first Europeans they had ever seen, we were by no means annoyed by their curiosity; and their honesty is to be praised; for, though opportunities were not wanting, they never on any occasion attempted to pilfer any thing. Their colour resembles the Malay, and is fully as dark; and the cast of their countenance does not favour the notion that they are sprung from a distinct origin. They never intermarry with the Malays, so as to intermingle the two people; and the chastity of their women gives no presumption of its otherwise occurring. Their stature, as I have before remarked, is diminutive: their eyes are small and quick, their noses usually flattened, and their figures clean and well formed, but not athletic. Both sexes generally wear the hair long, and turned up; but the elder men often cut it short. As is natural, they are fond of the water, and con-

stantly bathe; and their canoes are numerous. I counted fifty, besides ten or twelve small prahus, which they often build for sale to the Malays at a very moderate price indeed. The men wear a number of fine cane rings, neatly worked (which we at first mistook for hair), below the knee, or on the arm, and sometimes a brass ring or two; but they have no other ornaments. The ears of a few were pierced; but I saw nothing worn in them except a roll of thin palm-leaf, to prevent the hole closing. The women are decidedly good-looking, and far fairer than the men: their figures are well shaped, and remarkable for their *embonpoint*. The expression of their countenance is very good-humoured; and their condition seems a happy one. Their dress consists of a coarse stuff, very scanty (manufactured by the Sakarran Dyaks), reaching from the waist to the knee: around the waist they have rings of rattan, either black or red; and the loins are hung round with a number of brass ornaments made by their husbands. Above the waist they are entirely naked; nor do they wear any covering or ornament on the head. They have a few bracelets of brass, but neither ear-rings nor nose-rings; and some, more lucky than the rest, wear a necklace of beads. They prefer the smallest Venetian beads to the larger and more gaudy ones of England. The labour of the house, and all the drudgery, fall upon the females. They grind the rice, carry burdens, fetch water, fish, and work in the fields; but, though on a par with other savages in this respect, they have many advantages. They are not immured, and eat in company with the males, and, in most points, hold the same position towards their husbands and children as the European women. The children are entirely naked; and the only peculiarity I observed is filing their teeth to a sharp point like those of a shark. The men marry but one wife, as I have before observed. Concubinage is unknown; and cases of seduction or adultery very seldom arise.

Poetry.

LAYS OF A PILGRIM.

No. XXIII.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"And Balaam lifted up his eyes, and saw Israel abiding in his tents according to his tribes; and the Spirit of God came upon him."—SAM. xxiv. 2.

AFAR, in lengthened aisles the tents are spread
Of Israel's tribes, by God's own promise led:
Above, the azure vault in cloudless light,
Beneath, the fruitful earth, with verdure bright,
Each separate band arrang'd in equal lines:
Around them peace, above them mercy shines;
And Balaam stands apart to gaze on all
The glorious beams that on God's people fall—
To see all Israel in their tents abide,
While far-see years before his vision glide.
With soul corrupt, to sordid bribes a prey,
And yet the seer, revealing future day,

His eye dilates with inspiration's glow,
 His dark locks streaming from his pallid brow,
 In his deep tones the prophecy was told—
 Futurity's long page of dread unroll'd.
 How "shall I curse the blessed of the Lord?
 Nobles of Moab, tremble at my word;
 For from the rocks I see him, and afar
 From Judah shall arise the morning star.
 Until that day a sceptre shall he bear,
 A chosen nation—God's peculiar care.
 How goodly are thy tabernacles spread—
 A garden's beauty by some river fed,
 Lovely as are the vales where cedars grow,
 Where the clear waters ever murmuring flow!
 What tongue, what eye may ever number thee,
 Or count the chosen tribes' immensity!
 High shall his kingdom be in other years:
 Not nigh, but from afar, the light appears—
 For ever lost, by enemies o'erthrown
 Shall Edom be, a desolation grown.
 O let me as the righteous be in this:
 May my last hours be calmly bright like his!"
 Ceas'd the rapt dream before his eyes to stay,
 "And Balsam rose, and Balsam went his way."

POETRY FOR THE YOUNG.

BY CAROLINE J. YORKER.

(For the Church of England Magazine.)

"Ye beautiful flowers!"

Ps. viii. 2.

THE winter is over, the storm and the rain;
 And the bright summer-flowers are smiling again.
 Ye are radiant in splendour and sweetness; but O,
 Ye beautiful flowers, why look at me so?
 Ye were sent for to cheer us, and bless us; and why
 Do the thoughts ye give rise to bring tears in my eye?
 Ye beautiful flowers, why look at me so?
 Ye seem to me speaking wherever I go:
 "The autumn is over, the winter is past;
 O what have ye done since we were here last?
 We come to remind you, to warn you, to win;
 Have you nothing to show us but folly and sin?"
 Ye beautiful flowers, why look at me so?
 I am young—and our childhood is play-time, ye
 know:
 Years to come ye shall ask me, and then I will say;
 But now leave me awhile to my pleasure and play:
 Speak of these to me now, 'tis most fitting ye should;
 Speak of those to me then, so ye seek for my good.
 Ye beautiful flowers! But what see I here?
 O, these perishing buds will not blossom, I fear.
 And will they not blossom? O sorrowful truth!
 Ye remind me I too may be cut off in youth.
 I may plan for the future; but, God only knows,
 What that future shall be only he can disclose.
 Ye beautiful flowers, speak to me again;
 And for ever speak to me while thus I remain.
 "Awake," say, "and work while 'tis called to-day;
 For ye are like us—ye shall soon fade away.
 Awake," say, "and work; there's the worm and the
 blight;
 Make sure of the present, walk now in the light."

Ye beautiful flowers! But why thus say you?
 What work is there, tell me, for childhood to do?
 They speak not—but lo, their Creator replies:
 "Who seeketh me early shall find me, is wise;
 I lead in the paths of salvation and peace;
 I call thee to bless thee with blessing increase."
 "The harvest is plenteous, the labourers few;"
 Child, the lord of the harvest is calling to you!
 There are many to scatter, to spoli, to distress;
 There are few for to gather, to succour, to bless:
 Say not thou art feeble—his strength shall be yours,
 Whose wisdom and faithfulness ever endures.
 Who clotheth these flowers so blooming and bright
 Would cover thy soul with his garments of light,
 Touch thy lips with his Spirit, thy heart with his love,
 And make thee his servant, as angels above.
 "My Father, my Saviour, I'm kneeling to thee:
 O thy words, in thy mercy, make known unto me."
 The winter is over, the storm and the rain;
 And the bright summer-flowers are smiling again;
 And the child is among them that last we saw there;
 But she seemeth more joyous, yes, gladder than e'er:
 She has found whom she sought for; and sweet is the
 song

The flowers are singing she playeth among:

"The autumn is over, the winter is past;
 O what have ye done since we were here last?"
 "O little, but little; yet linger and see,
 I will tell you what Christ hath been doing for me."
 And she wearies not ever his praise to declare,
 His wonderful mercy, his provident care.
 O we cannot taste beauty, nor feel it, till we
 Are united, Creator of beauty, to thee:
 There's a pang, or a palling, a failure, a fear;
 We can never taste pleasure exalted, sincere,
 Till we drink of God's fountain, God's offers embrace,
 And walk on God's earth as the children of grace.

Miscellaneous.

MALTA.—No sooner were we anchored, than a curious and animated spectacle was presented at our ship's sides. Numbers of boatmen contending one with another who should get nearest the ship for the purpose of obtaining passengers and luggage to convey ashore; some in other boats, having shells and other curiosities, were clamorously demanding if we would purchase; and others carried in their skiffs brown naked boys, who, when any of the passengers threw a piece of money into the water, dived after it, and in a few seconds brought it up, never once failing to catch it before it touched the bottom. These boys not unfrequently dived down at one side of the vessel, passed under the bottom, and came up at the other side; when, no sooner had they got their heads above water than, a piece of money having been thrown in, they dived again, and presently brought it up.—*Louthian's Visit to Jerusalem.*

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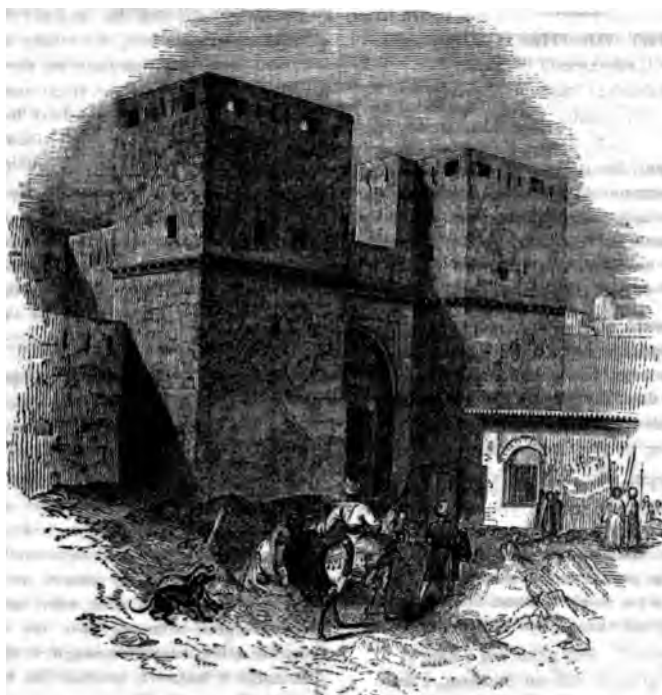
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 649.—JUNE 19, 1847.



(Eastern Town Gate.)

EASTERN TOWN GATE*.

"David sat between the two gates; and the watchman went up to the roof over the gate.... And the king was much moved, and went up to the chamber over the gate."—2 SAM. 94, 95.

THE due understanding of the passages here copied will render intelligible many references to the gate, which the scriptures contain.... It is not

* From "The Pictorial Bible," London: Knight and Co. The publishers of this useful work have obliged us with the illustration at the head of this article.—ED.

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difficult to perceive that the entrance to the walled town of Mahanaim was through a gateway, closed by two gates, one outward, facing the suburbs, and one inward, facing the town. They may have been opposite to each other; but this is not always the case. In the gate-way, between the two gates, David sat, to render his presence as public as possible to the persons going to the battle, and to be ready to receive such instructions as the occasion might require. The gateway of

Mahanaim was, in fact, the head-quarters. Or David may have taken a lesson from Uriah, remaining in the gate, and refusing the enjoyment of his chamber while his army remained in the field. We are not to suppose that David's presence formed any obstruction in the gateway. There is frequently a raised bench of masonry on each side, where the officers in attendance often sit; and there are also sometimes rooms or cells, sometimes entirely open in front, for their accommodation and that of the guard. We have only to suppose that David sat on the bench, or, if there were none, in the front of one of those side-rooms or recesses. Then the gateway was high, as we see by its top being the station of a sentinel, who could from thence command a view of the country. It was apparently a sort of gate-tower. The height was occupied by a room above the gateway, and to which one could ascend from thence. This is the room which... sometimes formed the seat of the gate-tribunal. There is such a room in most oriental gateways, whether public or private buildings. In the former it is usually a sort of state-room, and in the latter often a drawing-room, handsomely fitted up, where the householder receives and entertains his friends, whom etiquette does not allow him to take to the interior parts of his mansion. He can come from the interior to it by a distinct passage, while visitors ascend to it by a flight of steps near to or in the gateway. In most cases this room has a window towards the street, being usually the only one that appears. In Egypt and Turkey this window projects forward, something like a bay window, and is called a kiosk; but in Persia it is commonly a strong lattice of curious joinery inserted in the wall. Sometimes, however, this favourite apartment was, and still is, used as a private sitting-room, being the only place, except the roof, from which the master can amuse himself by observing what is going on out of doors. In this sense it seems to have been the "summer parlour" of Egion (Judg. iv. 20), and the "bed-chamber" of Ishbosheth (2 Sam. iv. 7); as we may observe from the fact that the regicides seem to have entered the room and left it without appearing to have been observed. This was certainly the case in the former instance, and would scarcely have been practicable had the room been other than over the gate, with such a separate entrance as we have described. The room to which David withdrew would seem, from its being sought for privacy, to have been rather a "summer parlour" than a state-room. We need not remind our readers that rooms—sometimes large and elaborately finished state-rooms—frequently occur over the gateways of our old towns and castles.

ADDRESS TO CONVICTS JUST BEFORE DEBARKATION*.

OUR eventful voyage has come to a close; and our interesting sojourn together on board this transport terminates with to-morrow's dawn. The time which has been thus occupied forms a most important period of your existence, and one which you never can forget. It must, of moral necessity, extend its influence to ages yet to come, more or less modify your future experience, and, to an extent unknown to us, affect the destinies of many of your fellow-mortals. The providence of God has been conspicuously, graciously, and mysteriously exercised towards you. You have been collected from all quarters of the British empire—some of you from foreign nations—and placed for four or five months under a course of instruction, the grand object of which is to restore you to the knowledge, favour, and likeness of God, and to fit you for serving and enjoying him for ever. You have been led to the contemplation of his wonderful works of creation and providence, and to the investigation especially of his holy word, which teaches us all that is requisite we should know respecting God and ourselves, the nature of his moral government, the demands of his law, the provisions and requirements of his gospel, and the prospects which lie before the whole of the children of men.

From the sacred scriptures it has been shown you that we are a race of evil-doers, children of wrath, even as others; that the whole world is guilty before God, and under a sentence of condemnation and death. And from the same scriptures you have heard of the gracious and merciful character of Jehovah. The eternal love of the Father has been declared to you; the unspeakable gift of his love, Christ Jesus, has been set before you as the one and all-sufficient propitiation for sin; and the great promise of the Holy Spirit, the divine Teacher, Sanctifier, and Comforter, has been exhibited to you from the holy oracles of divine truth; and you have been day by day urged and entreated, from the pages of inspiration, to attend to the manifestation of the Father's love; to accept the gift of his Son for all the purposes for which he is bestowed; and to yield your hearts and minds to the instructions, influences, and persuasions of the Spirit of truth and of holiness.

There is not amongst you, to the best of my knowledge, a man or a boy who has not declared, in the divine presence, that he believes himself to be a guilty, lost sinner, and Jesus to be the only Saviour from sin and from the wrath to come. The question now is, What has been secretly transacted between your own hearts and God? Have you felt the enormity of your guilt? Have you been made deeply sensible of the depravity of your nature? Have you been humbled to the very dust under a just apprehension of your crimes, committed against your country's laws, against society, and against God? And have you, in very deed, come, in deep contrition of heart, to "the fountain opened for sin and for uncleanness"—even the fountain of the blessed Redeemer's

* From "The Convict Ship, and England's Exiles;" by G. A. Browning, M.D. London: Hamilton, Adams, and Co. 1847. Though this address was made to convicts, every one may read it with advantage.—Ed.

atoning blood? and, by washing in that fountain, have you had your sin all taken away, and obtained deliverance from its wages and its power?

Think now on all the truth which has been declared to you: think on the tenderness of your heavenly Father's love: think on the unsearchable riches of Christ's redeeming grace; think on the faithful and gracious strivings and long-suffering of the Holy Spirit: think on the blessedness you secure to yourselves by receiving the salvation published to you in the gospel; and think on the censeless wretchedness which, by your rejection of the Saviour, you perversely choose and deliberately confirm.

According to the ability and opportunity which have been given to me, I have endeavoured, though in much weakness, to declare unto you the whole counsel of God, and have kept back from you no truth which I conscientiously believe he hath revealed for your instruction and salvation, and which our time and my ability have permitted me to declare. I have invariably entreated you to bring all I have said to the test of the infallible writings of the Holy Spirit, and thereby to prove all things, holding fast only that which is obviously in accordance with the divine mind, and rejecting whatever might appear, in the light of inspired truth, to be but the doctrines and commandments of men, and at variance with the spirit and precepts of the gospel. I humbly trust that I am free from the blood of all of you, and have been, through grace, enabled, as it respects your instruction, to deliver mine own soul. With Jesus Christ set before you in the scriptures, and the command of God that you should believe in him for salvation, addressed to you, if you perish, you perish. But know that, if you perish under such circumstances, you perish in the wilful rejection of God's deliverance.

In whatsoever matter I may have come short in the discharge of my duty to my country and to you, whereinsoever I have come short in my duty to God (and I know that in every thing I offend and come short of his glory), I seek pardon from that "same Jesus" to whom you have been directed to come for forgiveness, holiness, and life. There is no remedy provided for me, but that which is provided for you: there is no ground on which I am warranted to rely for pardon, but that on which you are invited and urged to rest for forgiveness and every spiritual blessing. In Jesus alone, who died and rose again, can you and I have pardon and peace.

Let us remember that a fearful responsibility attaches to the whole of us. I am responsible for my fidelity in teaching you and showing you the way of life; because it is written, "Let him that heareth say, Come" (Rev. xxii. 17): "To him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17): "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12): "He that winneth souls is wise" (Prov. xi. 30). And you are responsible for the use you have made, or may yet make, of all the truth that has been set before you, from the works, the providence, and the scriptures of God; because it is written, "Every one of us shall give account of himself to God" (Rom. xiv. 12): "Take heed how ye hear": "Unto whomsoever much is given, of him shall

much be required" (Luke viii. 18): "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. xi. 24). Take heed, then, as to the manner in which you dispose of all the truth you have been taught. O, take heed how you treat the Son of God! Not one of you can go on shore as you came on board. The whole of you disembark to-morrow morning, either improved in your characters, or fearfully hardened in your hearts. All of you have had the salvation of Christ fully and freely pressed upon your acceptance; and every one of you leaves this vessel either in the character of one who has accepted of his salvation, or in the character of one who has rejected it. O, let me beseech you to lay this consideration to heart, and to take heed how you quit the transport in which the way of life and the way of death have been, from the scriptures, faithfully set before you; and, remember that you carry along with you that bible according to which you shall be judged at the last day.

You, who have professed to embrace Christ as all your salvation and all your desire, I most earnestly beseech to be most watchful over your future conduct. Recollect what is incumbent upon you, as persons who are not their own, but who are bought with a price, and are under the highest obligation to serve him who purchased them to himself by his precious blood. Remember what is required of him who, in the scriptures, is styled a temple of the Holy Ghost. Keep steadily in mind the tendency of your example; and bear it in your recollection, that your individual example must be productive of incalculable good, or of inconceivable evil. Remember that the eyes of men and of angels are upon you; that God himself is the constant witness of your thoughts, temper, and conduct; and that the believer's God is a consuming fire, and cannot spare, in the objects of his new covenant-love, the drops of corruption and of sin. O, remember that he requires all his children to be holy, even as he is holy—holy in heart, holy in speech, holy in conduct. Remember that the tendency of holy and consistent living is, to win souls to a participation of the blessings of everlasting life; and that the tendency of unholy and inconsistent living is, to destroy souls, and to consign them to the regions of eternal fire. Forget not that you have no evidence of the reality of your faith in Christ, apart from its sanctifying influence on your heart and life. If the tree is good, the fruit must be good; if the fruit is bad, the tree must be bad also. If you are living branches of the true vine, you will exhibit, not merely the green leaves of a scriptural profession, but you will bring forth such fruit of holy living as will redound to the glory of your Father who is in heaven.

Beware of the first approaches of temptation to sin, whether in thought, feeling, desire, word, or deed. O, be on your guard in reference to novel temptations, which have not yet come within the scope of your experience; and let me most earnestly beseech you ever to have it in present recollection that your only safety lies in your habitually abiding in Christ, and relying on his strength. Be assured that, severed from Christ, you have no security. If he does not hold you up, and keep you clinging to him in faith, love,

and holy obedience, you will most assuredly fall, bring fresh guilt upon your conscience, grieve the Holy Spirit, destroy your peace, cause the way of truth to be evil spoken of, and give the enemies of God occasion to blaspheme, wound the hearts of all your Christian brethren, endanger your future usefulness, and perhaps inflict such spiritual injury upon yourselves, that you may be suffered, in the just displeasure of your heavenly Father, to perform the remainder of your journey halting, even until you reach the borders of your grave. Take heed, then: watch and pray, that ye enter not into temptation. Keep your hearts with all diligence; and, with the heart, keep the door of your lips. At the very first approaches of sin, flee away; flee to the cross, escape to your knees, wrestle in prayer for the needed deliverance, and cease not, until through divine grace you have obtained the victory; for be well assured that, if you do not destroy your spiritual enemies, they will destroy you. It is not enough that you offer up cold, heartless petitions, and then return to the influence of the temptation; but you must agonize in prayer, and you must keep aloof from the temptation in thought, in look, and in approach; it must be driven far hence from your soul, or your soul must flee far hence from the temptation. You must abide in Christ: you must walk in the Spirit: you must think on your heavenly Father's love; you must have your conversation in heaven; and you must not lift off your eyes from Jesus, but contemplate him in his sufferings and in his glory, looking forward in hope and expectation to the period when you shall see him as he is, and when he shall present to his Father, without spot and blameless, all who while on earth followed him in the regeneration of their hearts, and cultivated that holiness without which no man shall see the Lord.

Recollect the several duties which Jesus Christ hath been graciously pleased to enjoin on all his followers, your duties to God and to man. With considerable minuteness they have been set before you during your voyage. You will find them all in the pages of your bible, which you are required diligently and prayerfully to search, that you may, day by day, become more familiar with their details, and obtain more and more of that faith, wisdom, and strength, which are necessary to the acceptable performance of every duty. In all things follow out your bible, and you cannot fail to be a blessing to all with whom you may come immediately into contact, and therefore to the whole colony. It would be unreasonable for me to detain you now by recapitulating what I have so often addressed to you on the subject of consistency of conduct. What I would now say to you is summed up in the exhortation, "In all things be guided by your bible." Be faithful to God, according to the requirements and spirit of his word; and, according to the spirit and requirements of the same word, you will be faithful to man. See that the whole of your future conduct correspond with the advantages you have enjoyed for so many months on board this ship; and that it be such, in every respect, as will commend the knowledge of the scriptures, and unequivocally illustrate the power of the gospel of Christ to all who may observe you, in the various vocations of life.

I particularly urge upon you the necessity and importance of cultivating great tenderness of conscience, and of being extremely exact in the discharge of duty. Be conscientiously attentive to every minute circumstance connected with your duty. Guard against inattention to what may be considered little things, but which go to make up a great deal of the sum of human life, and a due and seasonable regard to which will contribute, in no small degree, to stamp your character, and to affect the comfort of all with whom you have to do. The great fault of that valuable portion of the community called "servants," generally, is the neglect of the minor points of their duty—negligence as to "little things." But such neglect cannot be allowed by an intelligent and conscientious person. The consistent Christian will, in every thing, scrupulously guard against every just cause of offence. He will be thoughtful, attentive, considerate; accustom himself to reflect, to call to memory every injunction laid upon him; and will perform every duty heartily, and to the best of his ability, to the Lord, and not merely to man. If you keep steadily in view the example and precepts of Christ, and habitually act under the constraining influence of his love, and of the promised influences of the Eternal Spirit, you will prove lights to lighten all around you; you will be blessed in your own souls, and be made a blessing to the souls of your fellow-men.

Let me beseech you to walk humbly, closely, and habitually with God. Be as much engaged in reading the scriptures, searching your hearts, meditation and prayer, as the consistent discharge of your other duties will allow. Avail yourselves of the opportunities afforded you in providence to attend to all the exercises of family devotion, and to improve the public ordinances of the church of Christ. Remember what you have been taught from the scriptures, in reference to your behaviour towards all men, high and low, rich and poor, rulers and ruled. When called to bear reproach or persecution for the sake of Christ and his truth, bear all with meekness and patient resignation; cherishing the dispositions of your divine Lord and Master, and manifesting his spirit in doing good to them that hate you, praying for them that despitefully use you, and cherishing love and good-will even to the bitterest of your enemies. To him who died for you, and is now exalted at the right hand of the Majesty on high, be ye faithful; and, although you may be called, while in this world, to pass as it were through fire and water, he will, according to his promise, bring you at last into a wealthy place. Remember it is through much tribulation that you are to enter into the kingdom of heaven. Let this be always your consolation, that Jesus Christ came into the world to save sinners, even the chief; that he casts out none that come unto him; that his sheep can never perish; and that all who believe in his name he will keep, by his almighty power, in the path of holy and willing obedience to his heavenly kingdom.

To you who have, up to the present moment, put the gift of God, Christ Jesus, away from you, and have refused to accept of pardon and of life, I am able to say only a few words. Remember that the free and unfettered salvation of the gospel has been fully declared to you. You have now "no

cloke for your sin." You have heard that God commandeth every one of you to look unto Jesus for repentance, pardon, and everlasting peace (1 John iii. 23). You have heard the voice of the Holy Spirit speaking unto you, and saying, in the words of his servant John, "Behold the Lamb of God who taketh away the sin of the world!" You have heard his words by the apostle of the Gentiles: "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31); and again, by John: "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son of God shall not see life, but the wrath of God abideth on him" (John iii. 36). The salvation of God is again proclaimed in your hearing. Jesus Christ, who offered himself without spot unto God as a sacrifice for sin, is still set forth in the scriptures to every one of you, as the end of the law for righteousness to every one that believeth. O, be persuaded to accept of him who "of God is made unto us wisdom and righteousness and sanctification and redemption." Is it possible that there is amongst you a man who has purposed in his mind to disembark to-morrow morning in the character of one who has lived all his days, not only in violation of the laws of God, but in the rejection of the salvation of his Son? Can it be that there stands before me a man or a boy who has formed the ungrateful and desperate resolution, that his last act on board this transport shall be a repetition of the rejection of Christ, and that, in setting his foot on these shores, he will do so in the character of an enemy of God, a contemner of his mercy, a despiser of his covenant, and a slave of sin? who refuses to be a partaker of the glorious liberty of the children of God?

Let me entreat you to improve the moments you are yet permitted to spend on board. Let this night record your submission to God by the belief of his testimony concerning his Son Christ Jesus. Let there be this night joy among the angels in heaven over the return of all those of you who have not yet returned to him who loved you, and gave his only begotten Son, that ye might not perish, but have everlasting life. Remember, all ye who have purposed to continue in a course of unbelieving disobedience, that, wherever you are in this world, whatever you may be engaged in, whatever may be your condition in life, it is still true that Jesus is the Saviour of sinners, and that him that cometh to him he will in nowise cast out. But O recollect it is also true that every hour you live in sin, and in the neglect of the mercy and favour of God published in the gospel, you are rendering your heart harder and harder, fearfully increasing the sum of your guilt, and making your conversion to God, morally, more and more improbable. As long as you are on this side the grave, the bible will unquestionably continue to proclaim to you that Jesus died for sinners, and that his blood cleanseth from all sin. But, if you continue to live in sin under the sound of proclaimed pardon and life, you will so close your eyes against the truth, so steel your consciences against conviction, so deaden your souls to the influence of the tender accents of divine love, that the lengthening of your days will, through your obstinate rebellion and unbelief, only enhance your guilt and aggra-

vate your condemnation. If you listen to the dictates of heavenly wisdom, you will now credit what God saith unto you in his word; you will at once flee for refuge to Jesus, who alone can save you from sin, and deliver you from the wrath to come; you will yield yourselves wholly up to the Lord, to be formed for himself by his truth and Spirit, and to be qualified for serving and enjoying him for ever. Then, indeed, will the lengthening of your days increase your opportunities of doing good to the souls of your fellow-men, and of advancing in the world the glory of your Father who is in heaven: your stay upon the earth, whether of short or long duration, will be marked by the blessed effects of divine love upon your hearts, and afford you an opportunity of making your light shine before men; thus commending to all around you the glorious gospel of the blessed God. But, if you persist in your refusal to submit yourselves to God in the faith and obedience of the gospel, you not only consign your souls to eternal destruction, but we have no reason to calculate on your ever proving yourselves trustworthy members of society. I tell you candidly, I myself could place no unhesitating confidence in any of you as members of my family, unless I had, in your temper and conduct, scriptural evidence of your conversion to God. And I am quite prepared to hear that such of you as have no fear of God before your eyes, and no conscientious regard for his approbation, will not be many days in the colony before you yield to some temptation, all into some crime, bring more infamy upon your character, and subject yourselves to additional sufferings. All I can now do for you is, to warn you, beseech you, and pray for you. And in parting with you I do most earnestly implore you to guard, as in the sight of God, against every thing which he hath shown you to be offensive in his eyes, dishonouring to his name, destructive to your souls, and injurious to the private or public interests of your fellow-men.

I solemnly repeat my warning respecting disobedience to any lawful command of those who are in authority over you. Remember that disobedience to lawful commands is one of the greatest and most pernicious crimes of which you can be guilty. What expelled angels from heaven, and converted them into devils? Disobedience. What separated our first parents from God, and subjected them and their offspring to the loss of holiness and of happiness? Disobedience. What is the cause of all the misery and death that abound in the world? Disobedience. What is the cause of your present and future sufferings? Disobedience. What was it that prepared hell? Disobedience. And what did man's disobedience require ere man could be restored to purity and to bliss? Nothing less than the incarnation, sufferings, and obedience even unto death, of the Son of God. And can any of you, then, think lightly of disobedience? Let the occasion of your disobedience be what it may, let the thing about which you are disobedient be as insignificant as the turning of a straw, if the command be lawful, and you disobey that command, you are guilty of the heinous transgression of disobedience, you are chargeable with that sin that expelled the angels from heaven, and that lost a

world. Think not, then, lightly of any act of disobedience. Study I Sam. xv. 22, 23.

I would also entreat you to remember what has been said to you in regard to improper and dangerous associates. Avoid, as much as possible, the company of wicked men, the tendency of whose example must ever be to destroy you. Let them feel the benign influence of good example and of good counsel, but remain not imprudently in their society when it can be avoided. When it cannot, then recollect you owe it to God, to them, and to yourselves, to be faithful. Be faithful to your bible, and you will not only be kept from falling yourselves, but you will be in the way of calling the attention of your associates to him who can effectually save both you and them from sin and death.

The greatest snare to which you will be exposed on shore is the use of intoxicating liquors. No vice to which you are liable is more calculated to lead you into the practice of other vices than the vice of drunkenness: it proves the overthrow and destruction of more prisoners than any other evil habit whatever. Take heed, then, that you never permit one drop of the intoxicating and destructive poison to cross your lips, unless prescribed by a medical practitioner in the treatment of disease—a circumstance which is not likely very often to happen.

With reference farther to your future conduct, let me express my hope that the whole of you will benefit by past experience. You have already had, I imagine, sufficient practical demonstration of the connection between evil-doing and suffering: you have now found out that "the way of transgressors is hard" (Prov. xiii. 15), and that the tendency of their "perverseness" is to "destroy them" (Prov. xi. 3): I trust you will now prove to yourselves that wisdom's "ways are ways of pleasantness, and all her paths are peace" (Prov. iii. 17). Most, if not all, of you are now able to compare the peace and comfort connected with well-doing with the infamy and wretchedness which are the offspring of evil-doing; and I beseech you to profit by the experience. Some of you have long felt the pain and remorse that are the fruits of ignorance, irregularity, and crime; why, then, should you desire to drink deeper in the cup from which you have already taken so many bitter draughts? I would remind you of the gracious remonstrance of the God of Israel with his ungrateful and rebellious children: "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children; and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger they are gone away backward. Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. i.) The people for whom God had done so much remained

insensible to his goodness and mercy, and, instead of manifesting love and gratitude by a cheerful obedience to his revealed will, they turned their backs upon him, indulged the wicked imaginations of their own hearts, ran greedily after the manners of the idolatrous nations by whom they were surrounded, and subjected themselves to severe and repeated expressions of the divine displeasure. And did their character improve under the chastening hand of God? Did they seek, in deep humility and contrition of heart, the sanctified use of their multiplied afflictions? No: they persevered in the obstinacy of their rebellion, and called for more strokes from the rod of their almighty and long-suffering Father, until they were smitten all over, and covered from head to foot with wounds and bruises and putrifying sores, the marks of the strokes of their faithful and compassionate Father's chastening rod.

And have not you long abused the loving-kindness and sparing mercy of the Lord? Have not you lamentably misimproved the repeated chastisements, to which your repeated offences have subjected you, and grievously provoked the divine displeasure? The question is now urged upon you, Why should you subject yourselves to be stricken any more? Why should you be imprisoned any more? Why should you be ironed any more? Why should your flesh be torn in pieces by the scourge any more? Why should your conduct any longer demand the execution of any of the penalties of the law? Have you not already tasted enough of the bitterness of transgression? Have you lost all relish for the pleasure that is connected with well-doing; for the satisfaction that is inseparable from the approval of conscience and of good men? Have you utterly cast off all desire for the approbation of God? Have you calculated the consequences which must result from your perseverance in rebellion against the Most High? O, have you thought of the agonies which you are laying up in store for yourselves, by obstinately persisting in your disbelief of the divine testimony, and by your voluntary rejection of the Son of God? Are your hearts not at all affected by the consideration of the pernicious influence of your example, on all whose attention it may attract? A world that has broken loose from its proper orbit, and thrown off all restraining and directing influences, may carry, far and wide, physical ruin and confusion among surrounding worlds; but the irregular course of one sinner, of one convict, may be productive of far greater evil: his path may be marked by a more fearful devastation: his lawless progress away from the Sun of Righteousness must be seen in the terribleness of its moral havoc among the immortal souls of men, perhaps among beings also of a higher order; and his character and destiny are those of the "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13).

Hear, then, all ye whose hearts up to the present moment have been stout against the Lord, hear ye again the proclamation of mercy: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. xxxiii. 1). "Be ye reconciled

unto God. For he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him" (2 Cor. v. 20, 21). "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24). Suffer me to implore the whole of you now to submit yourselves unto God by the reception of his Son Christ Jesus, for all the purposes for which he is revealed to you in the gospel, and not to add another hour to the period of your rebellion against him. Look unto Jesus, and live. Cleave to him with purpose of heart: follow him fully, "holding fast the beginning of the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6, 14).

To-morrow morning you quit this vessel; a vessel the remembrance of which must be for ever associated with your future destinies, be they what they may; whether they be the destinies of the despisers of mercy, or of the humble followers of the Lamb of God, who taketh away the sin of the world. Of our conduct on board this ship, of our treatment of Christ, and of his great salvation, you and I must render an account.

We shall all meet again: I say that we shall all meet again. It may not be in this life; but we shall meet with an assembled world, together with holy and with fallen angels. We shall form part of that awful assembly which shall be present on the day of the final judgment. And in the proceedings of that day we shall not be mere spectators: no; but we shall be personally and intensely interested. Let us now choose the position we shall occupy in the presence of the Judge; whether it shall be that of one who, in regeneration of heart, followed him in the faith and obedience of his gospel; or of one who resisted his Spirit, despised his pardon, and opposed his reign. Let us now decide whether we shall look up with joy, and behold in our Judge our blessed Advocate and High Priest, who, in his new-covenant love, engaged to save us from sin, and to bring us to glory; or whether, under the overwhelming power of conscious guilt, we shall be constrained to cry to the rocks to fall on us, and hide us from the wrath of the Lamb, and from the glory of his power. O, let every one of us now choose whether our abode shall be with the unbelievers and the unholy, in "everlasting burnings" (Isa. xxxiii. 14), or with the sanctified in Christ Jesus, whose names are written in heaven, and whom the blessed Saviour will present faultless before the presence of his glory with exceeding joy (Jude 24, Matt. xxv., Isa. xxxv.).

THE MIGRATIONS OF BIRDS*.

CHANGES are now [June] perceptible. The woods and fields, which resounded with harmony, are beginning to lose some of their sweetest minstrels. The cuckoo's "one word spoken" has been hushed for some weeks. The sweet and plaintive note of the middle willow-wren, the frequently-repeated warble of the chaffinch, the redstart's joyous song, and the nightingale's rich and varied melody, have ceased; and already a feeling of desertion seems to steal over the once vocal meadows.

* From "Migratory Birds." London: Cradock and Co.

But whither, it may be asked do those birds successively depart? Ornithologists, who have paid the closest attention to this interesting subject, decide that the migrations of our summer birds of passage are uniformly directed either to Spain or Africa, and that from the former they spread over the warm portion of the European continent.

Gradually the weeks pass on, and our groves and meadows become still more silent. One by one they go, those joyous birds whose coming is every where delightful. The nightingale and cuckoo went away in July and August: the wry-neck and willow-wren, the black-cap and redstart, the grasshopper-larks and reed-sparrows, are now departed or departing. The hirundines are also on the move:

"Warn'd of approaching winter, gather'd, play
The swallow-people."

You may observe their clustering on the thatch or chimney of a cottage, or around the steeple of a church, where they sit as if in grave consultation; and a looker-on might fancy that some of the most experienced were giving their opinion. In a moment the whole assembly rise up with a sound of brushing wings; and away they fly, wheeling round in sportive circles, then darting to a distance, and returning to perch upon the roof. Thus they exercise their wings, and deliberate for several successive days; but, notwithstanding all the attention which naturalists have paid, rising early and watching late, no one has yet been able to discover the actual period of their migration.

The arrival of birds of passage has been accurately noted; for the period of their coming is observed with equal punctuality and order. It is otherwise with the time of their going away: they depart secretly and in haste, and often so suddenly that those who have watched for their return see them no more. Their arrival, on the contrary, is announced by the joyful songs with which they bid good morrow to the woodlands; and, when we hear no longer the pleasant voices of these welcome birds, we know that the little minstrels are about to go. Their departure is known rather by the ceasing of what has been, than any indications of their flight. But such is not the case with the swallow-people: they are too important to be readily missed. But, although no one has seen them depart, they have been met with, and that not unfrequently, far off on the briny sea. The master of a vessel, while sailing between the islands of Minorca and Majorca, saw a numerous company of swallows flying northwards, many of which alighted on the rigging of his ship, but disappeared before morning. Voyagers relate that thousands arrive in Africa about the beginning of November, having accomplished their weary journey from the shores of Britain in about seven days. While thus proceeding, they often alight, when harassed with contending winds, on some friendly mast, faint and exhausted with fatigue, and, after a short rest, launch forth again; journeying without a guide or compass, with the rolling ocean beneath, and the immensity of space above, yet pursuing their distant course, and safely arriving at their appointed sojourn, to return again when the storms of winter have passed by, and early flowers peep forth from among the grass.

THE PARABLE OF THE UNJUST STEWARD :

A Sermon,

BY THE REV. CHARLES PERRY, D.D.,

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LUKE xvi. 8, 9.

"And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

MUCH surprise is often, and not unnaturally, expressed at the praise, which is here bestowed upon a dishonest man, and at the declaration of our blessed Lord, that "the children of this world are in their generation wiser than the children of light." We are sure, however, that he who was himself the truth never taught any thing contrary to truth, and that whatever he has affirmed must be, in the sense in which he meant it to be understood, strictly right. There must be, therefore, some valuable moral lesson conveyed by the parable of the unjust steward, and by the inference which our Lord draws from it.

Let us, then, my brethren, in dependence upon the teaching of that Holy Spirit, whose office is to give us understanding in the scriptures, and to apply their precepts to our hearts, endeavour to ascertain what that lesson is, and how far it is applicable to our own use. This we may hope to do, if we carefully examine the meaning of our Lord's words, which form part of my text: "The children of this world are in their generation wiser than the children of light." You will observe that there is in them a comparison between two different parties. Let us then enquire—

I. Who these two parties are;

II. What are the ends which they are respectively pursuing; and,

III. In what respect it is true that the one is wiser in their generation than the other.

The application of the subject will follow naturally from the consideration of these particulars.

I. We are to enquire who are the two parties here compared together. They are distinguished as "the children of light," and "the children of this world;" and I need not tell you, that under these names are intended those two classes into which we are taught by the word of God that all mankind are divided. These are continually spoken of in the holy scriptures as comprehending together the whole human race; and they are

always contrasted with each other both in their origin, their conduct, and their end. The one consists of the sons of God; the other of the children of the devil: the one of the righteous, who by "patient continuance in well-doing seek for glory, and honour, and immortality;" the other of the wicked, who are "contentious, and do not obey the truth, but obey unrighteousness:" the one of the sheep, who shall receive the gracious invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" the other of the goats, upon whom shall be pronounced by the king that awful sentence of condemnation: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

It is deeply affecting, brethren, to contemplate the inhabitants of the world as severally belonging to the one or other of these two classes; to reflect that we ourselves, and all the members of our respective families, our neighbours, and our kinsfolk, are either the children of light, or the children of this world; either on the side of the Lord, or on the side of Satan; either the beloved sons of God, or enemies and rebels against the Almighty; either the heirs of eternal glory, or in danger of participating in the doom of devils.

We are too apt to forget, both as respects ourselves and others, that there is no neutral ground which we can occupy. We must declare for the one side or the other. He that is not with the Lord shall be accounted to be against him; and he that soweth not with him scattereth abroad. Most deeply, therefore, does it behove us to consider in which division we are reckoned—whether we are in our natural state of darkness, following vain delusive meteors with the other children of this world, or have been translated into the marvellous light of the gospel, and walk in the brightness of the Sun of Righteousness, our Lord Jesus Christ. Upon this single question, To which class do we belong? depends our eternal happiness. I must not now, however, dwell upon this part of the subject, and can only earnestly commend it to your own reflections. I pass on, therefore, to enquire—

II. What are the ends which these two classes respectively pursue. The children of this world are, according to their description, occupied with the things of this world. Earthly objects engross their thoughts and their affections. Their hopes and fears are bounded by the horizon of this present life. Their pursuits may be varied according to the circumstances and disposition of each individual.

One may be intent upon amassing money, labouring that he may add house to house and field to field. Another may be covetous of honour rather than of gold: eager to be distinguished among his fellows, and to obtain the praise of men, he may be the slave of ambition, as the former of avarice. A third may be a lover of pleasure, seeking enjoyment in mere sensual gratification. A fourth may be an affectionate husband and father, desirous of no higher happiness than he possesses in the bosom of his family, in the endearments of his wife and children, in the flow of the natural affections, and in the continual interchange of tenderness and love. While, perhaps, a fifth may be a lone student, delighting in the solitary exercise of his intellectual faculties, and in the researches of literature or of science. He may live among his books, engrossed by the conversation of ancient worthies, or absorbed in following out his own ingenious speculations.

Yet, amid all these varieties of taste, in all this diversity of employment, there is one point of agreement, the characteristic of every pursuit in which the children of this world are engaged: their object is always one of sense and time. Their aim is directed to the attainment of the things which are seen; whereas the children of light are pursuing the things which are not seen. The happiness of the former consists in the enjoyment of things temporal: that of the latter is derived from the prospect of things eternal. The reward of the one is earthly; and this they already have: the reward of the other is heavenly; and this they do not expect to receive, until the earth, and the works that are therein, shall have been burned up. The end, for which the children of light are, or ought to be living, is the possession of a crown of glory, which the Lord the righteous Judge shall give them in that day, when he shall come to be glorified in his saints, and to be admired by all them that believe. The inheritance, which they hope to receive, is "incorruptible, undefiled, and fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation."

Need I pause to compare these different ends? With regard to some of the objects, which so many of the children of this world are eagerly pursuing—wealth, honour, and power—need I remind you that, when they are attained, they are unable to afford any solid satisfaction to their possessor? that, instead of happiness and contentment, they most surely occasion anxiety and disquietude? And, with regard to that happiness, which we allow is often for a season enjoyed in the

exercise of the social affections, or in the pursuits of literature and science, is it necessary to impress upon you how transitory and uncertain this is; how it may be at any moment, how it must be at some not far distant period, interrupted and destroyed; how sickness and death will surely enter, and one after another of the beloved circle will be removed, until the once happy husband and father becomes, perhaps, a desolate and childless widower; or how the infirmities of the body, or (yet worse) the decay of the mind, may unfit the student for his intellectual labours, and at once dry up the source of all his enjoyments?

Considered in themselves alone, the objects, after which the children of this world seek, are of little worth: the happiness, which is their portion, is alloyed with much sorrow; and, at the best, is uncertain and transitory. How little then are these objects to be esteemed, when compared with the "far more exceeding and eternal weight of glory," which is prepared for the children of light! How mean and contemptible do they appear in respect to those pleasures, "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, but which God hath revealed unto his people by his Spirit!" But—

III. If the object, which the children of light are pursuing, be so infinitely more desirable than any of those which engross the thoughts and engage the affections of the children of this world, in what does the superior wisdom of the latter consist? Our Lord declares that they "are in their generation wiser than the children of light." How does it appear that they are wiser? They are certainly not wiser in their choice of the ends for which they live. Herein they are fools—miserable fools, content to lose their immortal souls, in order that they may gain some earthly bauble, which cannot really profit them. Does our Lord, then, mean that they are wiser only in their own conceit, accounting, as they do, the lives of the righteous to be foolishness? I think there can be no doubt that he means more than this. He appears to speak seriously, and to enforce upon the attention of his disciples an important practical truth. And, alas! it is true that the children of this world are, in one respect, wiser than the children of light. They are wiser in this, that they diligently employ the means, whereby the ends which they seek may be obtained. "In their generation" they are wiser: believing that the objects which they pursue are really desirable, they are in the pursuit more earnest, more self-denying, more considerate, more persevering. Look at the merchant:

how punctual is he in his attendance at the counting-house, and at the exchange! how watchful to discover, and active to profit by every new opening for the advantageous employment of his capital! You see that he is in earnest in what he is about; and you cannot but admire the prudence and sagacity with which he plans, the steadiness of purpose and well-directed energy with which he executes all his enterprises. Look, again, at the lawyer and the physician. They neglect no means, by which they may attain eminence in their professions. What sacrifices are they continually obliged to make of their own inclinations! What patience, what self-denial, what diligence is required, before their efforts are rewarded with any degree of success! But they know what they have undertaken; and they are ready to do and to suffer whatever is requisite for securing success.

Herein do we discern the wisdom of the children of this world: herein their practical good sense, if I may so term it, is conspicuous. This is the quality, for which the unjust steward in the parable was commended. When it was discovered that he had wasted his master's goods, and he received notice of his dismissal, he immediately began to consider what he was to do. He could not dig: to beg he was ashamed. How was he to obtain a livelihood? He resolved upon an expedient, whereby he might conciliate the goodwill of his master's debtors, and induce them to receive him into their houses. No sooner had he formed his plan, than he proceeded to carry it into effect. He was aware that no time was to be lost; for he should soon cease to be steward, and then the opportunity would be gone. The expedient which he adopted was dishonest, and therefore greatly to be blamed; but it was wise, inasmuch as it was conducive to the end which he had in view; and on this account it was praised. The lord, *i. e.* his master, commended him, because he had acted wisely.

We come now to the application of the subject, which, as I have said, follows naturally from the consideration of these particulars.

When our blessed Lord declared that "the children of this world are in their generation wiser than the children of light," his purpose evidently was to exhort the latter to imitate the wisdom of the former. There is a lesson for the children of light to learn from the unjust steward. They have, like him, only a brief interval, in which to make provision for their future happiness. The day of life is short and uncertain; the night of death is at hand: there is but a little space for completing the necessary preparations,

that, when they are removed hence, they may be received into an heavenly dwelling. But do they, like him, carefully consider what they must do in order to secure their object? Do they adopt at once the requisite means, and pursue them with consistent resolution?

I have noticed a few instances, in which the wisdom, and the self-denying, persevering energy of the children of this world are conspicuous: your own reflections will suggest many others; you will, in fact, find them upon every side of you. Every where you will observe individuals following their respective objects with an earnest zeal, which is the almost sure prognostic of ultimate success. But is it so with those who profess to be candidates for heaven? Is it so, my brethren, with you? I address you as children of light; for I am not now urging upon you the choice of that better part: I am presuming that you have already chosen it. I am taking for granted that you have considered the question, "What shall it profit a man, if he gain the whole world, and lose his own soul?" and that you have deliberately resolved to sacrifice the world rather than lose your souls. Are you, then, using such means as will ensure your success in the course on which you have entered? Is it clear to those around you that the salvation of your souls is the great object for which you are living? Can you truly say that you are giving all diligence to make your calling and your election sure?

Our Lord Jesus Christ has indeed wrought out a complete redemption for us; and there is now no condemnation to them who are in Christ. But then they "who are in Christ" "walk not after the flesh, but after the Spirit:" they "have crucified the flesh with the affections and lusts:" they are "created in Christ Jesus unto good works, which God had before ordained for them to walk in." The Christian is like one who runs in a race; and he must press forward with earnestness in the appointed course, that he may secure the prize. The Christian is a soldier of his Lord; and he must endure hardness, and fight a good fight, that he may obtain the victory. We must not lead a life of ease, and sloth, and self-indulgence. We have duties imposed upon us by our divine Master, which must be punctually performed. We have talents entrusted to our keeping, which we must not neglect to improve.

All of us, if we would walk as children of light, must first endeavour, under the influence of the Spirit of God, to perfect holiness; that we may ourselves be made meet for that heavenly inheritance, which has been purchased for us by the blood of Christ; and,

secondly (or rather at the same time, conjointly and equally), we must endeavour to promote the welfare, and especially the spiritual, eternal welfare of our fellow-creatures.

The means for promoting our own growth in grace are—the reading and hearing of the word of God, public and private prayer, temperance and self-denial in the enjoyment of earthly pleasures; together with constant self-examination, and watchful control over our thoughts and words, as well as over all our actions. And the means for promoting the welfare of others (whereby we do also very effectually promote our own) are—intercession at the throne of our heavenly Father, the exercise of persuasion (and, on proper occasions, of authority), the influence of good example, instruction, and the charitable distribution of our worldly goods for the relief of the necessitous, and for the advancement of the kingdom of Jesus Christ.

Once more, my brethren, I would appeal to your consciences, and ask you whether you are earnestly and diligently employing these various means, which God has afforded you for your own spiritual edification, and for the glory of his holy name? Comparing yourselves with the children of this world, are you wise in your generation?

As respects yourselves, are you men of prayer, watching thereunto with all perseverance in your closets, in your families, and in the congregation? Do you, day by day, study with attention the word of God, and take it for “a light unto your feet, and a lamp unto your path”? Are you temperate in all things; and do you keep under your bodies, and bring them into subjection, lest you should become castaways? Do you examine your hearts and lives; and prove your own selves, whether you are really in the faith?

Again: as respects your brethren in the Lord, your neighbours and fellow-creatures, is it your real desire and endeavour to do good unto all men, especially unto those who are of the household of faith? Let me take, as a test, the particular instance to which our Lord himself applies the parable, viz., the employment of our worldly goods. He bids us make to ourselves friends of the mammon of unrighteousness, that, when we fail, they may receive us into everlasting habitations. In other words, we are, according to our ability, to do good, to be rich in good works, to be ready to distribute, willing to communicate, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. Have you, then, my brethren, ever seriously

considered whether you are acting wisely in this matter? Have you ever reflected upon that remarkable saying of our blessed Lord; “How hardly shall they that have riches enter into the kingdom of God!” How *hardly* shall they enter; and wherefore hardly? Wherein does this danger of the rich consist? Is it not in this—that, in proportion as their wealth abounds, their hearts are likely to be set upon earthly objects; and the love of the world, which is enmity against God, too frequently creeps in, and destroys their souls?

Perhaps there are not any very wealthy persons among those whom I am now addressing; but certainly many of you are comparatively rich, enjoying all the comforts, and no small share of the luxuries of life. Many of you likewise are engaged in business more or less extensive, and are making every year considerable profits. You are thus peculiarly exposed to the danger to which I have alluded—the danger of having your affections withdrawn from God, and concentrated upon the things of the world. And how can you more wisely guard against this danger than by a liberal distribution of the abundance which you enjoy, and by the consecration of a due portion of your yearly gains, whatever they may be, to the service of your heavenly Father?

Alas! when we look upon what is passing around us, how painfully is the truth, affirmed in my text, forced upon our observation! When we read of millions raised with ease for the prosecution of commercial enterprises, and afterwards turn to the reports of the various societies for the propagation of the gospel, the salvation of immortal souls at home and abroad, and find them so crippled in their resources; can we deny that “the children of this world are, in their generation, wiser than the children of light”? God has promised an especial blessing to the liberal soul: he has declared that, “whoso giveth unto the poor lendeth unto the Lord; and, look, what he layeth out, it shall be rendered unto him again.” Our blessed Lord, too, has promised that whatsoever good thing we shall do towards the least of his disciples, he will regard as done unto himself. And yet how few show any wish thus to make the Almighty their debtor, and to confer an obligation (if I may venture so to speak) upon the Saviour!

There are, indeed, occasionally noble instances of such godly wisdom among the very poorest of this world. These are not unfrequently found to be “rich in faith, and heirs of the kingdom.” Even at the present day, widows are related to have cast into the treasury of God their little all; and truly blessed are

such of the Lord. Jacob was going forth with his staff only, when he vowed unto the Lord the tenth of all which he should acquire; but, in the course of a few years, his wives and children, with the servants and cattle, formed two large companies. The blessing of the Lord had made him rich. And thus, my brethren, we may in like manner obtain the divine favour, which alone can make us rich, and make our riches a blessing. If we seek first the kingdom of God and his righteousness, all other things shall be added unto us; for "no good thing will the Lord withhold from them that trust in him." He will recompense us upon earth: he will recompense us yet more abundantly in heaven.

But, while the poor oftentimes do remarkably honour God out of their poverty, we are bound to say, that those, who are in more comfortable circumstances, seldom (we may not quite say never) proportionably honour him out of their abundance. Now this is the point, which I desire especially to urge upon your consciences; that if, while you are spending every year comparatively large sums of money upon your own gratification, upon your houses, your dress, your entertainments, or even upon your families; or while you are laying by in store for the future, with the hope of acquiring a comfortable independence, you grudge a few pounds, perhaps even a few shillings, to the cause of charity and of religion, you are acting most unwisely with respect to the best interests both of yourselves and of your children. You are not faithful in the unrighteous mammon: will God then commit to your trust the true riches? You are not faithful in that which is another's, lent you only for a time: will he give you that which is your own? I am persuaded that every true Christian, who seriously considers the subject, will feel it to be as well his wisdom as his duty to set apart a certain portion of his income, and of his yearly or weekly gains, as an offering unto the Lord, to be employed directly in his service and for his glory. The proportional part must depend upon the circumstances of each individual. Most will do well to give at least a tenth: many may imitate the penitent Zaccheus, and bestow a larger quota.

Let no one say; "My family is large; and my means are small: I cannot afford to render back any thing unto God." Remember the widow of Zarephath. When the prophet asked her for a morsel of bread, she replied: "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering a few sticks, that I may go in and dress it for me and my son, that we may eat it and die."

But what said Elijah unto her? "Fear not go and do as thou hast said; but make thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord, The barrel of meal shall not waste, nor the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went, and did according to the saying of Elisha; and she, and he, and her son, did eat many days." Learn of this poor widow to set apart a portion unto the Lord first; and he will enable you afterwards to provide sufficiently for yourself, and for your house. And, if you adopt this plan, it will then become your delightful employment to apply the portion, which you set apart, usefully. Then you will not complain, as so many are disposed to do of the numerous demands which are made upon them from the pulpit, or in private. You will then examine with peculiar interest into the objects, the constitution, and the necessities of those great religious societies, which constitute the noblest distinction of our age and country. Every local institution, every charitable design, every tale of distress, will then obtain your ready attention; and, if your means do not allow you always to afford the aid which is sought for, you will at least be able, with a good conscience before God, to affirm that you have done what you could.

Thus, my dear brethren, you will experience continually more and more the luxury of doing good: you will approve yourselves, in this one point at least, "wise in your generation as children of light:" you may expect the blessing of God to be with you in your worldly affairs; and you will make to yourselves friends with the mammon of unrighteous; who, when ye die, shall receive you into everlasting habitations, through the merits of that blessed Saviour, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. Amen.

VISIT TO ST. HYACINTH*.

AUGUST 7.—I had reserved a spare day or two for this neighbourhood, and had placed my services at the disposal of Mr. Johnson and Mr. Slack, to visit any settlements which they might fix upon. Rougemont had already been attended to in this manner, in passing through here on my way from Lennoxville to Montreal. An engagement had now been made for me to go to St. Hyacinth, fourteen miles from Mr. Johnson's. The road winds through a flat country, partly along the margin of the river Yamaska; the mountain of the same

* From "A Journal of Visitation in a portion of the Diocese of Quebec. By the Lord Bishop of Montreal, in 1846." London: Society for the Propagation of the Gospel.

name, with those of Rougemont and Belseil, rising abruptly in view, in their several detached masses, from the extended plain. The boldest of these heights is that of Belseil; and upon the most elevated point of its rocky summit the bishop of Nancy, in France, who made a circuit through Canada some few years ago, erected, with a great train and a vast deal of pomp and ceremony, a huge cross, I think sixty feet high, covered with tin, flashing far and wide in the sun, and visible at a vast distance from different parts of the surrounding country. This prelate, who was a nobleman (comte de Forbin Janson), and all whose energies and influence were entirely devoted to the object of advancing the power of the church of Rome, was in the habit of preaching to immense crowds of people for several consecutive days at the same spot, as he travelled about the country, and had the reputation, among the superstitious or the ignorant, of working miracles. He was, in a manner, an idol to them himself; and memorials of his visits are standing in a number of different parishes. The cross on the Belseil mountain is now a resort for a species of pilgrimage, and helps to nourish an erroneous devotion among the people. I do not repudiate the emblematical cross with which we are signed, when the mercy of God in Christ first reaches us in our baptism, or with which our churches are crowned as the material symbol of our faith: the dislike of these usages partakes, itself, in my judgment, of superstition; but it is impossible not to mourn over the misapplication of such zeal, such perseverance, and such resources as those to which I have just adverted, and ardently to wish that they could have been made available for teaching men rightly and intelligently to glory in the cross of our Lord Jesus Christ, and for truly making known among them the unsearchable riches of that only hope of sinners.

It was for the sake of a very little flock, a sprinkling of protestants in the mass of the Romish population, that the clergy had planned my visit to St. Hyacinth; and, in order to encourage their hearts, as well as to make what they called a demonstration in the eyes of the Romanists, though little resembling or desiring to resemble the proceedings of the bishop of Nancy, it was their wish to bring together a few brethren in the ministry, and to conduct the services with all the seemingly and chastened reverential effect, and all the judicious aids to devotion, for which the church of England has provided. I proceeded, accordingly, to the court-house of the village, with the use of which we had been accommodated, attended by four clergymen; and, having robed in an adjoining room, we held service in that which was fitted up for the sittings of the court. Portions of the service were chanted, and I preached to about seventy persons; a deputation from whom waited upon me, before I left the building, with an address. They were exceedingly anxious, while they appreciate the great efforts which have been made at intervals by the clergy to visit them, to have some arrangement more approaching to an established provision for public worship. The seigneur of the place, although a Romanist, has promised them a beautiful site upon the crest of a hill on which part of the village is built, in the immediate neighbourhood of a dense grove of

pinces, and a scattered group of deciduous trees. Here they purpose to erect a building, in the first instance, which shall serve both for a school-house and for the purposes of divine worship, hoping ultimately to put up a church. It has since been arranged that they should have service once a month, Mr. Johnson and Mr. Slack taking a leading part in this labour, and Mr. Scott of Brome (who was one of the clergy in my company) undertaking to come over at appointed times from his own more distant mission to one of theirs, when they should visit here. The two clergymen resident at Sorel, twenty-four miles off, have also promised to help the congregation at St. Hyacinth, most cheerfully undertaking to provide conveyance.

St. Hyacinth is rather a flourishing Roman-catholic village, with a population of 2,000 souls, a market, a large church, a convent, and a college—this name being given to the different establishments for school education in Lower Canada, which are founded under the auspices of the Romish church. We dispersed about the village to dine with different protestant families; my own billet falling upon the house of an enterprising American, who conducts a foundry and a manufacture of agricultural implements in the place. Towards evening we set out on our return to Mr. Johnson's, leaving Mr. Hellmuth, who was to proceed hence to Montreal, to perform a second service to the people. Mr. Johnson, in fording the river, was upset and thrown out of his waggon: he was, of course, thoroughly drenched, as was a neighbour who accompanied him on the trip, and he lost his umbrella and his wig; but no other damage, happily, ensued, although, as he is in delicate health, I was apprehensive of the effect of his evening drive in wet clothes.

August 8.—This day, the greater part of which I spent in writing letters, I returned with Mr. Slack to Granby, having further duties yet in his mission. The day being intensely hot, I took an opportunity to go and bathe in the narrow little river, sunk in a rocky bed between steep-wooded banks, which flows at the back of his church, and found at the water's edge specimens of the *lobelia cardinalis* in full blossom.

DISTRESS IN IRELAND*.

MARCH 20.—Such a night as this, when the wind howls and the rain beats, and our well-built walls and shutters and curtains will hardly shelter us, makes one's heart sink to think of the poor, the utterly comfortless. My thoughts will run this evening upon what I saw a fortnight ago. It was brilliant weather then, and a large scrambling party had enjoyed a wild exploring walk over the very prickly summit of the hill. We had rejoiced in splendid prospects, had discovered a very perfect rath and a druidical circle, a perfect little Stonehenge. It is our own private discovery: nobody knows any thing about it. And we had also been gladdened by observing careful cultivation among the furze. Little fertile spots had been cleared, and fenced round with the stones, and planted with cabbages, though at some distance from any ha-

* From "Christmas 1846, and the New Year 1847, in Ireland. Letters from a lady." Edited by W. S. Gilly, D.D. London: Rivington's. 1847.

habitation. At length we reached some dwellings, and I left the party to visit them. The first is the place which haunts me. The door was open; but a screen wall hid the interior, as is usual in a good cabin; and this had been intended for a good cabin. There was, or rather there had been, a window; but it was nearly stopped by two old boards; and within all was darkness. Even when I passed the screen, it was some time before I could distinguish three figures crouching over a fire so small, that it gave no light. They were an old man, a woman, and a child; and indeed they were "withered and wild in their attire;" they followed me to the door, and I stood looking at them, sick at heart. Pale, haggard, hollow-cheeked, it needed no question to know that famine and disease were there. The old man had "been taken ill on the public work, and had not done a stroke these three weeks." "And how have you lived?" I asked. "Och, we should have died," he said, "if it had not been for half-a-crown that Father W. sent me." Half-a-crown, I thought—half-a-crown can save three lives! But I felt struck down at the thought that such neglect and desolation existed within our boundary. You may imagine, then, the relief I felt to learn at the next house that I had mistaken my position, and that they were beyond our limits. This explained why they had not come to us, and set me free from blaming myself for not having been there before. So I gave them a little help, and left them; but I cannot forget them, for I fear they are but a type of a class who suffer unheeded and unattended.

I wish those, whose charity I have the happiness of dispensing, could hear as often as I do, "What you gave me saved my life." I am often startled when I recollect how very little I have given to those who say so; and yet I believe them. Two or three hundred-weight of coal, a little comfortable food, and some articles of clothing, given at the moment of need, have often done this, "by the blessing of God," as the people most properly add. Sometimes the people come down for the formal purpose of "leaving a blessing at your door;" and I feel grateful to them for it. Indeed, their blessings are often most touching. "Long life to you" is nothing, it is a mere cheerful expression of ordinary good will; but it warms into "May God spare you and the master long together." This is said when we have concurred in any thing, or happened to be together; which is not often now, for we consider it rather a waste to go together to the same place, so we economize ourselves by separating.

If help has been given for children, the blessing generally is, "May God spare you to your children!" Sometimes it is extended "to your children and the neighbours," as though the neighbours were one's children; and there is truth in it. We overlook too often the bond of neighbourhood, and forget that the very word, which inculcates our relation to all mankind, should teach us that those who live near us have a special claim upon our attention.

But there are other blessings that show deeper feelings still: "May God grant ye a happy death!" "May God give ye the grace ye stand in need of!" These are not common forms, and I am sure they are not uttered without meaning.

Sometimes I am favoured with the promise of "a prayer to the blessed virgin," which I always respectfully decline, requesting that the prayer for me may be addressed to God only. This is always kindly taken.

But you must not imagine that we have blessings only; a refused beggar occasionally bestows curses in abundance, which only serve to comfort me for having refused. There is another class also who think hardly of us, whether they curse or not. These are the habitual bad managers, who have earnings sufficient to live, but cannot for want of forethought; such as Peggy, famous for consumption of rice. They come to tell me they are "short-taken;" pay-day is not arrived, and they have nothing to eat. I hear the story: I reckon the income, and the family; and, if it is such as others can and do live upon, I will not help. It seems hard; but, if I were once to admit such claims, there would be no end to them: the motive to economy would be lost, my funds would soon be exhausted, and what would become of the sick and helpless? Yet the complaints of these people cause no small share of blame to fall upon us. You know it is easier to blame than to mend.

THE TEACHING OF JOHN THE BAPTIST*.

[Luke III. being the lesson for June 19].

THE teaching of the holy Baptist, who came to prepare the way of Christ on earth, is more fully given by St. Luke than by any other of the evangelists. This teaching was essentially practical in its character. He first roused the people to a sense of their danger, and, when he had awakened a desire of improvement, taught them in their respective classes what they were to do. His first instruction to the people at large was a warning against selfishness. This warning, calculated doubtless for the benefit of all ages, was never more needed to be impressed upon men's minds than in the present: an age of luxury heaps superfluities around the wealthy, and cultivates a tone of selfish indulgence even among those who walk in inferior stations of life. The tendency of this is manifestly hurtful to the simplicity of the Christian character; and he, who came to herald the way of the self-denying Redeemer, struck a fatal blow at the principle of accumulating superfluities, when he bade the multitudes divide that which they possessed among such as were in need: "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise."

A peculiar feature in the Baptist's teaching is its accurate fitness for the persons to whom it was addressed. The native publicans, who farmed the taxes from their Roman masters, were, as a class, unjust and extortionate; and on them consequently the forerunner of Jesus imposes the lesson of justice and moderation. The soldiers of that day, who were neither paid nor clad as the military of the present age, were much given to violence, oppression, and discontent: on them consequently he enjoins the duties of gentleness, probity, and order.

* From "A Commentary on the Gospels and the Acts of the Apostles, arranged according to the Table of Lessons for Daily Service; designed for Family Reading." By the rev. Henry Mackenzie, B.A. London: Smith, Elder, and Co. 1847.

It is no wonder that a teacher so gifted and so successful should have excited among the many the idea that he might have been the promised Messiah himself; but, when questioned on this point, John made it an occasion for bearing awful testimony to the dignity and power of the coming Redeemer. Did we but bear his testimony in mind, and remember, that, when the triumphant Jesus purges his floor, the wheat alone will be gathered into his garner, but the chaff burned up with never-ending flame, how much more careful should we be to do those "good works meet for repentance" to which John exhorted, and which Christ himself subsequently enjoined! Did we but more really feel the prayer that we constantly offer, that his kingdom may come, and remember that at that coming the final separation of the wheat and the chaff must take place, we should assuredly be more watchful than we now are in walking worthy of the vocation wherewith we are called!

The faithful preacher in public was also, we learn, equally faithful in his private ministrations: he who taught virtue to the multitude at large would not refrain his voice when he found vice needing rebuke in the private dwelling. For this boldness he endured immediate imprisonment and subsequent violent death; and he, who spent his life in striving to "turn the hearts of the disobedient to the wisdom of the just," was content to close it beneath the hand of the executioner, and by a bloody grave to win the martyr's crown.

The Cabinet.

EVIL OF RACES.—Passing by the cruelty which may, or which may not, be practised upon the animals that are engaged upon these occasions, I would desire prominently and distinctly to denounce the gambling, which is always the mainspring of these proceedings—the leading purpose, in short, for which they are got up. The degree to which this vice is being fostered in every way, and amongst all classes at the present day, is, at least to any serious and reflecting mind, a fearful thing to contemplate. It pervades not only the sports to which the men of this world are addicted, but matters of business also: in short, the commercial interests of the country are becoming so deeply infected with it, that one trembles to think where it is to stop.—*Rev. C. Budham.*

BENEFITS OF EXPERIENCE.—"And, when thou art converted, strengthen thy brethren:" when you are recovered, let your experience enrich others. Be a counsellor to wanderers: tell them what an evil and bitter thing it is to depart from the living God. Tell such as are headstrong, like yourself, that Satan is no proper subject for a song or a jest, but that he is an awful and a malignant enemy: tell them he is waiting for their careless moments, waiting to catch them off their guard, that he may be their destruction. You will meet with many weak and tempted souls, that are saying, like David, "I shall one day perish by the hand of Saul;" many that are walking in perplexity and darkness, and who are crying out

because of their wretchedness. Strengthen these weak brethren: tell them that there is indeed a roaring lion; but tell them, also, that there is "the Lion of the tribe of Judah," able to deliver; that all the children of God are thus tried and tempted; and that they have only to lay hold of the arm of him who is "mighty to save." Tell them that, "if any man sin, there is an advocate with the Father:" tell them, how I kept my eye on your particular case, and that their safety rests on my intercession. "I have prayed for thee."—*Rev. R. Cecil.*

Poetry.

THE BELIEVER'S PERIL AND REFUGE.

PSALM XLIII.

(For the Church of England Magazine.)

LIKE as pants the gentle hart,
When sultry suns their scorchings dart,
And scar the thirsty plain,
For water-brook and fountains cool
As Jordan's stream or Sioam's pool,
Where all may drink and live,

So pants my soul, O God, for thee;
For like a stricken deer I flee
Before the hunter's rage:
From every hand are arrows sent,
And snares are spread, and foemen bent
My wandering feet to take.

The bow resounds; and I must fall;
For they are strong and mighty, all;
But I am lone and meek.
Weary I drag my steps along;
And soon, with triumph and with song,
The trembling prey they'll seize.

O for some thick and shady wood,
Where bubbling fountains pour a flood
Clear as the light of morn,
Where never huntsman laid his toll,
Nor dashed upon his gasping spoil;
O, how would I rejoice!

Lo, sadly musing as I fly,
A blessed ear receives my cry:
"Fear not, but come to me:
Thine are the trees in heaven that bloom,
And I the well of life, of whom
Who drinks shall thirst no more."

Lord, when the sinner flies before
The foes, which like the lion roar,
And to their victim cling,
Thy hand their crushing grasp shall stay,
And guide the trembler on his way,
Till safe beneath thy wing.

H. E. C.

LAYS OF A PILGRIM.

No. XXIV.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"And the Lord turned, and looked upon Peter."—LUKE xxii. 61.

WORDS may not tell what that expression wore,
Of mute reproach, of love divine, of grief:
Compassion for the lost, that pardon bore,
Was in that look so piercing and so brief;
And, as the stricken rock gave forth the stream,
Tears from their bitter source repentant flow'd—
Contrition deep before that searching beam
The heart with anguish shook, the spirit bow'd.
Go hence and weep alone—a place for thee
Is found, that faithless moment to bewail:
Divine forbearance hath no stay, no bound—
Infinite mercy not e'en yet shall fail:
Thy risen Lord again will look on thee,
Thy fervent zeal acceptance then will find,
The look that smote thee thus all changed will be,
And thy deep wound his pitying love will bind.
Lord, look on us when tempted to deny
Our faith, our hope, our trust in thee alone—
Disperse each cloud with lustre from on high,
As once on Peter's stricken heart it shone:
Make us to feel reproach for sin; and thus,
From every doubt reclaim'd, O look on us.

SONNETS.

No. IV.

HOPE REVIVED.

(For the Church of England Magazine.)

I HAD begun for England to despond;
But I take courage, and give thanks to God.
He loves his people's heavy hearts t' unload,
And wonders works, our highest hopes beyond.
Our self-complacence, careless and o'er-fond,
He still rebukes with an afflictive rod;
But yet so rich a current sends abroad
Of quickening grace, as ages few have own'd.
The church, completely roused, is putting on
Her beautiful garments: places, whilome waste,
Already seem a garden of the Lord.
At his command, to earth's remotest zone,
She sends her sons, to holy effort braced
O can we doubt a blessing on us poured?

J. D. H.

Miscellaneous.

SLAVERY.—It is impossible for a considerate and unprejudiced mind to think of slavery without horror. That a man, a rational and immortal being, should be treated on the same footing with a beast, or piece of wood, and bought and sold, and entirely subjected to the will of another man, whose equal he is by nature, and whose superior he may be in virtue and understanding; and all for no crime, but merely because he was born in a certain country, or of certain parents, or because he differs from us in the shape of his nose, the colour of his skin, or the size

of his lips; if this be equitable, or excusable, or pardonable, it is vain to talk any longer of the eternal distinctions of right or wrong, truth and falsehood, good and evil.

THE GOOD EFFECTS OF OPEN AIR, EXERCISE, AND PLAIN DIET.—A story is told of a man in Paris who had acquired a great reputation for curing the diseases of lap-dogs by some means which he kept a secret; but which, being afterwards divulged, was found to consist in his placing all the animals entrusted to his care in a large open space, giving them to eat only plain meat and bread, and water for drink: of which the pampered creatures at first refused to partake, till their appetites were sharpened by the exercise which he obliged them to take by going in several times in the day with a horsewhip, the dread of which was sufficient to induce them to scamper about in a manner to which they had been previously but little accustomed. By means of this regimen they were generally returned to their fond mistresses sleek and healthy at the expiration of two or three weeks.

CABINET OF NATURAL HISTORY.—In the collection of natural history at Cassel, in Northern Germany, is a very interesting set of volumes, as they appear to be; though, when examined, they prove to be no real library, but specimens of woods of five hundred different European trees, made up in the form of books. The back is formed of the bark; the sides, of the perfect wood; the top, of the young wood, with narrow rings; the bottom, of the old wood, where the rings are wider apart. When one of the books is opened, it proves to be a little box, containing the flower, seed, fruit, and leaves of the tree of which it is a specimen, either dried, or imitated in wax. Something of this kind, though with a more especial reference to the age of the trees, might be made an interesting portion of our own collections in natural history, both public and private.—*Chronicles of the Seasons.*

VINEGAR EELS.—The little eels found occasionally in vinegar are well known. Some persons suppose that they are to be found at all times in that liquid, when sought for with a microscope. This, however, is not the case. It is only vinegar that has been kept some time, and which has become bad, that gives birth to them. What is more, they will not live long in good vinegar. This I ascertained on one occasion, when, on adding fresh vinegar to some that had been given me by a friend full of these eels, their motions from that day became more and more languid, and in a fortnight's time they were all dead. Previously to this, I had kept them several weeks in the same vinegar in which they had been brought to me. When these little eels are immersed in sweet oil, or proof spirits, their motions are much impeded, but vitality is not immediately destroyed.—*Jenyns.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 650.—JUNE 26, 1847:



(The Goldfinch.)

SKETCHES FROM NATURAL HISTORY.

No. LVII.

THE GOLDFINCH.*

(*Fringilla carduelis*).

"I love to see the goldfinch twit and twit,
And pick the groundsel's feathered seeds;
And then, in bower of apple-blossom perch'd,
Trim his gay suit, and pay us with a song."

HURDIS.

THE song of the goldfinch is in its greatest perfection in the early part of May; but the bright plumage and the lively manners of the bird are perhaps as much the cause

* This paper is abridged from the account given of this bird in "Chronicles of the Seasons."

of the estimation in which it is held, as the pleasing nature of its song. Buffon says, "Beauty of plumage, softness of voice, quickness of instinct, remarkable cleverness, proved docility, tender affection, are all united in this delightful little bird; and, if it were rare, or if it came from a foreign country, it would then be valued as it deserves."

The song of the goldfinch is sweet and melodious, but not so rich and varied as that of some other members of the same family. It is carried on with little intermission throughout the year, being only discontinued at the moulting season. Bechstein describes it as consisting of blended tones and harmonies, more or less dwelt upon; and says that, the oftener the sound "fink" is introduced, the more is the bird prized. Some goldfinches utter this sound only once or twice in

their strains, while others will repeat it four or five times following.

This bird is not so easily taught to imitate the song of others as the lark or the canary; but it is remarkably docile, and, with attention on the part of the teacher, it may be made to repeat tunes from the *flageolet*, or to acquire the notes of its companions. Yet it is not worth the pains of the teacher, or the effort of the bird, thus to substitute artificial strains for the pleasing natural melody it hears forth. Various tricks are sometimes taught to goldfinches, which are equally trifling, and do not really enhance the value of the bird. Thus they have been seen to let off a small cannon, and to imitate death. They have also been instructed to draw up their food and water by means of a chain or pulley, furnished with a soft leather band, having four holes, through which the wings and feet are passed. The ends of this band meet under the belly, and are fastened by a ring, to which the chain is attached. At the end of the latter is the bucket containing food or water. Bechstein, describing this contrivance, says that, "whenever the little waterman wants either, he draws up the chain with his beak, fixing it at intervals with his foot, and thus succeeds in obtaining what he wishes; but, if his little buckets are suspended to a pulley, raising one makes the other descend, and he can only enjoy his food and water in turn."

The goldfinch is very generally distributed in Britain, wherever the supply of its favourite food is to be met with. It is also common throughout Europe, frequenting gardens, orchards, and copses, and also mountainous districts, if partially under cultivation. In autumn goldfinches assemble in parties, and visit those districts where thistles most abound. There they labour with the utmost assiduity, greedily devouring the seeds of the plants, and rendering a great service to the farmer. The chief food of these birds consists of the seeds of plants that are injurious to corn-fields and pastures; and therefore they should ever meet with the protection of the careful cultivator. These birds are said to keep to the same haunts winter and summer; but it is certain that in some parts of the country a partial migration takes place. In Derbyshire, for instance, it is asserted that scarcely a goldfinch is seen from the middle of autumn until the ensuing spring. Before the end of April they again make their appearance, and soon become abundant.

The nest of the goldfinch is constructed with care and neatness, and is frequently placed among the foliage of evergreens, or on the weak branches at the top of orchard-trees. The song of the male bird is in its greatest perfection in the month of May, and continues with little intermission from sun-rise to sun-set. The materials used in building the nest seem to be just those which are the nearest at hand, and the most suitable for the purpose. Fine moss, lichens, stalks of grass, and slender twigs are nicely interwoven to form the framework; and this is lined with wool, horse-hair, willow-down, &c. To show that the birds take the most convenient materials within reach, a naturalist relates that, when a pair of goldfinches had formed the ground-work of their nest of moss and dried grass, he scattered wool in the garden, and they immediately left off using the

other materials, and employed the wool. The next day he gave them cotton, and on the third day supplied them with down, and he found that on each occasion they took the new material and carried on their work with it, forsaking that which they had previously used.

An instance of sagacity is given in the case of a pair of goldfinches, who had built their nest on a branch that was too slender to afford proper support for their brood. When the young birds were hatched, the parents perceived that the weight of the growing family was too great for the branch, for they actually found it giving way. In this emergency, and to save their nest from falling, they were observed to interlace the bending twig with a stronger branch that was near it, and to secure their work by means of a piece of small string which they had picked up.

A flexible branch is generally chosen for the nest, which is therefore literally a cradle; yet in the most tempestuous weather the female sits closely on her eggs, without regard to the violent rockings to which she is exposed. The male is very attentive, and sings assiduously to his mate.

As if conscious of the essential service it performs, the goldfinch trusts to the protection of man, and nestles near his dwelling. It has also been known to show considerable boldness and confidence in such situations. An empty cage being left open in a passage-entrance to a house in a country town, a goldfinch was one morning found in it, feeding upon the seeds which had been placed for the former occupant. The door was closed upon the bird; but, as it appeared to be a female, it was shortly let out again. In about two hours it returned, was again shut in, and then released as before. A few days afterwards the bird came back, accompanied by her mate. She entered the cage, and fed as usual; but her companion sat on the outside wires, and then flew to a neighbouring tree. Several weeks now elapsed, and the circumstance was almost forgotten, when the goldfinch again made her appearance, accompanied not only by her former companion, but by four full-grown young ones. She entered the cage, and fed as usual; but she could not induce her brood to follow her example. Finally she went off, and from that time was never seen again.

The majority of the goldfinches kept in cages have been reared from the nest, or put into a cage when just fledged, and fed by the parents. A square cage is recommended for these birds in preference to a round one, as they dislike the swinging motion caused by the latter. If allowed to run on the floor, a small artificial tree should be provided for the birds as a roosting-place. The goldfinch seldom appears so happy in a cage as a linnet or canary. It flutters against the wires, or betrays, by incessant hoppings to and fro, its impatience of confinement. In order to cure it of this fluttering, it is sometimes confined in a small trap-cage, two or three inches square, until this habit is overcome. But the better way, in all cases where it is practicable, is to give this restless bird the run of a room or aviary, where it may indulge its active disposition*.

The goldfinch is a hearty feeder. In the wild state it subsists on various kinds of small seeds,

* A still better way is not to confine it at all.—Ed.

such as those of the thistle, dandelion, lettuce, goat's-beard, radish, chick-weed, groundsel, &c. In the house it is fed with poppy, canary, and hemp-seed, varied with lettuce and rape-seed. Green food must be given occasionally, such as chick-weed, water-cresses, lettuce, or endive. Bechstein says: "I have a goldfinch which appears in good health, and eats not only of all the vegetables brought to table, but also meat; though in their wild state these birds never touch insects." When kept in a room with other birds, the goldfinch endeavours to keep possession of the seed-box, driving off, if he can, any of his companions who wish to share its contents.

Several of our naturalists speak of the goldfinch as producing three broods in the year; but the experience of Bechstein is opposed to this. He describes the female as rarely producing more than one brood in the year, unless she has been disturbed; and then the number of eggs is diminished. On this account goldfinches never appear to increase in number. The eggs are bluish-white, spotted with red, and having black streaks, with sometimes a circle at the large end. The young may be reared on poppy-seed, and the crumb of white bread soaked in milk or water.

These birds in some cases become tame and familiar in confinement. As an instance of this, we may give the case mentioned by the translator of Bechstein's work: "Madame — had a goldfinch that never saw her go out without making every effort in his power to quit his cage and follow her, and welcomed her return with every mark of extreme delight. As soon as she approached, a thousand little actions showed his pleasure and satisfaction: if she presented her finger, he caressed it a long time, uttering a low joyous murmur. This attachment was so exclusive, that, if his mistress, to prove it, substituted another person's finger for her own, he would peck it sharply; whilst one of his mistress's placed between two of this person's would be immediately distinguished, and caressed accordingly."

THE TESTIMONY OF THE NEW TESTAMENT CHURCH TO CHRIST, AS LORD OF THE SABBATH-DAY*.

RESPECTING the institution of the Christian sabbath, we would briefly remark, that the primitive church bore witness to Christ their risen Saviour, by their conscientiously acquiescing in the change of the sabbath, as made by the sovereign pleasure of him who is the great head and king of the church, and "Lord even of the sabbath-day" (Matt. xii. 8; Mark ii. 28). Being the Lord and Ruler of his church in this and in every other particular, we cannot suppose that he would so frequently have discussed the subject of the sabbath, shewing what works were lawful to be done on that day, and vindicating it from the superstitious notions of the Jewish teachers, if it had not been intended that the institution, as to the substance of it, should continue in full force under the Christian dispensation (comp. Matt. xii. 1-13; Mark iii. 1-5; Luke xiii. 10-17). In the character of

the Son of Man, "as Lord of the sabbath-day," the apostles especially gave their testimony to him, and signified to us that the change of the sabbath from the seventh to the first day of the week, was among the things pertaining to the gospel dispensation of the kingdom of God, in which they had been particularly instructed by Christ himself, as we will presently notice. They renewed their testimony in recommending to the churches, and honouring by their own example, the "first day of the week" above all other days for the public exercises of God's worship; which the disciples would not have done, had they not received their instructions by divine inspiration from Christ (Matt. xxviii. 20; comp. Acts i. 3, 1 Cor. xi. 23; xv. 3, *et seq.*, and ver. 14; 1 Cor. xiv. 37*). Nor is it said that the disciples were called together, as on a special occasion, but that they "came together," as it seems, according to their general practice (Acts xx. 7). They consequently attested and declared him to be the Son of man, and Lord of the sabbath†, by hallowing the first day of the week, as the New Testament sabbath (which our dear Redeemer has rendered sacred by his resurrection from the dead—Mark xvi. 2, 9; Luke xxiv. 1, *et seq.*), and celebrating thereon all religious ordinances in Christian assemblies (Acts xx. 7†). They also bore further testimony to him, by their repeatedly assembling

* It should be observed, that, till the Romans destroyed Jerusalem, the Jewish Christians shewed a respect to the ancient sabbath; and the apostles frequently took the opportunity of preaching to the Jews as they thereon assembled in their synagogues (Acts xiii. 5; xvii. 2). They did this as private and public opportunities might offer, and because then the greatest company of the Jews were gathered together (Acts xiii. 14, 31, *et seq.*), and because many of the proselytes of the gate attended the synagogue worship (Acts xiv. 1; xvii. 4). Moreover, the fame of the apostles, and of such extraordinary teachers as Paul and Barnabas, might naturally draw together great numbers of people, who did not usually worship in the synagogues. But the chief reason of their repairing thither on the Jewish sabbath was, that they might give the Jews the preference (Acts xiii. 46), by preaching the gospel first to them, and leave them without excuse if they believed it not (Matt. xxi. 43); by which means their obstinacy in rejecting the Messiah would manifestly appear, and make way for the calling of the Gentiles (Acts ix. 20-24; xix. 8, 9; xvii. 2; xviii. 4). Notwithstanding the apostles, after the resurrection of Christ, frequented the synagogues of the Jews on the seventh day, or Jewish sabbath, they did not do it as they are said to have done it before, according to the commandment (Luke xxiii. 56; Exod. xx. 11), but according to their usual custom, or as their manner was (Acts xvii. 2). Nor did they ever, from a sense of obligation, observe that day after our Lord's resurrection. But, though the Jewish seventh-day sabbath be altered, the sabbath still remains, and is of moral and perpetual obligation. It may be proper here to notice, that the Jewish ceremonial law was abolished at our Lord's death; but their civil law continued until the destruction of their temple and city, which took place about forty years afterwards. Their law of the sabbath assumed a mixed character, being ceremonial and of a changeable nature as it regarded the seventh day, yet moral and unalterable as it respected a seventh part of their weekly time. This circumstance occasioned the change to be a gradual work. "The Jews who believed in Christ were slow to give up the practices of their ancestors; and, under their influence, even the Gentile believers were prone to forsake the true ground of the Christian's hope, and to place their dependence on the ceremonies of an obsolete law." "It was by degrees only, as the light of the gospel more and more abounded, that the primitive Christians escaped from all the shackles of Judaism, and rejoiced in the liberty wherewith Christ had made them free." Thus the change from the seventh to "the first day of the week" appears to have been gradually and silently introduced by example and necessary inference, rather than by express precept.

† "The Son of man," in the New Testament, signifies Christ, and never any one else. He used the term more than eighty times, with a peculiar reference to himself; and he is so dignified a person as to be "Lord also of the sabbath" (Luke vi. 5).

‡ It is admitted that there is no instance in all the New Testament of the apostles ever calling any one Christian church together, or of their ever meeting as such, on the seventh day.

* From "Christ the true and faithful Witness of the everlasting Covenant." By H. Bourne, esq. London: Seelys, 1846.

together on the first day of the week for these holy purposes, and by their having reported to us that they were favoured at those seasons with the visible presence of Christ, previous to his ascension (John xx. 19, 26*); also, after his ascension, by their continuing to assemble, along with the primitive church, for divine worship, particularly on the day of Pentecost, which fell on the first day of the week†, on which occasion our Lord, in an extraordinary manner, poured out his Spirit upon the hundred and twenty disciples; thereby confirming the New Testament sabbath, putting an additional honour on that day, and approving their faithful observance thereof (Acts i. 15; ii. 1-5†). At that sacred season our Lord afterwards appeared to St. John; for it was on the first-day sabbath that the apostle was "in the Spirit," under his extraordinary influence and communications (Rev. i. 10). It is evident that the primitive church, in bearing their testimony to Christ, paid an uncommon regard to the Christian sabbath, as a day solemnly consecrated to him, and particularly by their coming together on that day as the stated time for public worship, and celebrating the supper of their Lord, and hearing Paul his apostle preach on the occasion (Acts xx. 7§); also, by their constantly holding their principal religious meetings, by apostolical precept, on the first-day sabbath, which they did in all places where Christianity prevailed (1 Cor. xvi. 1, 2||). The Gentile converts, who had not been accustomed to any day of rest, had no injunction in the New Testament to observe the Jewish sabbath; consequently they gave testimony to the Lord of the sabbath, by observing the Christian sabbath, and honouring it from the beginning (Acts xx. 6, 7; 1 Cor. xvi. 2). Christ is also testified of as "Lord of the sabbath," from the circumstance that this first day of the week is, by way of eminence and distinction, called "the Lord's day" (Rev. i. 10*), and by his having ap-

* All that appertained peculiarly to the Mosaic dispensation had now passed away: the shadow was exchanged for the substance; and the day on which Jesus rose from the dead had been hallowed by the Lord himself for his own worship, and for the rest and religious edification of his believing children.

† Pentecost signifies fifty, because the feast was celebrated on the fiftieth day after the passover. The fifty days, or the next day after the seventh sabbath or week, made just fifty days (comp. Lev. xxiii. 16 with Acts ii. 1); consequently the day of pentecost would fall on the first day of the week.

‡ "He who had risen from the dead, and had appeared to his disciples on that day, and who, as it occurred from week to week, had assembled with their company, now completed the hallowing of the Christian sabbath by the mission of the Comforter."

§ When Paul abode with the brethren at Troas seven days, no notice was taken of the Jewish sabbath. He waited till the return of the first day of the week, when the disciples met in course for religious purposes. He then assembled with the church for public worship and breaking of bread, in remembrance of Christ's death; which plainly shows that the first day had been substituted for the seventh, and that they observed the first day as the Christian sabbath (Acts xx. 6, 7).

|| It is observable that Peter and the eleven apostles celebrated the first day of the week, and that Paul and his followers did the like (John xx. 19, 26; Acts xx. 7). Paul had no communication with the apostles about it; nor did he see any of them for three years (Gal. i. 17, 18; Acts ix. 20). What he taught and did respecting the sabbath would not be from any of the apostles, but by an immediate and express revelation from Jesus Christ (Gal. i. 11, 12). For he positively tells us that he delivered nothing but what he received from him (1 Cor. xi. 23). He also declares that the apostles at Jerusalem added nothing to him, or to what he had previously learned by divine revelation (Gal. ii. 6). Yet Peter and his followers observed the first day of the week as the Christian sabbath; and Paul and his followers observed the same. We hence conclude that divine inspiration guided them both; which proves, beyond debate, that the common source from which they thus harmoniously derived this divine institution was God.

pointed it, sanctified it, and set it apart for his own honour and service, above every other day; no other day being morally and perpetually holy but the Christian sabbath only. Nor would John the divine have ventured to bear his testimony to it, by calling it "the Lord's day," had not the day owed its observation to the Lord's institution and authority†. Moreover, as Christ bore witness of himself, by affirming that he was Lord even of the sabbath-day (Matt. xii. 8; Mark ii. 28), he thereby intimates his authority over it, and that a further change in the day of the week should take place, in consequence of his private injunctions to his apostles, which he would afterwards give them. And it seems very probable that, when he met the disciples on the first day of the week (John xx. 19), he gave them an intimation to that effect, and that he would visit them personally again at its next return (ver. 26). Nor is it ever said that he met with them on any other day of the week. This first-day sabbath, according to the universal practice of all gospel churches, has been hallowed in all ages, and is still observed in commemoration of Christ's resurrection, and kept in honour of him, and as an holy day to him (Heb. x. 25; Acts ii. 42). All which bears testimony to the Lord Jesus Christ as the Lord of the sabbath, and reminds us of the day being his. It likewise shews us that, were we to spend it in our common worldly employments, it would be as much a profanation of the Lord's day as the partaking of the holy communion would be a profanation of the Lord's supper, were we to use it as a common meal. Therefore, to preserve the sanctification and remembrance of this day, so glorious to our risen and ascended Redeemer, and so beneficial to the Christian church, the apostles, in consequence of their Lord's injunctions, transferred to it that rest which was observed by the Jews on their sabbath.

The New Testament sabbath was likewise the day of the Mediator's rest. His previous days were days of work and labour (comp. Isa. liii.; Matt. xxvi. 38, *et seq.*; Luke xxiv. 28). His resurrection proved the completion of his glorious and arduous work (John xvii. 4, xix. 30; Rom. i. 4); therefore that day was his day of perfect rest (Isa. xi. 10). The sabbath, as it was originally given to the Jews, appears to have been instituted partly for their refreshment and rest from bodily labour (comp. Exod. xvi. 23, xx. 10, xxiii. 12, xxxi. 14, xxxiv. 21, xxxv. 2; Deut. v. 14). This was necessary for the further purposes which it had in view: it was to be a sign or memorial of the creation of the world (Exod. xxxi. 13, 16, 17; Ezek. xx. 12, 20; Isa. lvi. 6); and, as the Jews were apt to profane the sabbath, God afterwards commanded them to keep it as commemorative of their deliverance from the bondage of Egypt, and of their rest when settled in the land of Canaan.

* It is expressly so termed. Likewise the sacrament of Christ's body is called "the Lord's supper." If we explain the one of these places by the other, then the calling this day "the Lord's day," denotes his instituting it, as he did the ordinance of his supper; for the like term is not applied to any other thing in the New Testament.

† This day can be meant of no other than the day on which the Lord Jesus arose from the dead, even "the first day of the week;" and it is a conclusive proof that the first day was set apart and kept holy by the primitive Christians, in commemoration of that great event; for on what other account could it have been thus mentioned? (comp. John xx. 19-23; Acts xx. 7-12).

(Deut. v. 15; Josh. xxii. 4). And a very fit occasion it was, if this were the day, as it hath been remarked to be, on which Pharaoh and his army perished in pursuit of them (bp. Patrick on Exod. xvi.—xiv. 30; Deut. v. 15). Thus did the sabbath perpetuate the remembrance of the Lord their God, both as Creator of the world and the Redeemer of Israel.

Yet, as neither the rest of this seventh-day sabbath nor that of the Israelites' settlement in Canaan was "the day" mentioned by David in Ps. xcv., it must refer us to a spiritual rest, by faith in Christ, under the gospel state, and to the holy and joyful rest of the New Testament sabbath, in commemoration of our Lord's resurrection, yet principally to that most blessed sabbath or heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes (Heb. iv. 1-11); and, as the Jewish sabbath was sanctified because of the finishing of the work of creation, and instituted to preserve the memory of it in the world (Gen. ii. 3; Rev. iv. 11); so is the Christian sabbath sanctified because of the finishing of the work of redemption, and instituted to preserve the memory of it in the Christian church (John xvii. 4; xix. 30). The latter, which Christ sanctified by his resurrection, being of greater importance, deserves more to be celebrated than the former; for "this is the day which the Lord hath made"—made not in a literal sense, as he made all the days, but in the spiritual sense: of a common and secular day he made a holy day, a day consecrated to himself: it was the day on which Christ became our salvation: it was the day on which he arose from the dead (Matt. xxviii. 1, *et seq.*; John xx. 1, *et seq.*), or, in other words, became the head-stone of the corner: a day on which the righteous were to receive blessings from the Lord: "We will rejoice and be glad in it:" we will celebrate it as a day of rejoicing and thankfulness for the work of redemption (Ps. cxviii. 19-26; Acts iv. 10, 11; comp. 1 Pet. ii. 4, *et seq.*): we will enjoy it as a day of anticipation, and look forward to that eternal sabbath and everlasting rest which remains for the people of God (Heb. iv. 9); and, inasmuch as Christ is the agent and author of the works of creation (Heb. i. 10; Col. i. 16; John i. 3), as well as those of redemption, he is to be honoured in a commemoration of them both; yea, the work of redemption being a far greater and more excellent work than even that of creation, shall be commemorated in preference to it; and the Gentile nations, when gathered unto Christ, shall keep the sabbath from polluting it, and be made joyful in the house of God, which is a house of prayer for all people, of all nations (Mark xi. 17); and to it, under the Christian dispensation, they shall resort for the performance of religious worship: all which is predicted by the evangelical prophet (Isa. lvi. 6, 7), and demonstrates the Christian sabbath to be a divine institution.

Thus has the sabbath been enlarged in its usefulness and importance to mankind, and has become a solemn memorial of two wonderful works of God instead of one. And, if "all men should honour the Son, even as they honour the Father" (John v. 23), then it is expedient that a day should be set apart for his honour, namely, the day on which he

rested from the work of redemption, or, as the apostle says, ceased from it as God did from his (Heb. iv. 10). In regard, then, to the morality of the sabbath, it does not consist in observing the seventh day in order from the creation, but in observing such a seventh day as is appointed by the sovereign Lord of our time, which may be either the first or the last of the seven days, as he shall see meet; and, seeing it meet and agreeable to the nature and design of the gospel dispensation (Mark ii. 27), he accordingly substituted the first day in the room of the seventh, to be kept holy to the Lord. And was not the Christian sabbath foretold and referred to in the Old Testament, under the name of the eighth day, being now the first day of the week, or the eighth in order from the creation? (Ezek. xlili. 27). The reflecting Israelites were aware that the observation of a holy sabbath to the Lord was of moral obligation, previously to the publishing of the law from Mount Sinai, as appears from Exod. xvi. 3, 23, 28-30. It is therefore comprised in the decalogue, or summary of moral precepts; and, to denote its perpetuity, it was written with them on two tables of stone by the finger of God, and laid up in the ark, which none of the ceremonial laws were (Exod. xxxi. 18; Deut. ix. 10, x. 5; Heb. ix. 4; 1 Kings viii. 9). It is consequently of the like moral nature and moral authority as the other precepts are (Exod. xx. 8; James ii. 11; Matt. v. 17-19). For not the Israelites only, but the heathen, or the stranger within their gates, who did not observe the ceremonial law, were enjoined to obey the sabbath, as a branch of the moral law (Exod. xx. 10; and comp. Neh. xiii. 15-21). The very word "remember," set in the beginning of the fourth commandment, imports not merely that the Israelites were apt to forget the sabbath (Ezek. xxii. 26), but that it had also been appointed before that time; that due honour had been put upon it prior to the promulgation of the law from Sinai; and that God had blessed it above that of other days, and had hallowed it from the beginning of the world (Gen. ii. 2, 3; Exod. xx. 11, xxxi. 17; Heb. iv. 4); thereby showing that the keeping of a sabbath was the revival of a former institution, and is a moral duty, binding upon all persons in all places (Rom. ii. 12), and was written, with the rest of the precepts, in the heart of man at his first creation, and took place on that day which was the first that shone on the works of God when completed. And are there not traces of this fact in scripture? Was not the "end of days" (that is, the end of that cycle of days which we generally call a week), when Cain and Abel offered their oblations, the sabbath? (Gen. iv. 3, marginal reading). Was not the day when the sons of God met together, or the days of Job, the sabbath? (Job. i. 6, ii. 1). Was not the repeated mention of seven days an intimation of the observance of the sabbath in the ark? (Gen. viii. 10, 12). And are there not other hints of the observance of a seventh-day sabbath prior to the giving of the law? (comp. Gen. xxvi. 5; xxiv. 27, 28).

Moreover, the blessed God occasionally urged the observance of the sabbath as particularly obligatory on the Jews, because of his own majesty and conduct by whom it was originally instituted, and because that on this day he had rested, after

creating the heavens and the earth (comp. Exod. xvi. 29, 30, xxxi. 15-17; Lev. xix. 3). But we remark, it was partly a positive and partly a moral institution. The law appointing a seventh, and not any other proportion of our time, is positive; yet the reason of the law, namely, that it was for God's glory, and needful for man's good, is moral. The observation of a particular day in seven is mutable; yet the duty of observing a seventh part of our weekly time is moral, both from God's precept and example of "holy working six days, and of a holy resting on the seventh" (Exod. xx. 8-11; Gen. ii. 2, 3; Heb. iv. 4; Ephes. v. 1). Hence arises the morality of the fourth commandment. Yet it is not there said, "Keep the seventh day holy," but "Remember the sabbath-day, to keep it holy;" "the Lord blessed the sabbath-day, and hallowed it." The words may, therefore, be applied to any day in the seven.

But some have suggested that the morality of the fourth commandment consists in this, "that we should look after, and take up our spiritual rest in God." But this is not any distinct or peculiar morality of the fourth commandment: it rather belongs to the whole decalogue; and, if any commandment is to be singled out as having this meaning, it is rather the first than the fourth. "The advantages that would accrue to the morals, health, liberty, and happiness of mankind, were the sabbath to be hallowed, are so many and obvious, that they who doubt its obligation often allow its expediency." But the institution of the sabbath being previous to the fall of man, and before all types and ceremonies respecting an atonement for sin, proves it to be of moral obligation, and that it could in no sense be essentially typical of Christ (Gal. iii. 12), or have respect to a system of things that had then no existence. It is true that the deliverance of the Israelites from the bondage of Egypt was typical of our redemption by Christ, and that, in memory of it, as we have noticed, they were commanded to keep the sabbath-day (Deut. v. 15), and, indeed, to observe all the commandments, as appears in the preface to them (Exod. xx. 1, 2); but their deliverance out of Egypt was annexed at Mount Sinai, as a superadded ground for the observation of that particular seventh day which God appointed to be kept immediately after the creation. The sabbath being typical of this deliverance, and of the promised rest in Canaan, was merely an additional use of it to which it was happily applied, because it harmonized with its original design. Nor can it be objected to the origin of the sabbath rest at the close of the creation that it is said: "The Lord gave to the Jews the sabbath in the wilderness, and made known to them his holy sabbath, and commanded them precepts, statutes, and laws by the hand of Moses his servant" (Exod. xvi. 29; Neh. ix. 14). For by this the Almighty only revived a former injunction, and enforced obedience to it by new sanctions borrowed from the peculiar circumstances of that people. But the particular seventh day which the Jews observed as their sabbath was ceremonial (Col. ii. 16). It was, therefore, abolished at the resurrection of Christ (Matt. xxviii. 1). But still the seventh part of our weekly time fixed by God at the beginning, as the substance of the commandment, remained

unchangeably moral. Nor do we conceive, in drawing this conclusion, that we at all encroach on the liberty wherewith Christ hath made his church and people free (Col. ii. 30; Gal. iv. 3, *et seq.*).

Since, therefore, the ceremonial law is now abolished, let no man judge Gentile Christians for not observing legal rites and Jewish festivals (Isa. i. 13, 14), or even their seventh-day weekly sabbaths (Col. ii. 16), which God instituted to be peculiarly observed by them under the Mosaic dispensation (Lev. xxiii.). Which sort of ordinances, so far as they were merely ceremonial and Jewish (Gal. iv. 10; Rom. xiv. 5), were only a shadow of good things to come; but the body or substance of them is given us in the gospel of Christ, and are to be sought and found only in him (Col. ii. 17; Heb. x. 1; John i. 17). All which is a demonstrative proof that the sabbath, being in part founded in the law of nature, is a day morally and perpetually holy, and was originally instituted for man's more immediate contemplation and enjoyment of his Creator (Mark ii. 27; Rev. iv. 11). It was made, saith the Lord, for man, as an appointed rest for his good, and not man for the observation of the sabbath, or of any other ceremonial institution; it is, consequently, for the temporal, and especially the spiritual interests of the human race (Mark ii. 27). It was set apart by God himself, who, in his wisdom, determined it to be one-seventh part of our weekly time. This belongs unchangeably to the moral nature and obligation of the fourth commandment. The Messiah had a divine right, as Lord of the sabbath, to transfer it from the seventh to the first day of the week; which he did, for his own honour and his people's good. He himself (Matt. xxiv. 20) alludes to this day as the Christian sabbath and not as the Jewish sabbath; for the destruction of Jerusalem took place forty years after the latter was abolished. This weekly sabbath is now unalterably fixed (Rev. xxii. 18, 19); and, being of moral obligation, it is to be observed to the end of the world as the Christian sabbath (Acts xx. 7; 1 Cor. xvi. 1, 2).

THE GRACE OF THE LORD JESUS CHRIST EVINCED IN HIS EXPOSTULATION WITH THE LUKEWARM*.

"I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Mark the loving-kindness of God! Whilst he commands all men to repent, he also condescends to entreat and advise them to it. "I counsel thee:" I speak to thee as a wise and faithful friend; and, having already pointed out to thee thy sad condition, I now show thee how to amend it, and exhort thee to use the remedy, "to buy of me." It is to God that man must look for every good gift. He is the source of all spiritual blessings. But does God sell them? and has man

* From "Cottage Lectures on the Epistles to the Seven Churches in Asia." By the rev. J. A. Fenton, B.A., Norton, Derbyshire. London: Wertheim. 1847. This little book will, we trust, be useful.—Ed.

wherewith to buy? We must remember that all the blessings which God imparted to man freely at first, man by disobedience forfeited: he can obtain them now only by purchase. But what can he offer? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Infinitely higher is the price, even the precious blood of Christ. This was the purchase-money of man's pardon and redemption, even the death of the Son of God. By his sufferings Christ has paid for all which we require; so that now we have only to apply for it with full purpose of heart and faith unfeigned; and we can buy it, buy it of God, without money and without price. "I counsel thee to buy of me gold." The gold, which is here intended, is a living faith, and that joyful hope which springs from its possession. It is gold "tried in the fire;" for the faith and hope of the Christian are pure, proved, and precious. He who owns them, whatever be his condition in life, is, in respect to that which most concerns our happiness, truly rich. "And white raiment;" that is, the righteousness of Christ; a righteousness "which is unto all and upon all them that believe." "And anoint thine eyes with eyesalve, that thou mayest see." The way to obtain clear spiritual sight is, to read and study diligently the bible with the prayer of David, "Open thou mine eyes, that I may behold wondrous things out of thy law;" and then faithfully to examine our own hearts and lives. This is the way to see, to see the justice and mercy of God, and the weakness and sinfulness of ourselves.

"As many as love, I rebuke and chasten: be zealous, therefore, and repent." This church probably looked upon its freedom from persecution, and its prosperity, as marks of God's approval of its character. It did not know that "whom the Lord loveth he chasteneth." The afflictions, which are sent by God, are sent in mercy. To the careless sinner they are intended as a solemn call to repentance and amendment of life. To the true Christian they are given as helps, to draw away his affections from this earth, and to make him more heavenly-minded. To such a one they are the manifestations of God's love. For, just as it pleased the Father "to make the Captain of their salvation perfect through suffering," so does he see fit to lead his followers through the same rough and thorny path, that their love may be purified, their faith called into action, and they prepared for a brighter crown. Thus received, and thus allowed to work their intended effects, trials become blessings: of such we may say that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me." Christ knocks at the door of the hearts and consciences of men by the displays of his love and power in the works of nature, by his providential visitations, by his word, and by his ministers. And that not once or twice, but constantly: he stands at the door, and waits for admittance. To hear his voice and open to him

is, first, to drive out those intruders, Satan, and his train of evil desires and passions, and then to place ourselves wholly at Christ's disposal, and to make our affections and all our powers of mind and body his ministering servants. Where there is this disposition, into that heart Christ will enter, and dwell there by his Spirit: with that man will he sup; be on terms of intimate familiarity; be with him in all his employments, the simplest and most common; and bless him in all his ways and all his works. He will be to him a faithful, powerful, ever-present friend; "a friend that sticketh closer than a brother."

"To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne." In considering the epistle to the church in Thyatira, I explained the promise that the triumphant believer should reign with Christ in glory. We will, therefore, now only notice the new idea here introduced, that, for the Christian thus to struggle, thus to endure, and thus to be rewarded, is to follow closely that Master, "who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, leaving us an example that we should tread in his steps." It was the joy set before him, which sustained our Lord in his career of shame and sorrow. A like motive is given to us: the same joy is set before our eyes. If like our Saviour we overcome, like him shall we ascend a throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches." Here is the application of the whole subject to the church of Christ in every age and every land. Let us hear, let us remember, let us profit by the epistles to the seven churches, to the conclusion of which we have now arrived. Let us gain from them more exalted views of the divine character and attributes of their heavenly writer. Let us be taught by them, that all our works are known unto God. Let us learn from their words of praise, that faith and love and zeal and patience are well pleasing to our Saviour. Let us see, from their solemn reproofs, how spiritual decline, schism, conformity with the world, lukewarmness, and indifference, are hateful in his sight. Let us tremble at their threatenings, now executed, and see to it that our conduct never draws them down upon ourselves. Lastly, let us be encouraged to run with patience the race that is set before us, looking unto those rich and varied rewards which are promised to him that overcometh.

THE PRACTICAL EFFECT OF GOD'S CHARACTER AS LOVE :

A Sermon

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1 JOHN iv. 16.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

THE statements of divine revelation are generally presented to us in such a form as to admit of our ascertaining their full import by an application of these two questions: What is the doctrinal truth asserted? and, What is the practical use it is designed to serve? One of these inquiries is inseparable from the other, if we would be led into all truth. If one class of texts serve more than another to illustrate this remark, it is such as refer to the divine character. Every attribute of God is thus displayed as "a light to our feet and a lamp to our path." And these wonders of divine revelation, so far from tending to the gratification of mere curiosity, as though "by searching we could find out God," serve most effectually the purpose which the psalmist contemplated when he prayed, "Shew me the way in which I should walk; for I lift up my soul unto thee."

I shall proceed to illustrate the text under these two heads:

I. As conveying a declaration of a most important truth—"God is love."

II. As deducing from it a practical lesson: "He that dwelleth in love, dwelleth in God, and God in him."

I. In the examination of this truth, it is necessary that we ascertain the meaning of the terms employed in its announcement.

The inspired writer is careful to employ the abstract term; not lovely, or benevolent; but love itself. There is a designed emphasis in it, as appears from its use interchangeably with the name of God; and thus in one expressive word we are presented, not with a constituent part of the character of Deity, but with the glorious idea entire; as though the question were, What is God, when all his perfections are united in one view? is there one word that can furnish ever so feeble an expression of that ineffable glory? The answer is explicit—"God is love!"

When we stand with Moses before the burning bush, and humbly ask, "What is thy name?" we receive the answer in one word—"Jehovah." All that is included in the conception of God, however wide imagination may range to picture attributes "higher than heaven and deeper than hell," all is summed up in that one word, "I am;"

and we retire satisfied that our question has been answered, though in terms which require eternity to express their full force and grandeur. Thus we enquire again, not in the scene of mystery where the bush burns with fire, but under circumstances of still clearer and kindlier communication, and, while we hear the beloved disciple tell of "that which he has heard, which he has seen with his eyes, which he has looked upon, and his hands have handled, of the Word of life;" and we anxiously ask, "What is his name, if thou canst tell?" He answers, "God is love." And all that is included in the title revealed to Moses corresponds to that revealed to John: they are co-extensive; and the most ample display of the divine perfections is comprehended in the compass of either title. The Lord reveals himself to Moses as "merciful, gracious, long-suffering, abundant in goodness and in truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." And the same gracious attributes are comprehended in the name of God revealed in the text before us: their individual lustre is unimpaired, while a boundless extent of glory beams from their union in the name of "love."

It is usual, in an enumeration of the divine perfections, to consider them as either natural or moral. By the natural perfections of God we understand such as are necessarily supposed in the idea that he exists; as that God is one, that he is self-existent, eternal, and unchangeable. By the moral attributes of God we understand his revealed character, as distinguished from his mere being, and illustrated by his works in providence and grace; as his holiness, justice, and mercy. And the two titles, by which God has made himself known in the two instances I have compared, appear to be derived, the one from his natural, the other from his moral attributes; and, as the word Jehovah, or "I am," reminds us of the truth that God is essentially "the same yesterday, to-day, and for ever," the assertion "God is love" refers us to his moral perfections, and tells us that the divine mind is characterized in every act by infinite benevolence. This, then, is the truth here asserted.

We proceed next to the illustration of this truth, as drawn from a view of the divine conduct.

How wide a prospect here opens to our view! We may "walk about Zion, and tell the towers thereof:" we can "mark well her bulwarks, and consider her palaces:" we may enter a wider field, and range from clime to clime around the world, still exploring as we proceed, till we return and count the ob-

jects we have beheld. But here is a scene in which the soul may range; and, while her powers expand in the exercise, and a growing sense of delight and wonder is excited, she still expatiates eternally amidst infinitude. Our investigation is unrestricted by place or by time: not only is the world we dwell in full of the manifestations of Deity, but the world of spirits is open to our contemplation: heaven and hell furnish their respective illustrations: we may retrace past histories, or view, in the light of revelation, histories yet unfulfilled: we may go back beyond the confines of time, and forward to the utmost stretch of thought: time and eternity combine as witnesses—past, present, and to come, utter one testimony.

"Do not I fill heaven and earth? saith the Lord." "From everlasting to everlasting, I am God." And such as God is, such is his love. Every scene we traverse, though unfolding still new wonders, and still enlarging our conceptions, leaves the impression that makes the soul more conscious of its own feebleness, and of the vast subject of its contemplation: "Lo, these are parts of his ways; but how little a portion is heard of him!" If we only look on the scene around us, and indulge the contemplation of creation, as man was made holy and rendered capable of happiness and redemption, whereby the benevolence that had made him holy sought his restoration when he had fallen; if we trace the history of this work of grace in the law that restrains and threatens, in the gospel that invites and persuades, and in the hidden influence that links this state of things to heaven and to hell—all speak of love. But to estimate this love our efforts fail. Then only shall we begin to form an adequate conception, when we see heaven opened, and join in actual intercourse "the spirits of the just made perfect," when we hear the songs of heaven, and behold "the Lamb in the midst of the throne."

It is an interesting and profitable exercise to avail ourselves of the record which divine revelation furnishes, and to trace the process of the history that unfolds this glorious attribute. "The image of God" as describing the original state of man, and the provision for his happiness in paradise, so fully adapted to the dignity of his nature, indicates the benevolence of the Creator. The scene of the fall, and the fearful consequences of that event, demonstrate not that this benevolence failed, but that man himself "sought out" a course opposed to the good which was set before him. And, even now that the image of God is defaced by sin, and "that which is born of the flesh is flesh,"

now that the susceptibilities of our spiritual nature are blunted, and all its powers impaired, and "the natural man receiveth not the things of the Spirit of God, neither can know them because they are spiritually discerned," how abundantly manifest is the same divine benevolence that gave him being and happiness at first, in the adaptation of a provision for the supply of our actual need! And proofs abound of a tender and gracious regard to the souls of men in their fallen state; such as warrants the conclusion that he, who conversed with Adam in paradise, still "takes pleasure in them that fear him—in them that hope in his mercy." Under every dispensation of mercy has this truth been demonstrated. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live." We hear the gospel preached to fallen man in paradise in the first promise of a Saviour: we listen to the preaching of Noah while the long-suffering of God waited, and his Spirit strove with man: we follow the journeyings of the patriarchs as they endure under the sustaining power of him who is not ashamed to be called their God, because he hath "prepared a city for them:" we behold Moses strengthened with might at "seeing him who is invisible." And then, as we trace the unfolding of the divine will, "according to his good pleasure which he hath purposed in himself," and from the symbolic ritual of the Jewish church, proceed to the visions and revelations of the "man after God's own heart," and as the spirit of prophecy in successive ages extends his influence, clearer views of the approaching kingdom and glory of Messiah are revealed; till at length we hear the angelic chorus conveying the announcement of his birth, as "good tidings of great joy to all people," and ascribing "glory to God in the highest, peace on earth, and good-will to men." And now "Behold the Lamb of God!" mark his miracles, listen to his discourses, observe his patience, follow him through his sufferings in Gethsemane, in Pilate's hall, on Calvary, "behold the man!" And now approach his tomb; and, as you stand and gaze, see it yield up its sacred charge: you recognize him. His first salutation, "Peace be unto you," on the morning of his resurrection, precisely corresponds with his dying words, "Father, forgive them," amidst his mortal agonies. Still attend him, till the space of his earthly sojourn is closed; and, as you stand on the mount of Galilee, and receive his parting blessing, and follow him with eager gaze in his ascent, now that he is no longer visible, and you restrain your vision to the things

that are seen, now that you here below are pondering the truth, "he hath ascended on high," legions of angels, that welcome him to "the glory which he had with the Father before the foundation of the world," shout his triumph in that same expression, "He hath ascended on high:" they sing, "He hath led captivity captive; he hath received gifts for men, yea, for the rebellious also, that the Lord God may dwell among them."

Such is the end proposed in every revelation of God to his creatures, "that he may dwell among them," as he dwelt with Adam in paradise; yea, that the image of God, which Adam's sin defaced, may be restored, and "that we may be changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The same benevolence which in paradise brought the divine presence to Adam's bower, and satisfied his lofty faculties with views of infinite perfection, is exercised towards us in our fallen state, in a revelation of the divine character precisely adapted to our feeble apprehension and our impaired faculties. In the state of innocence, when man was like God, the truth that "God is love" needed no argument to sustain it: the correspondence of the mind of man to the divine mind induced a spontaneous acquiescence. But now we need to be instructed in first principles, "to be taught knowledge and made to understand doctrine, as they who are weaned from the milk and drawn from the breasts:" "precept must be upon precept, line upon line." The precepts of God's holy law, and the sanctions by which they are enforced—the exceeding great and precious promises conveyed in his glorious gospel—constitute the medium of our instruction, teaching us "to refuse the evil and choose the good," and proposing to us lessons of wisdom from above. But the great truth, the sum of all such instruction, consists in the revelation of "God in Christ reconciling the world unto himself." And here we learn that "what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." At the dispensation of the law the divine benevolence was manifest in stooping to Sinai to converse with man; but then it was from the thick darkness; while in the gospel narrative we behold "God manifest in the flesh."

But, alas! how changed the scene from that in which he had conversed with man before the fall! Earth retained no paradise, man retained no feature of the divine

image; and, when "the Word was made flesh, and dwelt among us," "though he came to his own, his own received him not." Yet as "he came not into the world to condemn the world, but that the world through him might be saved, might have life," "as many as received him, to them gave he power to become the sons of God." And who were they? Such as were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." In them the lost image of God is restored, the sense of filial confidence induced; and the love of God, shed abroad in the heart, admits of such a recognition of the divine character as not only urges us to approach him, but gives us access, with confidence, through the Redeemer.

Under the full sense of this amazing grace, the apostle dilates the sentiment we are now considering, and exclaims, "In this was manifested the love of God toward us, because God sent his only-begotten Son into the world that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

But, alas! how imperfectly do we estimate this grace in the apprehension of those facts! Ten thousand others would be apparent to a purer vision. Some demonstrations of the divine love are rendered palpable only amidst the light of heaven: some can never be appreciated till our earthly house of this tabernacle be dissolved. Some can be measured in their height, and depth, and length, and breadth, only as we learn what is eternity itself. The naked savage, as he roams the desert, marks a favoured spot where lies a treasure. See him resort thither: mark his ecstasy. What is the object he so highly prizes? A flint—a fragment of rock. It is his treasure, as it serves the purpose his limited notions contemplate. In course of time a civilized people visit his shore. They improve the hint his discovery suggests: a vein of gold is laid open; and they in turn are delighted—and with cause. The riches of that mine will not merely secure the limited purpose he has hitherto contemplated, but, as they are diffused, will change the aspect of society, will aid in the promotion of human civilization and refinement. What constitutes the difference? What is the standard by which each estimate is made? Let the savage become civilized, and he will estimate the value of the discovery, and not till then.

Our apprehensions, even of those instances of the divine love which we can in any wise appreciate, are but those of the untutored mind: the culture of that mind, not by human art, but by divine teaching, is necessary, be-

fore the "riches of grace" can be laid open to view: mortality must be even "swallowed up of life" ere our faculty of perception is fully enlarged to the apprehension. Then shall we find, when all the affections of the soul are heavenly, when we see no longer through a glass darkly, but face to face, and, instead of "knowing in part" know even as "we are known," that, in the self-same spot where we have loved to linger even as Christians, where our choicest treasure has been found, that, valuable as that treasure was, and suited to our actual need, in our earthly and untutored state, when the soul was confined in a tabernacle of clay, in heaven it is far otherwise. Here the mine is open; and from its inexhaustible resources we "gather riches unto life eternal." Here we can and do rejoice, in every proof afforded by creation and redemption, that, as surely as God exists, so surely "God is love;" but it is reserved "to the glorious appearing of the great God and our Saviour Jesus Christ" "to be like him and see him as he is."

II. We proceed, in the second place, to consider the practical lesson established on the basis of this proposition: "He that dwelleth in love dwelleth in God, and God in him."

"To dwell in love" implies that love is the atmosphere of the soul, the very air she breathes. We have seen that God, in a sense peculiar to himself, "dwells in love;" that it is the glory which surrounds him, the radiance of his presence; and shall a similar term be applied in description to God and man? then, indeed, is man raised from the ruin of the fall.

Yet so it is: the very phrase here employed assures us that there is a sense in which such a supposition is not presumptuous; and, as a consequence of the fact that "God is love," "he that dwelleth in love dwelleth in God, and God in him."

This gracious revelation is available for the purpose of encouragement. The view of the divine character here presented invites us to seek the love of God. The very nature of that attribute, as here displayed, assures us that it is possible for us to attain the disposition described by the emphatic term, "to dwell in love." And the vast importance of the subject encourages an earnest application.

1. Our approach to God is encouraged by this revelation of his character. Compare the most exalted conceptions of Deity which ever entered the heart of man without the light of revelation, and you are compelled to exclaim, "Who is like unto thee, O Lord, among the gods? Who is like unto thee;

glorious in holiness, fearful in praises, doing wonders?"

The most refined notions of paganism exhibit but a quiescent deity, reclining at ease in the courts of heaven—one whose bliss is apathy, whose benevolence consists in mere negations. Compare with such representations the character of Jehovah as love.

The discouraged enquirer utters the lamentation, "O that I knew where I might find him!" You find him here, sinner, "waiting to be gracious;" and every argument that prompts despondence is refuted and dispelled by the cheering and welcome truth, that "God is love." Go, ask those who realize the blessing, the want of which you so bitterly lament; ask those who do love God how they came to love him: their answer is, "Because he first loved us." And has he not loved you? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. We are encouraged to believe that we may "dwell in love," from the very nature of the disposition as it is here displayed.

This affection is not in fallen man an original principle, existing under some peculiarity of constitution and circumstances, and leaving any to lament its deficiency as their calamity, under the impression that their intellectual or moral condition precludes the hope of this high privilege. "Love is of God." It is an effect of the divine influence on the heart; and it can no more be asserted of love than of faith, Here is one for whom the grace of God is insufficient. "Hereby we know that we dwell in him, and he in us; because he hath given us of his Spirit." Would you "dwell in love"? live by the faith of the Son of God. Would you thrive in the atmosphere where the beams of the Sun of Righteousness are diffused? then come forth from the dark scene where the things of this world are supremely sought. Behold the light of the knowledge of the glory of God in the person of Jesus Christ: thus will you dwell in love; and thus will God dwell in you, and you in him.

Who is there among you, my brethren, but proposes to lament his deficiency of love to God? Behold here at once the cause and the cure of that deficiency. You have expected to realize the blessing where it is never to be found—in the eager pursuit of that which God has bidden you renounce. You have plunged into a dark and dreary region; and there you affect to wonder that the good seed of the kingdom does not grow and ripen as in a genial climate. This is hypocrisy. He who knows the heart declares, "I know

you, that you have not the love of God in you;" and he founds the awful declaration on the fact, "Ye will not come to me, that ye might have life."

Go to him by faith, and love will not be wanting. View him on his cross, the bleeding Lamb of God: view him on his throne, our Advocate with the Father; and, in proportion as you draw nigh to him, and retire from this world's influence, you will find the darkness dispelled, and light will fill the soul; while every faculty is called into exercise by the genial influence, and every act and thought and word is prompted by the "constraining love of Christ."

3. We are encouraged to seek the disposition here described, from a sense of its vast importance.

It is providentially ordered that those things which constitute our necessary food are most easily subjected to a test by which we may distinguish them from that which is noxious. The same benevolent arrangement applies in grace as in nature: on points of mere speculation, in proportion as a question is trivial the degree of certainty at which we can arrive is limited. But it is not so with essential principles: there a test is furnished which is of easy application; and he who has a stone offered him when he asks for bread does not more readily discover the cheat, than a man may detect his own personal deficiency when he finds himself, on examination, wanting in the characteristic here described.

"Whoso believeth that Jesus is the Christ is born of God. To this endeared relation we may trace the origin of love in the soul of man. But all Christians, as believers in Christ, are alike "born of God." Mark the consequence: "Whosoever loveth him that begat loveth him also that is begotten of him." What, then, is this love to God and man? It is identical with Christianity, taken in its largest extent. As in God love combines all his perfections, so in man every commandment is briefly comprehended in this.

The conformity of the soul to the divine character, under this influence, is emphatically expressed in the phrase, "As he is, so are we in this world." See him in this world, and then realize your own position. See how much the Christian name implies, and judge whether you are in the faith. Observe, in the Saviour's history, when he dwelt on earth, the active nature of his love, when "he went about doing good." Listen to his words of kindness as he comforts his disciples, and mark the tenderness with which he prays for his enemies. Such was he in this world. And what are you?

Brethren, your hopes and your obligations are established on the self-same basis. We invite you as sinners to flee to God for pardon, because "God is love:" by the same argument we exhort you to yield yourselves to him, because "God is love." Do you aim to separate these considerations? You cannot do it. As surely as the love of God is the foundation of your hope as a sinner, so surely will the proof of it consist in a corresponding love on your part. As surely as love, such as calls forth the affections and rouses all the energies of the soul, is wanting on your part toward God and toward man, so surely are you deficient in the evidence that you have part or lot in the pardoning love of God in Christ.

REASONS FOR NOT NEGLECTING TO GO TO CHURCH*.

LET me point out to you one or two reasons why it is plain you have your place at church, and the Lord God must miss you if you are away from it.

I. God hath sent for you to come to his house. Now, having so sent for you, he must know precisely where, if you obey his summons, you would come and seat yourself down; and there he is looking to see whether you come or not. It is not a thing of man's ordering that there should be churches built, and service in them every Lord's-day. It is a thing of God's ordering. Who but God himself commands us to keep holy the sabbath-day? "Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee" (Deut. v. 12). And how shall it be sanctified but by "gathering all the inhabitants of the land into the house of the Lord our God" (Joel i. 14)? Is it not God's word which says, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. x. 25)? In the days of old, when God would send a message to his people, did he not say to his prophet, "Stand in the gate of the Lord's house, and proclaim there his word: Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord" (Jer. vii. 2)? And in the New Testament (John xx.) do we not twice read that, when the disciples were assembled together on the first day of the week, "came Jesus and stood in the midst, and saith unto them, Peace be unto you;" fulfilling, before their bodily eyes, that word of promise to which we have just referred you" (Matt. xviii. 20), and which, from that day to this, he hath never once failed to fulfil spiritually, but just as truly to his church? Again, have we it not written in God's word that it pleaseth him by "the foolishness of preaching to save them that believe" (1 Cor. i. 21)? and where shall men hear preaching but in the house of God?

But your own heart tells you it is God, not man, you are slighting, when you neglect to come to church. How often have I had this answer out

* From "Your Place in Church is Empty." London: Wertheim. A tract which we think useful for distribution.—ED.

of your own lips, when I have talked to you on the subject! "I know it is the place where we all ought to go;" and what did you mean by that, but that God would expect to see you there? Every Sunday, when the bell begins to sound, God is calling you to his house. "Enter into his gates with thanksgiving, and into his courts with praise:" this is their cheerful voice, heard and well understood by God's people, who know and acknowledge: "It is he who hath made us; and his we are; we are his people, and the sheep of his pasture" (Ps. c. 3, 4). They gladly obey the call of their God and their Shepherd's voice. Gladly they say one to another: "Let us go into the house of the Lord" (Ps. cxvii. 1), and, entering that house, take each the place where his eye is waiting to see them come. But you come not to your place.

II. God has something to say to you in that place: therefore it is your place in his eyes, the place where we may say he is waiting to speak to you. Just where you would sit down, if you went to church, you would find that God had something to say to you. If you would go and take your place, you would hear him saying that to you which you would feel, without any manner of doubt, was addressed to you, and to no one so plainly as to you. Every man has his own sins, his own thoughts, his own troubles, and his own wants. Go and take your place in the church, and see if you do not hear something which you feel must come to you from the God who alone knows all your sins—knows them as they spring up out of the impure fountain of a "desperately wicked" heart, in a way no fellow-creature can know. Go and see if you do not find the thoughts of your heart so answered, that you will be constrained to say, "Verily the Lord is in this place," even that Lord of whom we read in the gospel, "Jesus knowing their thoughts" (Matt. ix. 4). Some doubt you had never expressed to any one is cleared up: some excuse for sin which you had kept snug in the bottom of your own heart is pointed at, and shown to be a false excuse. Some fear about death and judgment, which you did not like to think you had, but which is there, is described; and you cannot but confess it is yours. Some perplexity about the right way of becoming religious, which you know not how to tell, is told for you in a way which shows there is an eye which reads what your tongue cannot speak; and, moreover, the cause of that perplexity shall be shown, and the way out of it put before you. Again, you have your own troubles: "the heart knoweth its own bitterness." Go to your place, and see if there is not something said to you which makes your trouble lighter, or at least makes you know you ought to "cast your burden upon the Lord" (Ps. lv. 22). See, too, if you hear not there some promise, some offer from the Lord of the very thing you need, and you know you need. Now, if you find it thus when seated in God's house, am I not right in saying you have a place there, where God is waiting to speak to you? and will he not mark your absence from it?

When Joseph's brethren were invited to dine with him in his house in Egypt, they did not know who he was; and great was their astonishment when they found that he caused them to take their places, and helped them one after another, exactly

according to their ages. "And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men marvelled one at another. And he took and sent messes unto them from before him" (Gen. xliii. 33). Joseph knew them well, and placed them accordingly. Had one been missing in their place, would he not have found it out as he sent forth one portion after another from his own table? So God does find it out when you are not in your place at church: your portion is with him: he is ready to send it forth; but you are not there to receive it: your place is empty.

THE ORIGINAL ESTABLISHMENT OF THE CHURCH MISSIONARY SOCIETY*.

THE great subject of missions to the heathen, which had so long engaged Mr. Simeon's earnest attention, and for which he had laboured to enlist the zeal of his friends, was at length to receive the consideration due to its importance. Measures began to be proposed for forming a missionary society "in direct connection with and under the sanction of the church of England." Certain resolutions of a practical character were suggested by Mr. Venn, to be considered in detail at the Eclectic; and, as the subject had originally been discussed at Mr. Simeon's desire, "the society felt the propriety of inviting him to assist at their next meeting." Accordingly Mr. Venn undertook to write him, and requested his attendance on the occasion.

"My dear friend, Feb. 23, 1799.

"Mr. Burn, of Birmingham, has been applied to by the (London) Missionary Society, to preach their anniversary sermon. Demurring on account of the little countenance given to them by their evangelical brethren in the establishment, he wished to know the reason why the Eclectic Society in particular did not unite with them. This wish was stated to the society, and brought on a long and interesting conversation at our last meeting, respecting the nature of missions. Two points were unanimously assented to: one, that the (London) Missionary Society was not formed upon those principles which were either calculated to produce success, or to justify our publicly uniting with them; the other, that it was the indispensable duty of every minister of the church in general, and of ourselves in particular, to promote by all the means in our powers the propagation of the gospel abroad. We enquired in some degree into the possibility of our doing this without being irregular; and it was thought that it might be done, without infringing upon the order of the

* From "Memoirs of the Life of the rev. G. Simeon, M.A., Senior Fellow of King's College, Cambridge," &c. By the rev. W. Carus, M.A. London: Hatchards. 1847. Mr. Simeon was a remarkable and most useful man; and few, we think, if any, can rise from the perusal of his memoir, without the conviction, even though not invariable to the imperfections which he with every fallen child of Adam exhibited, that he was a holy man, a real servant of God. This account of him has been long looked for; but it appears to have been hurriedly put together at last. There are many inaccuracies, deficiencies, and redundancies. The materials, however, at the command of the editor, could not fail to make an interesting book. The date of Mr. Simeon's birth is differently given at the beginning and at the end of the volume: which is the true one? From some lists of Eton school now before us, it would seem he was first admitted there in 1767; but this is not stated. Such minutiae are important in the life of such a man. We shall hereafter make further extracts from this volume.—ED.

establishment in any material point. The subject was, however, thought so important, that it was determined to appropriate another afternoon to its consideration, although it wholly engrossed our last. Accordingly, Monday se'night was fixed for the discussion of this question: "By what methods may we most effectually contribute to the propagation of the gospel amongst the heathen?" On that day I am to move three resolutions, to be entered upon the society's book, which were partly considered at our last meeting: The first, expressing it to be the duty of each member of the society to pray daily for a proper spirit to feel the deplorable state of the heathen, and for direction and grace to endeavour to promote their conversion; this also to be one subject in the prayer made at the Eclectic. The second proposes that we should each write to four or five of our intimate friends, and engage them to unite with us both in prayer and also in looking around to discover either a minister or a layman who appears to be influenced by a true missionary spirit, and who is properly qualified and willing to offer himself to the service of Christ. The third, that we should each bear in our mind the great work of promoting a mission, and revolve the various plans for best carrying it into execution, as also determine in what country it may be best set on foot. You will see that the object of these resolutions is to set on foot an enquiry, and to direct our attention and those of our friends to the subject. It is not proposed that the Eclectic Society should do more than be the father of such a plan; nor that any funds should be raised till proper men are found, for whom we must earnestly pray, knowing that the Spirit of God must in all these cases lead, and that our business will be only to give temporal assistance and advice to those whom he has appeared to set apart for the work. Recollecting that we once before, at your desire, discussed a similar question, the society felt the propriety of inviting you to assist at our next meeting, and I undertook to write to you upon that head."

This meeting was held March 18th. "Fourteen members were present. Mr. Venn opened the discussion by insisting upon the duty of doing something for the conversion of the heathen. Mr. Charles Grant urged the founding of a missionary seminary. The rev. Josiah Pratt advocated the adoption of the resolution, as "breathing a quiet, humble, dependent spirit." The rev. Charles Simeon, with characteristic distinctness of purpose and promptitude of zeal, proposed three questions: "What can we do? when shall we do it? how shall we do it? What can we do? We cannot join the (London) Missionary Society; yet I bless God that they have stood forth. We must now stand forth. We require something more than resolutions—something ostensible, something held up to the public. Many draw back because we do not stand forward. When shall we do it? Directly: not a moment to be lost. We have been dreaming these four years, while all England, all Europe has been awake. How shall we do it? It is hopeless to wait for missionaries. Send out catechists—plan two years ago: Mr. Wilberforce." The result of this meeting was a general consent that a society should be forthwith formed, by inviting a few of those upon whose

concurrence in their own views they could rely; and that a prospectus of their proceedings should be afterwards prepared, and that then their plans should be laid before the heads of the church. The next meeting of the Eclectic was devoted to the same subject; and the rules of the proposed society were considered and settled. On the 12th of April a meeting was held at the Castle and Falcon Inn, Aldersgate-street, "for the purpose of instituting a society amongst the members of the established church for sending missionaries among the heathen." The rev. J. Venn was in the chair, and detailed the objects of the meeting. Sixteen clergymen and nine laymen were all that composed that small assembly; but the blessing of God was manifestly with them in their "work of faith and labour of love." "The society for Missions to Africa and the East," then formally established, grew and advanced like the grain of mustard-seed; and in less than half a century it has carried the knowledge of "the unsearchable riches of Christ" to Western Africa and New Zealand, to India, north and south, to Ceylon and Bombay, to the West Indies, to the shores of the Mediterranean, to the wild Indian in north-west America, and, at length, has extended its holy efforts to the vast field opened to us among the countless multitudes of China. May the Spirit of the Lord Jesus Christ rest abundantly upon all who are connected with this and kindred institutions; and may the language of their prayers ever be, "God be merciful unto us, and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations!"

The Cabinet.

BLESSINGS OF A BIBLE EDUCATION*.—O the blessings of a bible education! If those who undervalue, or would substitute something else in its stead, could just contrast the peace of a Highland family with the despair of an Irish cabin, where the scriptures are unknown, and the way of salvation is hidden from their eyes, they would surely be content to give the scriptures, at all events, to those to whom they can secure no earthly good beside. And may those who have the scriptures, and have with them the good things of this life, learn to prize them the more highly, when they see those who have received them into their hearts and minds, "thankful and contented amid the horrors of starvation."

THINGS NECESSARY FOR A TRAVELLER.—There are two things necessary for a traveller to bring him to the end of his journey—a knowledge of his way, a perseverance in his walk. If he walk in a wrong way, the faster he goes the farther he is from home: if he sit still in a right way, he may know his home, but ne'er come to it: discreet stays make speedy journeys. I will first, then, know my way ere I begin my walk: the knowledge of my way is a

* From "The Highland Glen; or, Plenty and Famine." By Matilda Wrench. London: W. and A. G. 1847. We are glad to recommend this little book. It vividly displays the manner in which famine has produced, and the only means of support under such an affliction. The profits of it are to be given for the relief of the distressed in Scotland.—Ed.

good part of my journey. He that faints in the execution loseth the glory of the action. I will, therefore, not only know my way, but also go on in my way. I had rather my journey should want a beginning than come to an untimely end. If heaven be my home, and Christ my way, I will learn to know my way, ere I haste to travel to my home. He that runs hastily in a way he knows not may come speedily to a home he loves not. If Christ be my way, and heaven my home, I will rather endure my painful walk, than want my perfect rest. I more esteem my home than my journey: my actions shall be led by knowledge, my knowledge be followed by my actions. Ignorance is a bad mother to devotion, and idleness a bad steward to knowledge.—*Warwick's Spare Minutes.*

Poetry.

LAYS OF A PILGRIM.

No. XXV.

By MRS. H. W. RICHTER.

(For the Church of England Magazine).

JEPHTHAH'S DAUGHTER*.

VIRGIN troop, so young and fair,
Seek ye Judah's mountain air,
Ye lovely band that thus together stray?
Or gather ye wild flowers
To deck your vintage bowers,
Or wreaths before some victor's feet to lay?
Life's April morn is yours.
Not long that time endures:
Why should a cloud of sadness linger round,
As if some untold woe
'Twas yours in heart to know?
And whither o'er the mountains are ye bound?

Who is your youthful chief,
Who wears such trace of grief,
And meek resolve upon her settled brow?
Your words make sweet essay
Her woe to charm away,
Blending with music's cadence, soft and low!

For one a lyre hath strung;
And her light touch hath flung
Forth from the golden wires a tender lay;
And heaven and heavenly things,
Along the thrilling strings,
Seem on the mourner's soul a balm to lay.

"Guiltless daughter of the brave,
Weep no more,
All life's early promise gave
Past and o'er:
Thou shalt know no sin or care,
Destined for a sacrifice
In thy youth so pure and fair,
Like sweet incense rise!

"Chief of Israel's warlike host,
Fearless was thy vow,
All unknowing what the cost,
Sad thy heart is now.

* From a picture published by the Art Union for the present year.

She hath look'd a long farewell
To familiar things;
Who may all her anguish tell!
Still to life she clings.
Now her eyes have gazed their last,
Nerved her spirit seems,
Death's dread bitterness is past—
Earth's alluring dreams!

* * * * *
Guiltless daughter of the brave,
Thou a father's vow wilt save,
And to future time wilt give,
Fame undying, still to live.
Yearly, on the mountains lone,
Sorrow rears for thee her throne:
Yearly will the virgin train
Bring remembrance once again,
Thy devotedness to tell,
On thy pure affection dwell:
Wilding flowers of budding spring,
Aye thy memory shall bring:
Music's saddest tones will be
Voices mourning still for thee,
And each pale and lustrous star
Light from thy blest home afar.
Broken lily! thou hast given
All thy yearning heart to heaven.
Round thy name a halo pale
Ever tells thy glorious tale.
Hebrew daughters, in their song
Proudly tell of thee,
And thy requiem prolong
Immortally."

SCRIPTURAL LYRICS.

No. XV.

By MISS M. A. STODART.

(For the Church of England Magazine.)

THE DEATH OF JOHN THE BAPTIST.

THERE was light within the hall,
Where a king sat throned in state;
And beams of joy illumined all,
Who around were seen to wait.
There were kindling smiles and laughter's sound
Upon that festive night,
When king Herod pledged the wine-cup round,
With his lords and men of might.

Within a dark, damp cell,
Cold, loathsome, underground,
Where struggling sunbeam never fell,
A holy man was bound:
He lay there bound; but he lay at rest
In slumber calm and deep,
In dungeon vile, than his king more blest:
Jehovah watched his sleep.

At Music's silvery call,
'Neath the royal lamps' red blaze,
A maiden came, uncald, alone,
And trod a mystic maze:

Bright shone her snowy twinkling feet,
As light she moved along ;
No child of earth, but a spirit sweet,
She seemed of poet's song.

"Ask of me what thou wilt,
To half my realm, 'tis thine."
Before her king the maiden knelt,
With lowly graceful sign :
The lords and captains silent gazed
Upon that gentle maid ;
But they started, wondering and amazed,
When she craved the Baptist's head.

A cloud passed o'er the brow
Of the stern and silent king ;
But he looked on that damsel bending low,
And he marked the glittering ring :
The chief estates of Galilee
Were circling round their lord :
A knight and a king must Herod be,
And hold his plighted word.
Again doth laughter sound,
And mirth is wild and loud,
As the festal wine-cup circles round
That gay and high-born crowd.
But turn we from the princely hall,
Its mirth is false as bright,
To track where the headsmen's footsteps fall
By the torch's quivering light.
By many a winding way,
Down many a dizzy stair,
Far, far beneath the light of day,
We reach the captive's lair :
Slowly and heavily rolls the door,
Faint light one dim torch throws—
The Baptist sleeps on his dungeon floor,
He starts from sweet repose.
One look to the Lord of love,
In faith's triumphant glow ;
The headman's blade shines bright above :
A quivering trunk's below.
Go, bear the head to the king, and tell
How he's quailed beneath its power ;
And bid him to choose between John's dark cell
And his own bright festive hour.

Miscellaneous.

ADAPTATION OF MAN TO DIFFERENT CLIMATES.—The temperature of the human body is the same in the torrid as in the frigid zone. But, as the body may be considered in the light of a heated vessel, which cools with an accelerated rapidity the cooler the surrounding medium, it is obvious that the fuel necessary to retain its heat must vary in different climates. Thus, less food is necessary in Palermo, where the temperature of the air is that of the human body, than in the polar regions, where it is about 90 degrees lower. In the animal body the food is the fuel ; and by a proper supply of oxygen we obtain the heat, given out during its combustion, in winter. When we take exercise in a cold atmosphere, we respire a greater amount of oxygen, which implies a more abundant supply of carbon in the food ; and by taking

this food we form the most efficient protection against the cold. A starving man is soon frozen to death ; and every one knows that the animals of prey of the arctic regions are far more voracious than those of the torrid zone. Our clothing is merely an equivalent for food ; and, the more warmly we are clothed, the less food we require. Were we to go destitute of clothes, like certain savage tribes, or if, in hunting or fishing, we were exposed to the same degree of cold as the Somoydes, we could with ease consume 10lbs. of flesh, and perhaps a dozen tallow candles to the bargain, as warmly-clad travellers have related, with astonishment, of those people. Then could we take the same quantity of brandy or blubber of fish, without bad effects, and learn to appreciate the delicacy of train oil. We thus perceive an explanation of the apparently anomalous habits of different nations. The macaroni of the Italian, and the train-oil of the Greenlander and the Russian, are not adventitious freaks of taste, but necessary articles fitted to administer to their comfort in the climates in which they have been born. The colder the region, the more combustible must be the food. The Englishman in Jamaica perceives with regret the disappearance of his appetite, which in England had been a constant recurring source of enjoyment. By the use of aromatics he creates an artificial appetite, and eats as much food as he did at home. But he thus unfits himself for the climate in which he is placed ; for sufficient oxygen does not enter his system to combine with the carbon consumed ; and the heat of the climate prevents him taking exercise to increase the number of his respirations.

THE WONDERS OF PHILOSOPHY.—Ask a follower of Bacon what the new philosophy has effected for mankind, and his answer is ready : it has lengthened life ; it has mitigated pain ; it has extinguished diseases ; it has increased the fertility of the soil ; it has given new securities to the mariner ; it has furnished new arms to the warrior ; it has spanned great rivers and estuaries with bridges of form unknown to our fathers ; it has guided the thunderbolt innocuously from heaven to earth ; it has lighted up the night with the splendour of the day ; it has extended the range of the human vision ; it has multiplied the power of the human muscles ; it has accelerated motion ; it has facilitated intercourse, correspondence, all friendly offices, all dispatch of business ; it has enabled us to descend into the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth, to traverse the land in cars which whirl along without horses, and the ocean in ships which run ten knots an hour against the wind. These are but a part of its fruits, and of its first fruits. For it is a philosophy which never rests, which has never attained, which is never perfect. Its law is—progress. A point, which yesterday was invisible, is its goal to-day, and will be its starting-post to-morrow.—*Macaulay's Historical Essays.*

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 651.—JUNE 30, 1847.



(Rue.)

FLOWERS.

No. XX.

RUE.

Greek: Ρήγανον. Latin: Ruta.

RUE is a genus of plants of the order *monogynia*, belonging to the class *decandria*.

There are several species, of which may be
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especially noticed the *ruta hortensis*, or common broad-leaved garden rue. This rises with a shrubby stalk to the height of five or six feet, sending out branches on every side, garnished with decom-pounded leaves, whose small lobes are wedge-shaped, of a grey colour, and emit a strong perfume.

The flowers occur in bunches, almost in the form of umbels, at the end of the branches. "They are composed of four yellow concave petals,

which are cut on their edges, and eight yellow stamina, which are longer than the petals, and terminated by roundish summits. The germen becomes a roundish capsule, with four lobes, having the appearance of being punched full of holes, which contain rough, black seed."

Rue grows naturally in Syria and Palestine. It is alluded to by our Lord in his censure of the Pharisees: "Woe unto you, Pharisees; for ye tithe the mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." The lesson here inculcated is well worth our serious reflection. Rue is also a native of the south of Europe; but, as it is a hardy plant, it may be readily cultivated in more northern climates. It has been much valued for medicinal properties, which were highly extolled by Bechthave. Its smell is disagreeable, its taste bitter. And when it is in full vigour the leaves are so acrid as, if much handled, to blister the skin.

A CHARGE, DELIVERED AT HIS SECOND
GENERAL VISITATION, IN APRIL 1847:

BY THE VEN. THOMAS J. ORMEROD,

Archdeacon of Suffolk.

MY CHRISTIAN BRETHREN.—There is much in the circumstances of the times to deprive our meeting of its usual cheerfulness. Look where we will, abroad or at home, the judgments of God are to be read in characters, plain even to the most careless. In the words of the prophet, our tents are in affliction, and the curtains of the land do tremble. And yet, even in those subjects where there is least reason for self-gratulation, it is no little gain to have become aroused to a sense of the dangers which beset us. Next to health, is knowledge of our disorder; next to safety, knowledge of our danger. A faithful, diligent use of God's warnings will teach us how to shape our course amid the difficulties which surround us.

In the employment of the portion of time during which I propose to occupy your attention, I would advert, in the first place, to what, I trust, may each year become a more cheering subject—the increased care bestowed on the maintenance of our church-fabrics in a fitting and seemly condition; adding some remarks upon points, where practices still obtain, either incommodious, or questionable, or in some instances, actually chargeable with illegality. And in the second place, passing from material to spiritual subjects, I would address to you some remarks on a topic of paramount importance—which should also be a topic of paramount, of universal, of heartfelt interest—the touchstone of our own impressions of the value of religion—I mean the subject of education.

I. i. In the first place, I must revert with pleasure to my observations of the past year, generally, as to the spirit discernible with regard to the condition and maintenance of the church-fabrics. Instances there are of the most gratifying kind, but which it is unnecessary more particularly to specify, where the contributions of the parishioners, the attachment of the clergyman to the appointed place of his public teaching, or the pious generosity of others, have led respectively to the restoration, or the increased decoration of the house of God. Again, there are instances equally gratifying, where, though little has been achieved, yet still the spirit which animated that little has been most praiseworthy. Signs of life are doubly cheering, after a long period of torpor; and the value is still further enhanced when the movement is in a right direction. Let us hope that these beginnings may prove the forerunners of a state of things more in accordance with our churchmanship, than that which is passing away. No one can deprecate more strongly than I do, all approach to such a perversion of religion, as would make Christianity into a would-be purchase of heaven by an accumulation of gifts. But, while superstitious prodigality is one extreme, parsimony and indifference are not less to be avoided. If our reverence of God have struck deep into our hearts—it will comprise within its range all that belongs to God, and forms, places, offices will be gilded by this central light. It is a dream or a perversion to talk of spiritual perfection as incompatible with, or as unmindful of external decency and order. It was not the use, but the abuse of the temple, which called forth Christ's holy indignation. Let us leave the past with the past, and study, so far as in us lies, to prevent the recurrence of this reproach among us. Let us cherish the growing conviction—alas! that it should ever have needed cherishing—that worship is a privilege—that churchmanship is a privilege—that churches also are a privilege, jewels of inestimable price—so many remembrancers of heaven—so many cradles of holy thought and scenes of heavenly musing—so many depositaries of all that is dearest, purest, most affecting in all relations of life. So shall we wonder at our own apathy; so shall we learn to consider the welfare and maintenance of these fabrics as an essential part of Christian duty, to neglect which is at once inconsistent with our Christian profession, and throws just doubt upon our Christian sincerity.

ii. Before leaving this part of the subject, I would observe that there are some matters of

detail with respect to the fittings and furniture of the churches mentioned in the Articles of Visitation, to which I would earnestly call the attention of the churchwardens: both because we are bound in law to comply with these provisions, and because inaccuracy or carelessness in these particulars may be productive of mischievous consequences. In connexion with what I have just said respecting the maintenance of the churches, I would strongly urge upon your attention the propriety and prudence of not embarking in plans of repair, alteration, or embellishment, without previously communicating with me, either directly, or through my fellow-labourers, the Rural Deans of your respective districts. It is difficult to estimate the precise extent to which works of this kind once begun may imperceptibly extend—it is often an embarrassing and hopeless task to meet expenses thus augmented beyond the sum originally reckoned on—legal provisions are sometimes so unknowingly neglected—and, still more frequently, the whole character of the work so marred by the introduction of portions glaringly unecclesiastical, that a departure from the regular course of reference and sanction becomes a legitimate subject of regret.

iii. Again, with respect to a subject each year more prominently brought forward—that of seats in churches—I would urge upon the churchwardens the necessity of keeping in view two rules: first, that every parishioner has a right to be seated in his parish-church, according to the best means you have of providing for him; and that, secondly, any transfer of seats by sale is from the first illegal, except when especially provided for under recent enactments. It was said by a late eminent ecclesiastical judge, although a permission to parties to sell seats may have been a prevalent practice, yet that it has been constantly discountenanced by authority. Pews may be sold in chapels, which are private property, but not in old parish-churches. Such acts are contrary to the law of the land. It is also evidently an illegal custom, that pews appurtenant to houses should be let by the owners to persons who are not inhabitants of the parish*. Undoubtedly, this part of the churchwardens' office is one requiring care and discretion, as questions herewith connected are often pressed with undue warmth. But the poor man's right to be seated in his parish-church is as much a matter of clear, undoubted certainty as that of his wealthier neighbour. And the fact, that in so many cases his means of religious in-

struction do not extend beyond what he hears within the walls of his parish-church, should make us all the more watchful guardians of his scanty privileges.

II. Let us now pass from these external matters to the second subject adverted to in the outset, the one great question of the day—that of education. I am not going to undertake the uncalled-for and inappropriate task of treating this subject either abstractedly or with reference to the general condition of the country—I do not propose to look beyond our Deanries; but sure I am, that, after all that has been done, and is still doing by instruments of all kinds, by public grants, by the large measure of assistance flowing from private sources of good, and in an especial manner the liberal contributions of the clergy—the acknowledged life-blood of parochial education—after all our present and prospective means of forwarding this work are fairly reckoned up, there is still sufficient need to enlist all our energies in that which yet remains to be done.

It is not only in crowded manufacturing districts, that the want of this leaven of our social condition is plainly discernible. I own, that there is something very awful in the enormous masses closely packed together, dependent upon daily wages for their bread, and those wages, again, liable to a variety of fluctuations and suspensions, from which agricultural pursuits are comparatively free. Of the many objects which serve to show us our complicated dependence on a Power beyond aught that this world can bring to our aid, there are few so striking as the huge masses of our manufacturing population, and all that relates to meeting their most urgent wants. But we are not called upon at present to look beyond what lies immediately around us. Ignorance is alike prolific of evil, in the field as in the city.

To begin with one fertile source of chronic ignorance and mischief—the employment of the very young. A slight degree of observation will show that children of very tender years, and especially boys, are employed in a variety of agricultural occupations, as well as in manufacturing pursuits; the small additional means of subsistence thereby obtained, being in either case too valuable to be readily foregone. The occupations of either class are not only ill calculated to enlarge the mind, but have unhappily a direct tendency to contract its powers. What means have we for contending against a condition of things which is in truth rapidly hardening that which should be preserved in all its softness, in order to receive the impressions of the education requisite for

* Lord Stowell. *Ap. Cripps*, 402-4.

immortal beings? It may be said that Sunday-schools are at least within the reach of all but a very few. But with every feeling of gratitude to those who devote their time and energies to these means of good—a means which it has been truly said, under the good providence of God, has contributed to save this country from some great convulsion—it is needless to say that education confined to a portion of one day in the week can do but little towards remedying a state of things, in which intellects from age not yet mature, and from habit already blunted, cannot fail to be pre-occupied with perfectly different subjects.

This is a gloomy picture; but it is a true one; as the experience of many who now hear me will bear witness. It is a gloomy picture, and around us and beyond us lies a picture still more gloomy, of growing ignorance, which must inevitably triumph over good, unless we can find means to oppose it. The same voice is in our ears as that which a century ago proclaimed, "We live in a dying world—our fathers, where are they? sleeping in the dust, as we must shortly be. We are sure that in a little, a very little while, these places must know us no more; and, when we are mouldering in silence, who must fill up our places in the house of God? From whom can it be expected but from our children? Yet how can we expect it from these?" For, though God's ways are inscrutable, and his love boundless as is his wisdom, we have no warrant for anticipating blessing and protection, while running counter to the course of conduct divinely pointed out, as that alone consistent with the expectation of these blessings. Man is a creature of habit and action: by divine grace these are leavened and directed, but never superseded. The day is past, when men could uphold the safety of ignorance, as if evil would not be ready to enter wherever the way is not barred by good; as if the soil would not infallibly bring forth bad fruit, where not taught to bring forth good.

The question with which we are concerned is one of life and death, so far as relates to the spiritual welfare of those committed to our charge. And I think that (some exceptions apart, to which I will presently advert) this most urgent, this most interesting object, amid all the difficulties which surround it, is less likely to be attained by the establishment of any new system than by the operation of the existing modes of education, each in its respective sphere, carried out by every means in our power, and by a thankful reception of any means of extension which may be vouchsafed us. There is, I think,

* Doddridge. 2nd Sermon on Education.

only one possible case in which existing agencies cannot reach local destitution in this respect. It is the case of a district, where neither of the great educational agencies at work in this country have succeeded in establishing a school. In such a contingency, I cannot see what choice is left us, between the establishment of some means of education—to be regulated of course by those from whom the maintaining funds are derived—or consigning such ill-fated districts to the ruin and destitution which must unavoidably follow—thus punishing, instead of pitying, unavoidable poverty. Where there is no provision, nor any likelihood of a provision, the lowest views of the office of the state point to the duty of immediate and effectual interference on its part. Happy are we here, amid all our local educational difficulties, in the small number of such cases; happy that we have to deal with the wants of hundreds instead of thousands. But, as such cases do undoubtedly exist among us, and as some provision is absolutely necessary, I would here repeat the words of one distinguished among our clerical brethren for the soundness of his educational views. In reference to such a possible case, Mr. Maurice thus writes: "If, in addition, it is proposed to make the presence of the children in some school compulsory, or no longer to make the National, and British and Foreign School Societies the media through which grants are distributed; though these suggestions might be open to debate, they ought not surely to be regarded with any anger, or to be hastily rejected*."

This, as it appears to me, is the only instance, in which it would be necessary to depart from the existing modes of education—to meet the exigencies of some particular case, where ordinary and formal means have failed. Rightly regarded, there is no peculiarity in these districts at variance with the effectual working of the present system. An accurate statement would indeed go far to prove the very reverse. Is it not the fact that, in this part of the country, the dissenting portion, where numerically large, is already either provided with distinctive schools, or, in what forms the greater portion, the more rural districts, the prevalent form of dissent is comparatively indifferent with regard to education? Now, while on the one hand the increasing number of resident clergymen (and in necessary connexion with this, the increased amount of public and private ministrations) must have a tendency to counteract the total increase of dissent, we may, on the other hand, consider this com-

* "English Journal of Education," 1847, p. 8.

parative indifference with regard to education as removing one class of obstacles from our path. It is a great advantage to have to deal with negative difference only, instead of positive hostility. God grant we may remove even this!

i. How, then, may the largest amount of usefulness be extracted from the means at our command? Might it not be advisable, looking forward to the probable condition of the country, to attempt in the first instance, an increase in the number, and an advance in the character of the schools superintended by mistresses? Not to reduce these to the retrograde condition of what were ordinarily known as dame-schools; but, on the contrary, to keep in view the elevation of the character and attainments of the mistresses. In the case of the boys, whose removal from school unfortunately takes place at so early a period, surely it is desirable to improve as far as possible the quality of that primary instruction, which, under existing circumstances, is alone likely to be generally diffused. The little we can do should add vigour to our exertions. And, in the case of girls, who may be expected to remain longer at school, every improvement within our power will be the parent of important results. All the qualities called into daily exercise in the humblest, poorest family, are of the most sacred character. No school, however good, can be so fit a place as home for acquiring the habits, which may lead to the development of these qualities. But such homes are not commonly to be found among our villages. The infantine age of many children brought for reception at our rural schools, too plainly proves how rapidly the care for the absolute maintenance of life is superseding any care for laying the foundations of all that can lead to the decent discharge of the duties of life. Wives and mothers, humanly speaking, are the mainstay of civilization among our labouring classes. Let us, if possible, save our last hope.

ii. Again, with regard to schools of a higher class, under the care of masters, would it not be advisable, in the case of additions to their number, to place them in situations central and accessible to the greatest possible extent of district? I would suggest this—not with any view of discountenancing additions; but where the average size of the parishes is so small, as with us, I cannot but think that some such arrangement is alone likely to render such institutions permanent and efficacious. How greatly would the value of such institutions be increased, if they could be rendered comparatively independent of

the constantly recurring troubles and doubts arising from a diminution of their funds! How many golden opportunities of good might be saved! How many pernicious moments of temptation arrested, by such a refuge from idleness being open during a period of agricultural distress or inaction! It is for this, as well as many other reasons, that it is so desirable to second the attempts now making to secure the application of public or state-assistance, to the subsequent maintenance of the teacher, rather than to the original construction of the school-fabrics.

iii. There is yet one other point, to which I would advert—one which is happily growing into more general importance—the desirableness of investing education with a somewhat more practical character, than that which it has in many instances worn. I cannot imagine any attainable means more likely to forward this desirable end, than an extension of the industrial schools, so happily established in many places. The material difficulty of increased expense does not apply here; and it is impossible to calculate the valuable consequences, flowing from the habits of thought and industry thus induced—so precious a graft on the mere routine habits of the majority of schools. A sufficiently long period of time has elapsed to test the utility of these institutions; and I cannot pass by this opportunity of urging upon your consideration the wisdom of their further extension.

I have thus briefly endeavoured to lay before you my own thoughts respecting the condition of education among us, and the means for its encouragement and extension. You will see that I have only endeavoured to sketch the leading local circumstances which affect our own position, and the main lines of operation which we should, I think, do wisely in following out. We have advanced to that stage, when our great object should be to maintain and strengthen the hold we already have. Our position, as regards the great task of education, resembles rather that of an army of occupation than the work of primary conquest. Hence, as it appears to me, the greater necessity of working the work well out according to the plans commenced, than of undoing what is already settled to begin anew. So difficult it is to hold our own, that there is risk lest our present ascendancy, such as it is, melt away altogether in a period of change and unsettling.

Such being the case, it would be wrong to close these remarks, without adverting thankfully and hopefully to the measures lately introduced in reference to education, which appear to be guided by the very prin-

ciple for which I would contend. The absence of originality, with which they have been charged, will be found their truest merit in practice. Believing, as I do most fully, that Christ's church on earth has yet before it a stage of holiness and glory hitherto unknown, I yet cannot believe that the best means for attaining this great good can be to cast away one hard-won step of progress we have already made. There is a wide difference between means absolutely wrong, and means not the most perfect. We must not lose sight of this difference.

We are offered aid, on the condition of improving our schools up to a certain point. We are offered means of introducing that very industrial instruction to which I have adverted. We are offered the means of strengthening our hands, as regards the number, succession, and efficacy of our school-teachers. We are offered the means of rewarding, to a certain extent, the old age and exhaustion (otherwise too often unthanked, unprovided for) of those who have toiled a lifetime in the great cause of keeping at bay Satan's two best allies, ignorance and idleness. We are offered all this without change or compromise, without (so far as we can judge) any of the retarding causes, which have led to the overthrow of so many carefully-laid plans of education.

Had time or place allowed, it would have been my duty to lay before you an account of the Minutes respecting education, to which public attention is now so earnestly directed. But a brief summary would only perplex, and a detailed exposition is rather matter for private study, or the discussion of an educational board, than for the place where we are now assembled. Let me, however, recommend to you a very recent publication, "The School in its relations to the State, the Church, and the Congregation," as containing the fullest and most authoritative information on the subject. No man (if he be a churchman) can rise from the study of this elaborate document with any well-grounded fears as regards church influences and privileges; nor, if he belong to any other Christian denomination, will he find the shadow of a reason for the fears and suspicions so rife and so sedulously inculcated. May we live to see these measures bearing fruit among us, and that abundantly!

But to secure this happy result, under God's blessing, more is required than mere assent. We must put our own hands to the plough. We have to deal with the practical solution of that portion of these questions, which comes within our immediate sphere. Let us lay these things to heart. We may

think little of the details of education; the laity may call it the clergyman's business; the clergy may talk of laymen's apathy—but there lies the difficulty still, and the danger still. Believe it, the neglect of the most remote corner will speak at last in loud and fearful accents: the evil that was sown in obscurity will bear fruit before the sun. Regarded by merely human standards, our work may seem hopeless, our labours like writing in the waters; but, regarded as they should be, with reference to the everlasting judgment of our actions, how absorbing the importance, how boundless the value of each step, each measure connected with education! Despise not the day of small things. Remember the souls of the innocent. Church principles are a great element—individual renewals, individual holiness are greater elements still in the aggregate of national Christianity: they are parts of a great whole—but still they are only parts—the cement, the leaven, the bond of the whole is the work of education. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Poetry.

THE SPRING.

By RICHARD HUIE, M.D.

(For the Church of England Magazine).

It was a spring, a trickling spring,
Which by the road I spied—
A shallow, calm, and limped thing,
And scarcely two feet wide:
But there it was, as clear as day,
And glist'ning in the solar ray.
The hedge-flow'rs cluster'd round the brink,
A garland bright and green;
And, while they stoop'd its wave to drink,
They strove its cup to screen
From summer's heat and winter's frost;
And thus the fount was never lost.
Meet emblem of that faith divine
Which fills the contrite heart,
And of those gifts which round it twine,
And ceaseless joys impart.
Faith makes the Christian graces grow;
And these aid faith's perennial flow.
Faith raises hope this world above;
And hope makes faith more strong:
Faith tunes her golden lyre for love;
And love lends faith her song,
And weaves the fragrant wreath which binds
In sympathy congenial minds.
Thus, with immortal youth endued,
Heav'n's gifts adorn the soul;
While through the heart, by grace renew'd,
Faith's healing waters roll;
A sparkling tide, with transport rife,
And springing up to endless life.

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REGISTER

OF

Ecclesiastical Intelligence.

JANUARY, 1847.

Ordinations.

ORDINATIONS APPOINTED.
Bp. of Gloucester and Bristol, at Bristol, Feb. 28.

Bp. of Lincoln, at Lincoln, Feb. 28.
Bp. of Norwich, Jan. 31, at Norwich.

ORDAINED.
By Bp. of DUREHAM, Dec. 13, at Auckland Castle.

OF CAMBRIDGE.—J. Downing, B.A., C.C.O.; J. G. Edwards, B.A.; W. Sawers, B.A., Trin.

OF OXFORD.—J. B. Steel, B.A., Exet.

OF DURHAM.—H. Bodnall, B.A., W. Featherstonhaugh, M.A., G. Hayton, M.A., Univ.

OF ST. BESS'.—F. H. Maude.

DEACONS.
OF CAMBRIDGE.—J. A. L. Airey, B.A., Pemb. H.

OF OXFORD.—C. E. Tinley, B.A., Univ.

OF DURHAM.—C. H. Ford, B.A., Univ.
By Bp. of LONDON, in the Chapel Royal, Whitehall, Dec. 20.

PRIESTS.
OF CAMBRIDGE.—J. Back, B.A., Christ's; M. Davies, B.A., Trin.; F. J. Fairhead, B.A., Queens', and W. Fisher, B.A., Caius

(lett. dtm. abp. of Canterbury); H. W. Jermyn, B.A., Trin.; H. H. L. Parry, B.A., St. Peter's; J. E. Smith, B.A., St. John's; B. F. Smith, M.A., Trin. (lett. dtm. abp. of Canterbury); W. G. Watson, B.A., Caius.
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OF THE CHURCH MISSIONARY COLLEGE, ISLINGTON.—J. Fuchs, J. Harding, S. Hasel, T. Jerrom, W. S. Koelle, J. Wood.

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By Bp. of WORCESTER, in Worcester Cathedral, Dec. 20.

PRIESTS.

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OF CAMBRIDGE.—G. M. Fallerton, Down.; W. W. Gibbon, B.A., Christ's; J. P. Hastings, B.A., Trin.; R. Holmes, B.A., St. Peter's; J. S. Moore, B.A., H. Skipworth, B.C.L., Trin.; C. B. Snapp, B.C.L., Caius; J. M. Valpy, B.A., Trin.

OF OXFORD.—E. Austin, Queen's; B. Churchill, B.C.L., New Inn H.; J. R. Davison, B.A., Corpus; P. Downward, B.A., Queen's; W. W. How, B.A., Wadh. J. G. Joyce, B.A., Magd. H.; F. Lacom, B.A., Wore.; hon. S. W. Lawley, B.A., Ball.; G. Pardoe, B.A., St. John's.

OF DUBLIN.—W. Fisher, B.A., F. T. Hill, M.A., D. Macaulay, B.A., W. A. Robinson, B.A., Trin.

OF ST. BESS'.—H. Usher.

Preferments.

Shirley, ven. W. A., archdeacon of Derby, to be bishop of Sodor and Man.

Name.	Parish & County.	Pop.	Patron	Value.	Name.	Parish & County.	Pop.	Patron	Value.
Acklom, G....	Trin (P. C. Swansea), Glamorg.....				Johnson, J. M.	Beccall (R.), Norf..	300	J. Weyland ..	£ 482
Alcock, J. P.	Woodnesborough (V.), Kent.....	703	{ D. and C. of Rochester... }	*250	Knipe, R.	Water Newton (R.), Hunts.	97	{ Rev. R. R. Knipe	*270
Archer, A. W.	St. Mark (P.C.), Hulme, Lanc.				Leigh, C. B. ...	Little Totham (R.), Essex	384	Rev. T. Leigh.	
Balston, C....	Stoke Charity (R.), Hants	167	{ Ch. Ch., Ox-ford	*389	Lewis, J.	Mamhillad (P. C.), Monm.	303	{ Chapt. of Llan-daff	
Barlow, J. J.	St. Mark (dist.), Glouc.				Manafeld, B.	Ruardean (P. C.), Glouc.		{ Present in He-reford cath. }	
Rowditch, W. R.	St. Andrew (P.C.), Wakefield, Yorksh.				Mayne, W. G.	St. John (P.C.), In-grow - cum - Hain-worth, Yorkshire ..			
Brickman, W.	St. Peter (P.C.), Macclesfield, Chesh.				Mills, F. R.	Hartley Maudytk (R.), Hants	84	{ Rev. A. H. Douglas ... }	*266
Butterworth, J. H.	Stapleton (P.C.), Glouc.	3044	Sir J. Smyth.	119	Montrion, E. C.	Trin. (P.C.), Over Dar-wen, Lanc.			
Calley, C. B.	Chisleton (V.), Wilts	1176	T. Calley	*173	Morgan, D....	Nantyglo (P. C.), Aberystrwth, Monm.			
Cole, W. S. ...	Ryther (R.), Yorksh.	354	Ld. chancellor	*573	Prickett, R. ...	Oldbury (P.C.), Wore.		{ Vic. of Hales Owen	156
Cutbert, G. ...	Castle-Hill (dist.), Duckinfield, Chesh.				Pycroft, J.	St. Mary Magdalen (P.C.), Barnstaple, Devon			
Darnell, D....	Welton (V.), North-amptonshire	635	Ld. chancellor	*193	Reece, J.	Swinton (P. C.), Yorkshire	1680	{ Earl Fitzwil-liam	*160
Delamere, J. H.	St. John (P.C.), Falls-worth, Manchester.				Reid, A.	St. Thomas (dist.), Hyde, Stockport, Cheshire			
Dyne, W. M. ...	Pinchbeck Bars (P.C.), Lincolnshire				Scott, J. P.	Staplegrave (R.), Som-mereshire	471		*300
Ewing, W.	Kesgrave (P.C.), Suff.	88	Sir J. Shaw...	58	Smith, C. G. ...	Long Acre chapel, London			
Furdell, T.	Sutton (V.), Camb. ...	1599	D. & C. of Ely		Sprigge, W. ...	Brockley (R.), Suff..	171	{ Rev. J. D. Sprigge	330
Fuarne, T. G. ...	St. John (P. C.), Holmfrith, Upper Thong, Yorkshire ..				Tuffnell, E. W.	Beechingstoke (R.), Wilts	191	G. W. Henrage	*263
Francis, E. ...	Shottisham (R.), Suff.	968	{ Mrs. E. Darby & Miss M. Kett Vica. chor. of Exeter	*248	Warnford, J. H.	Balterhebble (dist.), Halifax, Yorkshire			
Fulford, J. L. ...	Woodbury (P. C.), Devon	1233		150	Waters, E. T. ...	Wivenhoe (R.), Essex	1699	N. T. Corneille	*371
Goodwin, J. ...	Lambourne (R.), Essex	904	C.C.O., Camb.	*476	Waters, J. G. ...	Shinfield (V.) with Swallowfield (P.C.), Berks	1135	{ D. & C. of Hereford	*296
Greaves, H. A.	Charles (V.), Ply-mouth			614	Whish, M. H. ...	Alderley (R.) Glouc.	174	R. H. B. Hale	*140
Guyon, G. G. ...	St. Simon (P.C.), Beth-nal Green, Midd. ...				Whitley, J. ...	Newton-in-the-Wil-lows (R.), Lanc. ...			
Healridge, C. M.	Carlton Curlew (R.) with Iliston (C.), Leic.	308	{ Sir J. H. Pal-mer	243	Williams, J. ...	Hendford (dist.), Som-erset			
Hill, H.	Aston Castlow (V.), Warwick	1089		*93	Wise, R. F.	Ladock (R.) Cornw.,	857		
Howell, H.	Bridestowe (R.) with Sourton (C.), Devon	1198	Bp. of Exeter.	*494					
James, O.	Kirkhaugh (R.), Nor-thumb.	738	{ Mrs. Richard-son	70					

Preferments—CONTINUED.

Caldar, F., hd. mast. Chesterfield gram. sch.
 Eyre, D. J., sub-dean of Sarum.
 Forrester, hon. O. W. W., preb. of Hereford.
 Fortescue, hon. J., mast. of St. Oswald's hosp.

Gordon, W., rur. dean of West Bromwich, Staff.
 Gwyther, J. H., chap. Madeley union.
 Elpscomb, H. C., chap. duke of Cleveland.
 Nelson, J., rur. dean of Wantage, Berks.

Pemberton, R. N., preb. of Hereford.
 Thynne, lord C., vice-dean of Canterbury.
 Walter, W., hon. can. of Lincoln.
 Ward, T., chap. London hosp.
 Watts, J., can. of Sarum.

Clergymen Decreased

Barnes, G., rec. Grimston (pat. pres. of Queens' coll., Cambridge).
 Cape, H., mast. of Doncaster sch., and fell. of Caius coll., Cambridge, 47.
 Charnock, J., fell. of Univ. coll., Oxford, 54.
 Corrie, H., rec. Kettering (pat. ld. Sondes).
 Deacon, T., p. c. Strood (pat. D. and C. of Rochester), 61.
 Fowke, T. W., vic. All Saints, Sudbury (pat. J. Spelling), 70.
 Heathcote, S., 73.

Hogg, T. J., chap. East India Company.
 Jones, C. W. J., 30.
 Maddy, B., p. c. Albrighton (pat. W. Spurrier).
 Nicholls, B. E., cur. St. John, Walthamstow, 50.
 Peter, H., of St. Merryn, Cornwall, 61.
 Prosser, W., p. c. Chaseley (pat. vic. of Longdon), p. c. ~~Bashley~~ (pat. D. and C. Worcester), p. c. Walton, Cardiff (pat. All Saints' coll., Oxford).
 Robertson, T., chap. East India Company,

Scholefield, J., vic. Barton-on-the-Heath (pat. Trin. coll., Oxford), 81.
 Scott, T., rec. Nether Broughton, Leic.
 Turner, J., vic. Henneck, Devon, 67.
 Ward, P. S., 70.
 Ward, W., p. c. Asgarby (pat. preb. of Asgarby, in Linc. cath.).
 Wilkinson, J., vic. Bubwith (pat. ld. chanc. and D. and C. of York, alt.), 66.
 Wilson, F., vic. Saleby, Linc. (pat. trustees of Alford gram. sch.).

University Intelligence. CAMBRIDGE.

CHRIST'S COLLEGE.

Dec. 1.—A. H. Writalaw, B.A., on the foundation of sir John Finch and sir Thomas Baines, was elected a fellow on the foundation.

Dec. 5.—J. Hays, B.A., scholar, was elected a fellow on the foundation of sir John Finch and sir Thomas Baines.

MAGDALENE COLLEGE.

The rev. M. Bright has been elected from a Wray fellowship to a Foundation fellowship.

R. E. Hughes has been elected to a Wray fellowship.

CONGREGATIONS.

There will be congregations on the following days of the ensuing Lent term:—

Saturday.....Jan. 25, (B.A. commencement) at ten.
 Wednesday.....27, at eleven.
 Wednesday...Feb. 10, at eleven.
 Wednesday.....17, at eleven (Ash Wednesday).
 Wednesday...Mar. 8, at eleven.
 Friday.....19, (M.A. inceptors) at ten.
 Friday.....26, (end of term) at ten.

NOTICES.

The Norrisian professor of divinity has given notice, that his lectures in Lent term, 1847, will commence on Thursday, January 28.

THE CROSSE SCHOLARSHIP.

Dec. 14.—E. Huxtable, B.A. (1846), of St. John's college, was elected to one of the theological scholarships founded by the rev. John Crosse, late vicar of Bradford, Yorkshires.

SELECT PREACHERS.

The following persons have been elected, each for the month to which his name is affixed:—

1846: January....The rev. J. H. Marsden, St. John's.
 February....The rev. H. Hose, St. John's.
 March.....The rev. Dr. Lyon, Trinity.
 April.....The Hulsean Lecturer.
 May.....The rev. G. Currey, St. John's.

COMBINATION PAPER, 1847.

PRIOR COME.

Jan. 3. Coll. Trin.	Apr. 18. Coll. Joh.
10. Coll. Joh.	28. Mr. Williams, Mag.
17. Mr. Roper, Mag.	Mal. 2. Mr. Quarrell, Regal.
24. Mr. Abbott, Pemb.	9. Mr. Watson, Corp.
31. Mr. Simpson, Corp.	16. Mr. Drury, Cal.
Feb. 7. Mr. Wilder, Emm.	23. F&ST. P&NTMC.
14. Coll. Regal.	30. Coll. Trin.
21. Coll. Trin.	Jun. 6. Coll. Joh.
28. Coll. Joh.	13. Mr. Glover, Pet.
Mar. 7. Mr. Sharp, Mag.	20. Mr. C. Peers, Cath.
14. Mr. Ashby, Pemb.	27. Mr. Westmoreland, Sid.
21. Mr. Troughton, Corp.	Jul. 4. COMMEN. BENEFACT.
28. Mr. Young, Cal.	11. Mr. Bruce, Jes.
Apr. 4. F&ST. PASCH.	18. Coll. Regal.
11. Coll. Trin.	25. Coll. Trin.

POSTER. COME.

Jan. 1. F&ST. CIRCUM. Mr. Howard, Regin.
 8. Mr. Sandon, Regin.
 6. F&ST. EPIPH. Mr. W. R. Smith, Regin.
 10. Mr. Ward, Regin.
 17. Mr. P. Wilson, Regin.
 24. Mr. O. Reynolds, Regin.
 26. CONVER. S. PAUL, Mr. Whitley, Regin.
 31. Mr. Holmes, Cath.
 Feb. 1. F&ST. PURIF. Mr. Garrick, Cath.
 7. Mr. Harrison, Cath.
 14. Mr. Goodall, Cath.
 17. DIES CINERUM. CONCIO AD CLERUM,
 21. Mr. H. Jackson, Cath.
 24. F&ST. S. MAT. Mr. Bruce, Jes.
 28. Mr. Clarkson, Jes.
 Mar. 1. F&ST. BEAUFORT, Jes.
 14. Mr. Rackham, Jes.
 21. Mr. Reed, Jes.
 28. F&ST. ANNUO. Mr. Thomson, Jes.

Mar. 18.	Mr. Deak, Chr.
Apr. 2.	P&STO DOMINI, Mr. Hubert, Chr.
4.	F&ST. PASCH. Coll. Regal.
5.	Per. ima. Mr. Bramwell, Chr.
6.	Per. 2da. Mr. Hogg, Chr.
11.	Mr. Williams, Chr.
18.	Mr. Routh, Chr.
25.	F&ST. S. MARC. Mr. Mason, Chr.
Mal. 1.	F&ST. S. PHIL. RT. JAC. Mr. Raven, Mag.
2.	Mr. Johnson, Mag.
9.	Mr. Widdington, Mag.
18.	F&ST. ASCEN. { Mr. Buckley, Mag. Mr. Frost, Mag.
18.	Mr. Roberts, Emm.
23.	F&ST. P&NTMC. Coll. Regal.
24.	Per. ima. Mr. Smythies, Emm.
29.	Per. 2da. Mr. Thompson, Emm.
31.	Mr. Westmoreland, Sid.
Jan. 6.	Mr. O. A. Wilkinson, Regal.
11.	F&ST. S. BARNAB. Mr. Carter, Regal.
13.	Mr. E. O. G. M. Kirwan, Regal.
20.	Mr. Frere, Trin.
24.	F&ST. S. JOH. BAPT. Mr. D. J. Heath, Trin.
27.	Mr. Kingston, Trin.
29.	F&ST. S. PET. Mr. W. C. Kingslake, Trin.
July 4.	COMMEN. BENEFACT.
11.	Mr. Carr, Trin.
18.	Mr. Cunningham, Trin.
25.	F&ST. S. JAC. Mr. W. H. Hill, Trin.

Resp. in Theolog.

Mr. Reeve, Clar.	.....	comm. converserit.
Mr. Wing, Pemb.	.....	Coll. Joh.
Mr. R. G. Townley, Trin.	.....	Mr. J. Foster, Mag.
Mr. Rous, Trin.	.....	Mr. J. Mills, sen. Pemb.
Mr. Byam, Regal.	.....	Mr. West, Clar.
Mr. Ward, Trin.	.....	Mr. Sunderland, Cal.
Mr. Jeremy, Trin.	.....	Coll. Regal.
Mr. Johnson, Cal.	.....	Coll. Trin.
Mr. Gilby, Trin.	.....	Coll. Joh.
		Mr. Jackson, Mag.
		Mr. J. Mills, jun., Pemb.
		Mr. Hurnard, Corp.
		Mr. Coates, Jes.
		Coll. Regal.
		Coll. Trin.
		Coll. Joh.
		Mr. Lockwood, Mag.
		Mr. Fleming, Pemb.
		Mr. Edwards, Corp.
		Mr. Whall, Emm.
		Coll. Regal.
		Coll. Trin.
		Coll. Joh.
		Mr. Yardley, Mag.
		Mr. Groome, Pemb.

Oppon.

Resp. in Jur. Civ.

Mr. Wingman, Trin.	.....	Mrs. Hansard, Aul. Trin
		Mr. Middleton, Joh.
		Oppon.
		Oppon.
Mr. Birket, Cat.	.....	Mr. Webster, Jes.
		Mr. Novell, Trin.

PRIZE SUBJECTS, 1847.

I. The subject for the present year, for the chancellor's English medal, is—

"Sir Thomas More."

N.B.—The exercises are to be sent in to the vice-chancellor on or before March 31, 1847, and are not to exceed 900 lines in length.

II. The subject for the present year, of the Camden medal, is—

"Ecclesia Cathedralls super apud Indes astructa."

N.B.—The exercises are to be sent in to the vice-chancellor on or before March 31, 1847, and are not to exceed 100 lines in length.

The subjects for the present year, for the members' prize, are—

(1) For the Bachelors,

"Difficile est in philosophia parva esse ei nota cui non sint aut plerumque aut omnia."

(2) For the Undergraduates,

"Omnia fere error veritatis altitudo similis est."

N.B.—The exercises are to be sent in on or before April 30, 1847.

The subjects for the present year, for the Browne's medals, are—

(1) For the Greek ode..... *Pericles mortuus.*

(2) For the Latin ode..... *Collegium S.S. Trinstitis apud Cantabrigienses jam trecentisimum annuum agens.*

(3) For the Greek epigram..... *Θεόφραστος τοῦ καὶ ὁδοῦ.*

(4) For the Latin epigram..... *Sui loca natura.*

N.B.—The exercises are to be sent in on or before April 30 1847.

The subject for the present year, of the Porson prize, is—

King Henry V., act 1, scene 2.

"While that the armed hand doth fight," to the words, "All well borne without defeat."

N.B.—The metre to be *Tropeum Iambicum Tristram Acatalecticum*. These exercises are to be accompanied and accompanied by a literal Latin prose version, and are to be sent in on or before March 31, 1847.

LIST OF RESIDENTS IN THE UNIVERSITY OF CAMBRIDGE. Nov. 16.

	1846.				1845.
	In Coll.	In Lodg.	Total.	Total.	
Trinity	225	301	526	516	
St. John's	228	143	361	384	
Calus	67	67	134	134	
Christ's	76	45	121	112	
Queens'	46	73	119	117	
Corpus	76	29	105	110	
Emmanuel	66	29	95	94	
St. Peter's	66	19	75	66	
Catharine Hall	38	35	73	69	
Clare Hall	53	5	58	56	
Jesus	49	4	53	61	
Magdalene	60	3	63	64	
Trinity Hall	40	3	43	45	
Pembroke Hall	38	—	38	48	
King's	35	—	35	31	
Sidney	33	3	34	31	
Downing	11	1	12	13	
	1186	757	1943	1913	
Matriculations (Michaelmas term).....	437				

OXFORD.

In a convocation holden Dec. 3, the following were appointed select preachers for 1847:—

Rev. R. Hussey, B.D., Christ Church, professor of ecclesiastical history; rev. C. Williams, B.D., fell. of Jesus; rev. E. H. Hansell, M.A., Demy of Magd.; rev. H. B. Williams, M.A., New; rev. J. D. Giles, M.A., Corpus.

CLASS LIST.—MICHAELMAS TERM.

CLASS I.

Bastard, E. R., Ball.
Bright, W., Univ.
Conington, J., Univ.
Cookson, C., St. John's.
Espin, T. E., Linc.
French, T. V., Univ.
Ince, W., Linc.
Palgrave, W. G., Trin.
Read, G. S., St. Mary H.
Walton, H. B., Pemb.

CLASS II.

Baring, T. G., Christ Ch.
Curtis, G. H., Univ.
Hill, E. H., Magd.
Hooper, J. J., Wadh.
Hunt, E. G., Exet.
Joyce, J. G., Magd. H.
Merriman, H. G., New.
Oates, J., Linc.
Walford, H., Wadh.

CLASS III.

Browning, W. T., Exet.
Gibbons, sir J., bart., Ball.
Gibson, G. E., Oriol.
Harvey, T., Ball.
Hayden, C. F., Corpus
Hill, E., Wadh.
Jones, B. P., Brasen.
Lowe, E. C., Linc.
Marrett, C. A., Pemb.
Masterman, T., Wadh.
Nowell, T. W., Brasen.
Parker, W. F., Pemb.
Peake, J., Magd. H.
Phillipps, J. E., Christ Ch.
Rumsey, J., Pemb.
Tweed, R., Exet.
Whitehead, T., Exet.
Wilkinson, R. P., Linc.
Williams, T., Jesus.

CLASS IV.

Bright, W. R., Ball.
Cholmondeley, T., Oriol.
Eade, E., Ball.
Hartshorne, T. W., Wadh.
Harvey, H. A., Christ Ch.
Hughes, J., Oriol.
Hulme, E., Ball.
Lawrence, G. G., St. Ed. H.
Potter, G., Queen's.
Pulman, W. W., Christ Ch.
Rice, J. M., Magd.
Robinson, J., Oriol.
Sutner, R. G. M., Ball.
Whishaw, A., Trin.
Williams, C. P. M., Jesus.
T. F. Henney,
C. Daman,
J. E. Eade,
W. E. Buckley, } Examiners.

CLASS I.

Bastard, E. R., Ball.

CLASS II.

Freeborn, J. W., Worc. | Palgrave, W. G., Trin.

CLASS IV.

Fitter, W. P. J. G., Christ Ch. | Morris, J. L., Worc.
Goode, C. W., Brasen. | Thrupp, H., Exet.
Lambton, H. R., Univ.
R. Walker,
J. A. Ashworth, } Examiners.
G. Buckle,

LINCOLN COLLEGE.

Dec. 3.—J. C. Andrew, B.A., Univ., was elected a fellow.

Tributes of respect have recently been presented to the following:—

Abbott, rev. G., late cur. of Castle Hedingham, Halstead, Essex.
Boyle, rev. E., inc. of Trinity church, Stepney.
Heathman, rev. W. G., late cur. of Stockland, Dorset.
Meres, rev. J. W. D., rec. of Wem, Salop.
Nottidge, rev. S., rec. of Ashington, Essex.
Pridmore, rev. E. M., late p. c. of Illogan, Cornwall.

Pugh, rev. E., late cur. of Kerry, Montgomeryshire.
Sanger, rev. B. C., late cur. of St. Luke's, Old-street, London.

CHURCHES CONSECRATED.

Epson.—St. James, Fairbairn, chapel of ease to Leddham; Christ Church, Oakworth, Nov. 16.

Winchester.—Wyke, in parish of Worplesdon, Nov. 24.

FOUNDATION LAID.

Chester.—Manchester.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following circular has been sent to the treasurers and secretaries of the district and parochial associations:

"Society for the Propagation of the Gospel,

"79, Pall Mall, London, Dec. 1, 1846.

"Dear Sir,—As by a rule of the society 'the accounts are to be closed on the 31st day of December in each year, and audited within one month from that time,' I am directed to request that you will have the goodness to send, with as little delay as possible, any remittance which remains to be made from your district or association for the year ending the 31st December, 1846, or for the local year, should that terminate at an earlier date; and that the lists of subscribers (to agree with the remittances), and of the officers of the district or association, may be sent at the same time. Since, however, in some particular cases, it may be impossible to get in all the

subscriptions till the very end of the year, the treasurers' books will be kept open, for admitting the accounts of the year 1846, till Saturday, the 9th January, 1847, when they must necessarily be closed for the audit. The accounts and lists will, immediately after the audit, be printed for circulation; but to insure their insertion in the diocesan lists, they must be transmitted by the above date. Your attention has doubtless been drawn to the gratifying statement contained in the annual report, of the rapid increase in the number of parochial associations. It must be attributed, in a great measure, to the zealous exertions of the district treasurers and secretaries, that no fewer than fourteen hundred have been established in the course of the last seven years; and they are now in successful operation in many places where, before this, such organization appeared almost impracticable. Still, in a vast majority of parishes, no such association exists, nor has any other mode been adopted for regularly ge-

thering and transmitting the contributions of the people towards the great designs of the society. I am induced, therefore, to solicit your continued attention to this important subject. The missions of the church of England, if ever they are to be adequately sustained and extended, must be made the work of the whole church; and they can be made so only by the aid and co-operation of every congregation. Should any particular parish be considered too small to admit of a separate association, it might perhaps be united for this purpose with some adjoining one; or at least a collection in aid of the society might be made once a-year in church. The committee are of opinion that an important step towards a complete parochial organization would be made by the possession of accurate information of the state of the several districts, in respect to the assistance rendered by them to the society. And, as soon as they shall be in possession of all the necessary information, they will endeavour, in concert with the clergy and district secretaries, to organize a plan for rendering such assistance as may be in their power for the extension and general establishment of parochial associations throughout the country. In this work they will look with confidence to you for advice and co-operation. The first thing required is the division of every diocese or archdeaconry into convenient districts (for each of which a secretary should be appointed); and it would then seem advisable for one or two friends of the society (as, for instance, the secretary and some other) to wait upon each clergyman within the district, as time and convenience might suit, to lay before him the wants of the society, and invite his co-operation in his own parish. The objections to such a proposal will be commonly found to be, unacquaintance with the society's designs, and embarrassment as to the best mode of commencing operations. The first will be at once remedied by the supply of papers and reports; and the second may be met by the offer of assistance, at the first meeting of the association, by one or two of the neighbouring clergy. The business of parochial meetings, whether held yearly, quarterly, or monthly, will be most properly conducted by the clergyman, assisted by any friend whom he may think fit to invite; but in case it should be thought advisable to hold public meetings in certain central places, at which the attendance of some one more intimately connected with the proceedings of the society may be desired, I would request you to prepare and forward to me a list of such places, arranged in a convenient cycle, in order that the necessary arrangements, as far as practicable, may be made early in the ensuing year. I would only suggest the expediency of holding the meetings, as nearly as possible, on the same day of each year, so as to give them the character of regular anniversaries, and as such to be regarded and expected by the people. You will pardon the detail into which I have entered, in consideration of the importance of the cause; and I am sure you will not grudge any pains which may tend to strengthen the hands of a society, whose sole object is the propagation of the gospel of our Lord and Saviour throughout the colonies and heathen dependencies of the British empire.—I am, dear sir, your's faithfully, **ERNEST HAWKINS.**"

Extract from a letter from the bishop of Toronto, dated Toronto, Canada, Nov. 10, 1846:

"I beg leave to enclose two short tables, the first giving the results of my confirmation-journeys in the year 1843, and the second the results of my journeys through the diocese during the summers of 1845 and 1846; for it now requires two seasons, at least, to pass through this growing diocese. In 1840 I had only to visit seventy-four stations, or parishes, scattered indeed over a great surface, and attended with much labour, but not equal to what I have gone through this summer. It is quite probable that I shall be compelled to divide the diocese into three annual portions instead of two, in order to bring it within my physical powers; because, during the past summers, I found that, from the intense heat, and travelling so long in a rough waggon, and over tedious roads, it was rather too much. These tables do not include all my journeys: it is frequently necessary to make occasional trips to lay foundation-stones, open churches, and attend public meetings. From these tables it will be

seen that the stations have increased by ninety-five in about three years; but I may remark, that some of them were rather stations of exploration, that I might make myself acquainted with the country and inhabitants, and show my clergy that I called upon them to encounter no labours which I was not willing to share; others, as the country becomes better cleared and opened, may be joined for confirmation-appointments, so as to economize labour. There will not be so great an increase under this head during the next three years, though it will still be considerable. The number of the confirmed may be deemed less than might have been anticipated, from the rapid increase of our population from immigration and natural causes; but it must be remembered, that the number of grown up and elderly persons that came forward during my two first tours of confirmation (not having opportunities before) have diminished, and our candidates now consist in a much greater degree of young persons. In respect to recent emigrants, many of their youth have been confirmed before they left home; but, were it otherwise, they do not always come within my range, as they generally go to the farthest back settlements, which for some years our clergy are unable to visit with advantage."

TABLE I.
Showing the results of the bishop of Toronto's journeys for confirmation through his diocese in 1843.

Districts.	No. of Stations or Parishes.	Numbers confirmed.	Churches consecrated.
District west of Toronto, including Manitoulin Island, Lake Huron.....	24	756	2
Niagara district	16	374	2
Home and Simcoe districts	16	460	3
Districts between Toronto and Kingston	20	1053	—
Districts below Kingston	26	1056	2
	102	3699	9

TABLE II.
Showing the results of the bishop of Toronto's confirmation journeys through his diocese in 1845 and 1846.

Districts.	No. of Stations or Parishes.	Numbers confirmed.	Churches consecrated.
1845.			
Districts west of Toronto, including Lake Huron.....	70	1212	6
1846.			
District of Niagara	21	154	3
Home and Simcoe districts.....	35	773	4
Districts between Toronto and Kingston	41	907	3
Districts below Kingston	30	1112	—
	197	4158	16

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

4, St. Martin's-place.

The committee of this society resumed its sittings for the season on Monday, the 16th of November. There were present the bishop of London, the bishop of St. Asaph elect (in the chair), &c., &c. The committee ordered the payment of grants to the amount of £2,090 to seventeen parishes, where the works, undertaken with the aid of the society, have been completed. These comprise the erection of three new churches, the rebuilding of eight, and the enlargement, &c., of six existing churches; and additional church-accommodation has been thus provided for 3,124 persons, including 2,958 free seats. The meeting afterwards proceeded to examine those new applications for aid upon which the sub-committee had made a favourable report, and voted grants of money for the following objects, viz., building a church at Paddington, a newly-formed district-parish, in the parish of Eccles, Lancashire; building a church at Dukinfield, St. Mark's district, in the county of Chester; rebuilding the church at Crunwre, near Narberth, and that in the town of Flint, and enlarging the churches at Watlington, near Tet-

worth, and Little Bealings, near Woodbridge. A grant was also voted in aid of the restoration of the church of St. George, Leicester, which was damaged by lightning on the 1st of August last, it being considered that this case was entitled to receive assistance from the society under the act of incorporation, which abolished the former mode of collecting by brief. The parish of Dukinfield is itself a recently-constituted parish, and contained in 1841 a population of 23,000 persons, since greatly increased: it has only one church, accommodating about 1,200 persons. The new district of St. Mark, taken from it, is inhabited by 7,000 persons, chiefly employed in coal-mines and manufactories: the poorer classes are well disposed to the church, and gladly attend divine service in the new school-room. The population of Paddington, in the parish of Eccles, consists chiefly of dyers, weavers, and small shopkeepers, and amounts to 4,300 souls: there is no church in the district. The two new districts are among those which have been constituted and endowed by the ecclesiastical commissioners under the act passed in the year 1843, providing for the division of large parishes. Ninety-one of these new district-parishes have now received aid from the society; and a very large sum of money has been appropriated from its funds to meet these most important cases, amounting to not less than £28,070 expended in three years. This has necessarily diminished its power of responding, as it could desire to do, to other less pressing applications. The funds of the society are now so greatly crippled the whole disposable balance being reduced to £1,115, that the committee look with much anxiety to the means of continuing their labours. Yet they desire to encourage themselves by those who are earnest in the service of God, with the hope that, under his blessing, the hearts of the members of the church will be stirred up to carry forward the good work, and supply the need now appearing every day more manifest in almost every part of the country, through the rapid increase of our population, and the advancing desire among the people to attend the services of the church.

CHURCH MISSIONARY SOCIETY.

Madras and South-India Mission.—Tinnevely.—Visitation of the Bishop of Madras.—In September, 1845, the bishop of Madras visited this mission, and confirmed between three and four thousand native Christians. On the review of this visitation, his lordship writes, in his journal:

"More than 18,000 souls have renounced idolatry, and placed themselves under Christian instruction, since January, 1841, when I last visited these missions. Thus, in four years and a half, the Christian community in Tinnevely has doubled itself, the increase during that period being equal to the total increase of the fifty-four years which preceded it....Our want of missionaries is still very great; indeed, I may say, greater than ever; and there does not appear any reason to doubt that any new missionary sent out by either society could collect around him a congregation of 1,000 or 1,500 souls in a few months, in any part of the yet unoccupied missionary field of Tinnevely....I can say no more; but I trust I have said enough to secure for these missions the prayers of all Christians who desire to see the extension in India of the Redeemer's kingdom, and to induce those who have the means of doing so to contribute liberally toward their support and enlargement."

And, in a charge delivered at Palamcottah on the 20th of September, 1845, his lordship thus more fully gives his views of the Tinnevely mission:

"Within the last two years the attention of all Christians, both in England and in India, has been much drawn to Tinnevely, in consequence of the decided and extensive movement among its people towards the gospel of Christ. That movement is still progressing, and with a steadiness unchecked, and indeed strengthened, by opposition, and yet utterly free from feverish excitement, which is a sure sign of a healthy vitality. It has none of the usual accompaniments of popular movements, the mere crackling of thorns under a pot; and the fire has evidently not been kindled by man. Those who are acquainted with the previous history of the sowing of the

good seed in this province, see, in the result, the raising up of a spiritual harvest, in precise accordance with what we are taught to look for when we sow good seed in good ground. For many years it has been under Christian tillage; and now the church has begun to gather in: it saw first the blade, then the ear, after that the full corn in the ear. There cannot be a doubt that these fields are now white unto the harvest. * * *

There is, however, a fact connected with the history of the operation of the church of Tinnevely, which, although well known in India, ought to be made equally well known in England. Under the free grace of God, and the life-preserving as well as life-saving influence of the Holy Spirit, I attribute the present spiritual condition of this province, in a very great degree, to the Church Missionary Society. If that society had relaxed its efforts, or, I should rather say, if it had not redoubled them as circumstances demanded, the attention of the church of England would not, in all human probability, have been attracted, as it is at present, in this promising field of labour. * * *

I find its missionary map divided into thirteen districts, over each of which presides a clergyman—European, East-Indian, or native. Of these districts, five are attached to the mission of the Society for the Propagation of the Gospel in Foreign Parts, and eight to that of the Church Missionary Society; but, though sent out by two different societies, I fully believe that there is but one mind among my reverend brethren here—an earnest desire to spend and be spent for the Lord Jesus. The Society for the Propagation of the Gospel maintains in the province 75 catechists and 53 schoolmasters; whilst 204 catechists and 137 schoolmasters—a noble army of subordinate labourers—are supported here by the Church Missionary Society. Each district has its duly and distinctly-organized congregations, more or less numerous, and more or less truly converted to God, according as it pleases him to draw the heathen to Christ by the instrumentality of each of his servants, some of whom gather thirty-fold, some sixty-fold, and some a hundred-fold. Each district has its mother-church, its chapels, or prayer-houses, its schools, and its Christian villages. Every member of every flock is well known to his minister, so far as man can be known to his fellow-man. The catechists and schoolmasters do their own work, not that of the missionary, who commits to another no labour which, consistently with his strength, he can himself undertake. * * *

Whilst, then, we have no warrant to look for any miraculous interposition of God in behalf of this land of darkness, but must be content to abide his pleasure as sowers in hope, whether or not we may be permitted to reap in joy, those in England who anxiously watch the progress of the gospel in India will be thankful to hear, that, since my last visitation of Tinnevely, upward of 18,000 souls have been added to the church. What will the man of the world, who cares for none of these things, say to this? How will the enemies of missions—and all are, in fact, enemies of the missionary cause who do not support it according to the means for doing so, be it of rank and influence, of talent or of wealth, which God has placed at their disposal—how will the many enemies of missions gainsay it? I speak the words of truth and soberness, when I say that the gospel is making a steady progress in India, and most especially in Tinnevely, and that, though man may doubtless hasten, he cannot possibly stop it. I am fully aware of the import of my words, when I declare my persuasion that there is among the native Christians of India a faith as sound, a hope as certain, and a charity as real and abiding, as can be found in the most favoured Christian land; and I wish from my heart that the gospel were as precious to all professing Christians among ourselves as it is to hundreds of those poor and too often despised men, who have been called, by God's grace, aiding the labours of our missionary clergy, out of the darkness of paganism to his marvellous light."

NATIONAL SOCIETY.

The meetings of the National Society for the education of the poor in the principles of the established church, held at the Sanctuary, Westminster, have been attended during the last month by the archbishop of Canterbury.

and many bishops. The subjoined table exhibits the principal statistical facts connected with the grants which have been awarded by the society since the 4th of November, 1846, for the building of schools and residences for the teachers :

Population benefited.	Number of school-rooms to be built.	Number of residences to be built.	Number of children to be accommodated.	Estimated cost of the undertakings.	Grants awarded by the National Society.
88,336	18	5	1,576	£4,917	£406

Additional grants have also been made in certain cases where the original estimates had been necessarily exceeded, or where an enlargement of the original plan had been found requisite. Other grants have also been voted for the temporary support of schools, for fittings, apparatus, &c.; raising the whole sum voted by the society during the last month to £834. Among the places to which grants have been voted are the following, viz., St. Austell; Lancaster, St. Thomas; Stourbridge; Denton, in Manchester; Bury, Sussex; New Town, Leeds; Olney, Bucks; Stepney, St. Thomas, &c. The committee are making arrangements for the examination, at Christmas, of persons who are desirous of obtaining diplomas of competency to exercise the profession of national schoolmaster. Nineteen persons have left the society's training schools, and been appointed to schools during the last month. The teachers have been sent to Liverpool, Blackburn, Mold, Ruthin, Whitechapel, Hull, Gravesend, Watford, Chatham, Davenport, and other places; and satisfactory reports of the conduct of teachers trained by the society, and now in charge of schools, have been received from Chester, Accrington, Worcester, Macclesfield, Brompton, Gravesend, and elsewhere. The Welsh education-fund now amounts to £2,279 18s. 6d. a year, and £1,939 8s. 6d. in donations. As those persons who are connected with Wales by birth, or by the possession of property, have come forward at the present crisis in a generous spirit to promote sound education in the principality, it is earnestly hoped that friends to the cause in England will give that help, without which the work cannot be accomplished, and the present effort must have a conclusion which would act most disastrously upon England as well as on Wales. In addition to the contributions proceeding from persons immediately connected with the principality, this important movement has been encouraged by contributions from her majesty the queen, and his royal highness prince Albert, the archbishop of Canterbury, the bishop of London, the marquis of Westminster, the earls of Dartmouth and Harrowby, viscount Sandon, &c.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At a general meeting, held on Tuesday, December 1, 1846, the bishop of London in the chair, an extract from an account of "pastoral visitations of the bishop of Toronto, during the summer of 1845," was read to the board:

St. James's Church, Bath.—The rector of Bath has guaranteed to replace the present unsightly structure with one of extreme elegance, and better suited to the wants of the parish, without calling for any contribution from the parochial funds, but depending for aid to meet the required large outlay (2000*l.*) upon a grant from the Church Building Society, and the donations of private friends. The ground to be taken in will not exceed nineteen feet, still leaving a footway of nine feet in width. The space thus appropriated will be devoted to the accommodation of additional free sittings, two hundred and fifty for adults, and two hundred for children. A tower of one hundred and fifty feet in height will form an ornamental

"We arrived at the beautiful village of Delaware, fifteen miles distant, in very good time. Several clergymen, besides the worthy missionary, the rev. Richard Flood, were in attendance. The congregation was not large, but very interesting; and fourteen were presented for confirmation. The Muncey village exhibited very little change since our last visit. The great Chippawa warrior, Cunatung, who was baptized and confirmed on the last occasion, had been called to a better world; but his son, a very promising youth, came forward to receive that rite. The whole of the Muncey tribe, with the exception of two, and most of the Chippawas, are now converted, through the indefatigable exertions of our excellent missionary. But they require a church very much; for the school-house in which they now assemble for public worship is much too small: not one-half can find room; and the rest are obliged to stand at the door and windows; and this can only be done in fair weather. The work of conversion is rapidly spreading among the Chippawas and Oneidas; and, if the case of these unhappy people were fully represented at home, there cannot be a doubt that many pious persons would come forward to their relief. It was half-past six before we were able to quit the Indian village; and, the night getting very dark, and the road rough and rather entangled, it was nearly nine before we reached the Delaware parsonage. After prayers we retired, being not a little fatigued. The Indians comprised in Mr. Flood's mission consist of four tribes. The Oneidas, supposed to number 1500 souls, came into the province, and purchased a tract of land in the neighbourhood of the Muncey village. Being scattered on their farms, it is no easy matter to get at them; but Mr. Flood's heart is so completely in the work, that he finds means of access to most of them. The Munceys and Chippawas number about 400 each, and the Potawatomies about 80. A few, and only a very few, still remain pagan. It is impossible to leave this extensive and laborious mission, without expressing the greatest satisfaction with Mr. Flood. He seems particularly qualified to make an effective Indian missionary: his kind and affectionate manners, commanding deportment, and untiring labours, win their hearts; and, with this combination of advantages, his success, under the Divine guidance and blessing, is certain."

The following statement was also made: "The Foreign Translation Committee, having had several necessarily expensive works in progress during the past year, have exhausted the grant made to them in July, 1845 (1000*l.*), as well as the subscriptions and donations received (459*l.* 13s. 6d.). The works in progress are as follow: Maltese versions of New Testament and Liturgy; Old Testament in French; Armenian Liturgy; Arabic Liturgy; Greek Bible; Portuguese Liturgy; Coptic New Testament; Mahratta Old Testament; Goojerattee Liturgy; Hindustanee Liturgy; New edition of Tamil Liturgy; Ogybwa Liturgy. The standing committee give notice, that they intend to propose at the next general meeting, on Tuesday, the 5th January, 1847, that the sum of 2000*l.* be then voted for the purposes of the Foreign Translation Committee."

Diocesan Intelligence.—England and Ireland.

BATH.

St. James's Church, Bath.—The rector of Bath has guaranteed to replace the present unsightly structure with one of extreme elegance, and better suited to the wants of the parish, without calling for any contribution from the parochial funds, but depending for aid to meet the required large outlay (2000*l.*) upon a grant from the Church Building Society, and the donations of private friends. The ground to be taken in will not exceed nineteen feet, still leaving a footway of nine feet in width. The space thus appropriated will be devoted to the accommodation of additional free sittings, two hundred and fifty for adults, and two hundred for children. A tower of one hundred and fifty feet in height will form an ornamental

structure of Italian architecture.—*Cambridge Advertiser.*

ELY.

University Church Union Society.—The following report of this society has just been issued:

"The committee of the Cambridge University Church Union Society, in submitting to subscribers the statement of their accounts for the past year, beg to congratulate them on the steady success with which the society continues to carry out its object, of affording an easy opportunity for subscription to those members of the university who are willing, without personal solicitation, to contribute to the efficiency of the church, at home and abroad. Several vacancies which have occurred

during the past year amongst the officers of the society have been supplied, and a sub-committee of persons in *status popillari* is in the course of formation, to be appointed, one if possible from each college in the university, for the purpose of acting in conjunction with the members of the committee. By this means the committee hope to obtain increased support, by affording additional facility of information to the younger members of the university. It is impossible for the committee to bring this statement before the contributors to the funds of the society, without having called to their minds the loss which the society has sustained in the removal, though but to another sphere of usefulness, of their late chairman, archdeacon Thorp. They cannot, therefore, omit this opportunity of expressing their deep sense of the obligations due to him, as having been one of the first originators of this society, and subsequently always one of its warmest supporters."

The following payments out of the funds of the society are as follows:

	Unrest. £	Appro. £ s. d.	Total. £ s. d.
Additional Curates Society ..	40	16 15 0	56 15 0
Church Building Society	30	9 17 0	39 17 0
National Education Society ..	30	8 7 0	38 7 0
Society for Promoting Christian Knowledge	20	4 4 0	24 4 0
Society for the Propagation of the Gospel	60	18 13 0	73 13 0

GLOUCESTER AND BRISTOL.

Gloucester Diocesan Church Building Association.—A general meeting of the members of this association for the archdeaconry of Gloucester was held on the 4th November, at the Palace, Gloucester, at which the bishop of the diocese presided. The committee laid before the meeting a statement of the financial condition of the association, and we have much pleasure in presenting to our readers the following summary of the accounts:

It appeared that the gross receipts for donations and annual subscriptions, &c., for the archdeaconry of Gloucester alone, from the formation of the association, in 1836, to 31st Oct. 1846, amounted to the sum of £8698 3 7

And that the following grants had been made:

To Horsley (rebuilding of church), population 3064 ..	£500 0 0
To Whiteshill, Stroud (new church), population about 1300	712 0 0
To Cinderford, in Forest of Dean	30 0 0
To St. James's, Gloucester (new church), population of the district about 2300....	610 0 1
To St. Mary de Crypt, Gloucester (restoration of church), population 1726..	200 0 0
To St. Mark, Gloucester (new church), population of the district about 2100 ..	870 2 2
To Wotton-under-Edge (enlargement of church), population 4702	200 0 0
To St. Matthew's, Twigworth (new church), population of district about 475	758 10 8
To Chalford (enlargement of church), population 2000..	200 0 0
To Whitminster (enlargement of church), population 391	30 0 0
To Ashleworth (enlargement of the church), population 594	25 0 0
To Dursley (a new church), population 2031	562 0 0
To Minchinhampton (rebuilding of the church), population 4800	100 0 0
To Rodborough (rebuilding of the church), population 2174	200 0 0

To Lower, Cam. (a new church), population 1851..	300 0 0
To Lower Guiting (enlargement of church), population 672	100 0 0
To St. Michael's, Bussage, near Bisley (a new church), population about 400	150 0 0
To Upton St. Leonard's (enlargement of church), population 893	46 0 0
To Kemerton (restoration of the church), population 561	100 0 0
To Fretherne (rebuilding of church), population 242 ..	100 0 0
To Tetbury (a new church), population 2982	150 0 0
Total Grants ..	5937 12 11

And that the incidental expenses amounted to	281 6 10	6218 19 9
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Leaving a balance disposable for the purposes of the association amounting only to 2679 3 10

And even this balance is at this moment probably further reduced by the sum of 300*l.*, as the committee have proposed a grant of 200*l.* to the projected re-building of St. Michael's, in this city, and a grant of 100*l.* to the proposed enlargement of the church of Stow-on-the-Wold.

The first report of the Bristol Scripture Readers' Association has just appeared. It is very satisfactory. We give an extract or two:

Resolutions adopted at the formation of the Society.

1. That it is highly desirable to give the fullest effect to the parochial system, and to supply to the people those private ministrations which, in populous parishes, the clergy of themselves are unable adequately to afford.

2. That, in order to advance this great object, an association be formed for the purpose of providing, for the parishes in Bristol and its vicinity, lay scripture-readers, whose duty it shall be to read the scriptures from house to house.

3. That such lay scripture-readers shall be communicants in the church of England; that they shall be selected by the clergy of the respective districts, or by the committee; that their appointment shall be solely vested in the committee, but that they shall be under the control of the clergy, who may suspend them from performing their functions, on giving notice to the committee; that in no case shall any reader be continued in any parish or district against the will of its incumbent or officiating minister; and that the sanction of the bishop shall be required to each appointment.

4. That the scripture-readers assigned by the committee shall, previous to their appointment, undergo such examinations as the committee may direct; that their time be either wholly or partially engaged in the work of scripture-reading, according to circumstances; that the committee shall make their payments through the clergy of the several parishes or districts to which the readers may be assigned (the clergy being responsible for the due performance of the readers' duties), and that the engagements of such readers shall be terminable by the committee at the expiration of three months.

Instructions for Scripture Readers.

1. You are to visit in your district from house to house, for the purpose of reading the scriptures to the poor, accompanying such reading with plain remarks, pointing their attention to the Saviour, of whom they testify.

2. Remember that your principal object must be to call attention to the scriptures, strongly urging, upon their authority, the sin of neglecting them, setting them forth as the only infallible rule of faith and practice, as able "to make men wise unto salvation, through faith which is in Jesus Christ."

3. You are strictly prohibited from carrying about with you, for the purpose of reading to the people, or of distributing among them any book or publication, but the

scriptures of [the Old and New Testament, and the book of common prayer, taking care to avoid, as much as possible, all controversy.

4. You are strictly prohibited from *preaching*, either in houses or elsewhere.

5. Urge upon all persons you visit the duty of attending the public worship of God in the church: inculcate upon parents the duty of training up their children in the way they should go, and of procuring for them week-day and Sunday-school instructions. In any particular case which seems to call for the visit of the parochial clergyman, report it forthwith to him.

6. The amount of time which can be devoted to visiting the houses of the district in rotation, for the purpose of reading the scriptures to the inhabitants, may vary according to circumstances, of which the clergyman of the parish or district will judge; but those who have engaged their whole time to the work of scripture-reading, shall in no case employ less of it than six hours a day, or thirty-six hours a week, in reading the scriptures from house to house. Less, however, will be of course ex-

pected from those who engage themselves for only partial employment.

7. You are directed to keep a regular journal of each day's proceedings, noting carefully the parties visited, and mentioning the portions of scripture read by you on each occasion. You must not suffer the preparation of the journal to interfere with your more important duties. Let it be a plain narration of facts, briefly but accurately stated. Trust as little as possible to memory; but, at farthest, note the transaction of each day before the close of the next. Your journal must at all times be open to the inspection of the clergyman of your district, and must be deposited with him at the end of every three months; and it will be finally retained by him, after having been transmitted to the committee for their information.

8. Let it be your constant endeavour to adorn the doctrine of God your Saviour by your life and conversation; and to this end be diligent in the study of holy scripture: attend on all the ordinances and means of grace, and cultivate a spirit of prayer.

Miscellaneous.

THE NEW DISTRICT CHURCHES.

We have watched the efforts made to meet the wants of St. John's, Moulsham, with considerable interest, not merely because of the local importance of the object in view, but particularly in reference to the bearing of such movements upon the general interests of the church. It is well known that, for want of more adequate means, a large proportion of the new churches are put upon a footing as ill adapted as they could well be to the necessities of the dark and impoverished masses of human beings for whose spiritual welfare they have been reared by the hand of Christian benevolence. In their appliances and internal arrangements they stand frequently forth in striking contrast with the time-honoured edifices which surround them, the machinery for working out the spiritual regeneration of the inhabitants imperfect and utterly inadequate to the purpose, the incumbents left single-handed to do the work of some two or three able and active ministers of the church, the remuneration awarded to their services often barely sufficient to meet the demands made upon their private charity, and the mass of the swarming poor around them, with much indifference to religion, virtually excluded from their public ministrations through the want of suitable or adequate accommodation. We have drawn no overcharged picture, but one the stern reality of which is to be seen in many of our crowded districts. We admire the distinguished zeal called forth for the purpose of conveying the light and blessedness of religion to every part of the land; but, if the sacred edifices which it has reared, or which, at its bidding, are seen to arise in many a neglected district, are to answer the important end contemplated in their erection, and to provide effectually for the spiritual welfare of the industrial classes, strenuous exertions must be made to put them on a footing suited to the character of "the poor man's church." It appears to us advisable, for the gradual attainment of this important object, that, in connection with each one of them, a district fund should be opened and maintained as long as necessary, by donations and annual subscriptions. Much good might in this way be effected systematically, instead of by means of desultory and occasional efforts. We are glad, for the reasons assigned, to hear that the exertions made in behalf of St. John's church are likely to be crowned with complete success; but, as there still exists a deficiency in the funds required to secure a grant from queen Anne's Bounty, we trust that the friends of the undertaking will not have to labour under the disadvantage of an outstanding debt; for a movement of this

nature may indirectly exert a beneficial influence on other churches in circumstances similar to those of St. John, and encourage individuals connected with them to act upon the wholesome admonition—"Go thou and do likewise."—*Chelmsford Chronicle*.

LABOURERS ON RAILWAYS.

S. M. Peto, esq., the railway-contractor, is trying what can be done among his men by means of moral and religious instruction. He is now employing six missionaries on his work, viz., two in Cambridgeshire, one in Suffolk, one in Hampshire, and two in Dorset. These missionaries visit the men from day to day: they spend the dinner-hour in reading and talking to them: they distribute thousands of tracts, New Testaments, and other books amongst them gratuitously: they teach such as are willing to read and write, and endeavour to get them to some place of worship.

Lord Ward has given a second donation of 500*l.* to the new church now building at Pensnett; 300*l.* to the repairs of Coseley church; 100*l.* to the church about to be consecrated at Quarry Bank; and 100*l.* towards the building of a parsonage at Quarry Bank. The noble lord has added 100*l.* per annum to the living of St. Edmund's, Kidderminster, of which the rev. John Davies is the incumbent.

The bishop of Newfoundland, who arrived recently on a short visit to this country from his diocese, delivered, on Nov. 24, an address in Queen's College hall, Oxford, to the members of the college, of which his lordship was formerly fellow, narrating his proceedings in his diocese since his departure from England two years ago. His object in visiting England at present is to procure assistance to enable him to carry on the great work of Christianizing that long-neglected and truly destitute colony, and more particularly to repair the losses occasioned by the late calamitous fire, whose ravages, when they occur, are the more rapid and destructive in consequence of the houses being all built of wood, there being no stone or lime to be found in the island. The natives everywhere received the bishop with the utmost cordiality, and are most anxious to avail themselves of instruction and of the benefits of spiritual superintendence. Nothing is wanted for the work but zealous and devoted men, whom the bishop is most anxious to take out with him; but their hearts must be in their work; and they will meet with warm and affectionate hearts to welcome them, even on that iron-bound and inhospitable shore. The bishop was just two days in advance of that dreadful storm which had nearly overwhelmed the "Great Western."

TO CORRESPONDENTS.

We are obliged to "Non-Clericus;" but he will find, on looking back through our volumes, repeated notices of almost every festival, with sermons, &c., upon them; and from time to time we shall continue to insert such appropriate papers. Nearly every book sent to us, we may add, is noticed in some way or other; but he is mistaken in calling this "a very practicable and easy department."

ERRATA IN PREFERENCES IN LAST MONTH'S "REGISTER."

For rev. H. Warre, read rev. G. W. Warr. The appointment of the rev. R. T. Redfern to the perpetual curacy of Accrington was an error.

REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY, 1847.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Lichfield, May 30, Sept. 19, Dec. 19.

ORDAINED.

By ANP. of ARMAOR, in *Armagh Cathedral*, Dec. 20.

PRIESTS.

Of Dublin.—G. S. Greer, B.A., G. Hunt, B.A., E. Newenham, B.A., T. Twigg, B.A.

DEACONS.

Of Dublin.—A. G. Gilmour, B.A., R. Hamilton, B.A., A. S. Irwin, B.A., B. Wade, B.A., H. W. Young, B.A.

By Bp. of BANGOR, in *Bangor Cathedral*, Dec. 20.

PRIESTS.

Of Cambridge.—T. J. Hughes, B.A., Trin.

Of Lampeter.—H. G. Edwards.

DEACONS.

Of Oxford.—C. Chambers, B.A., P. C. Ellis, M.A., Jes.

By Bp. of BATH AND WELLS, in *Wells Cathedral*, Dec. 20.

PRIESTS.

Of Cambridge.—H. A. Baumgartner, B.A., Calus; R. M. Chamney, B.A., St. Pet; J. W. Neat, B.A., C.C.C.

Of Oxford.—W. M. Dyne, S.C.L., St. Mary H. (*lett. dim. bp. of Salisbury*); M. S. Edgell, B.A., Oriel; J. Hawker, Ball.

Of Dublin.—B. Fisher, B.A.

DEACONS.

Of Cambridge.—W. L. Manley, B.A., Christ's (*lett. dim. bp. of Exeter*); S. Neville, B.A., Magd.; W. Stow, B.A., St. Pet. (*lett. dim. bp. of Salisbury*).

Of Oxford.—R. Bartholomew, B.A., Exet. (*lett. dim. bp. of Exeter*); W. Bullock, B.A., St. Mary H.; W. H. Fowle, B.A., Trin.; L. R. Hamilton, B.A., D. Robertson, B.A., A. C. Smith, B.A., N. J. Spicer, B.A., Ch. Ch.

By Bp. of CHESTER, in *Chester Cathedral*, Dec. 20.

PRIESTS.

Of Cambridge.—A. Childs, M.A., R. Gathorne, B.A., Trin.; W. Read, B.A., J. Tomlin, B.A., St. John's.

Of Oxford.—J. C. Bagshawe, M.A., T. B. Banner, B.A., Brasen.; I. Shadwell, B.A., Ball.; T. P. Wilson, B.A., Brasen.

Of Dublin.—R. M. Evanson, B.A., J. Hewson, B.A., I. Peace, M.A.

Of St. Bees.—M. Aldis, W. F. Elliott, J. K. Harrison, W. N. Jepson, W. Prosser, S. T. Sproston.

DEACONS.

Of Cambridge.—W. Coleman, B.A., St. John's; W. B. Grenside, B.A., Trin.; S. W. King, B.A., Cath. H.; R. D. Travers, B.A., Calus; H. Venables, B.A., Jes.; H. Wilson, B.A., Christ's.

Of Oxford.—J. Burnard, B.A., Magd.; J. E. Cross, M.A., Ch. Ch.; J. Ducker, B.A., T. Greenall, B.A., W. Harrison, B.A., Brasen.; T. W. S. Langdon, B.A., Pemb.; F. Balke, B.A., Exet.; D. W. Turner, M.A., Magd. H.; E. Walker, B.A., Linc.

Of Dublin.—J. A. Boake, B.A., A. Coates, B.A., E. Dowling, B.A., C. I. Gibbon, B.A., G. Jenkin, B.A., H. St. George, B.A.

Of St. Bees.—G. Aspinall, F. Gibbens, W. T. Harte, J. Howard, T. Hughes, W. H. Hutchinson, R. H. Jones, W. Jones, J. McCubbin, J. Robinson, W. H. Self, E. Tweedie, G. L. Whitehouse.

Let.—D. J. Hirsch.

By Bp. of CHICHESTER, in *Chichester Cathedral*, Dec. 20.

PRIESTS.

Of Cambridge.—T. Cooombe, M.A., Trin.;

C. D. Crofts, B.A., St. John's; R. Foster, M.A., C.C.C.

Of Oxford.—C. B. Teesdale, B.A., Ch. Ch.

Of Dublin.—H. F. U. Hall, B.A.

Let.—T. W. Perry, A. Vogan.

DEACONS.

Of Cambridge.—C. E. Douglass, B.A., Trin.; C. R. Drury, B.A., St. John's; W. H. Pritchett, B.A., C.C.C.; R. F. Tompkins, B.A., St. John's; J. B. Vale, B.A., Emm.; H. L. Watson, B.A., Calus.

Of Oxford.—W. Clarke, B.A., Queen's; A. Roberts, B.A., Brasen.

Of St. Bees.—C. P. Longland.

By Bp. of ST. DAVID'S, at *Lampeter*, Dec. 20.

PRIESTS.

Of Cambridge.—C. Jones, Trin.

Of Lampeter.—D. Evans, W. Evans, R. Lee, S. Leigh, W. Lewis, J. Rowlands, J. Starkey, J. Whitworth, D. E. Williams.

DEACONS.

Of Cambridge.—W. Price, B.A., St. John's.

Of Lampeter.—C. Walters.

By Bp. of DOW, CORNOR, and DROMORE, in *Hillsborough Church*, Dec. 20.

PRIESTS.

Of Dublin.—T. F. Creery, L. Jones, B.A., E. Moore, B.A., E. Mulgan, B.A., S. G. Potter, B.A.

DEACON.

Of Dublin.—F. Allen, B.A.

By Bp. of ELY, in *St. George's Church, Hanover-Square, London*, Dec. 20.

PRIESTS.

Of Cambridge.—E. J. Barrow, B.A., St. John's; O. Gutch, B.A., Sid.; R. Hooper, B.A., Trin. (*lett. dim. bp. of Exeter*); J. J. Merest, B.A., St. Peter's; A. Thacker, M.A., Trin.

Of Oxford.—W. Bell, M.A., Trin.

DEACONS.

Of Cambridge.—J. R. Anderson, B.A., Trin.; O. Babington, M.A., St. John's; G. E. Carwithen, B.A., Jesus (*lett. dim. bp. of Exeter*); W. R. Collett, B.A., Calus; C. A. Elton, M.A., Sid. (*lett. dim. bp. of Exeter*); R. E. Hughes, B.A., Magd.; W. W. Hunt, B.A., Calus; A. T. Stopford, B.A., Trin.

By Bp. of GLOUCESTER and BRISTOL, in *Bristol Cathedral*, Dec. 20.

PRIESTS.

Of Cambridge.—O. Frere, M.A., C.C.C.; W. F. Lanfear, B.A., Queens'; W. B. Otley, B.A., Calus; E. Whately, M.A., Trin.

Of Oxford.—W. C. Clarke, M.A., Oriel; L. B. Clutterbuck, B.A., Wad.; J. J. G. Graham, B.A., Queens'; H. G. Livius, B.A., St. Edm. H.; W. Powell, M.A., Jes.; H. H. Wyatt, B.A., Queens'.

Of Dublin.—W. G. Carroll, B.A.

DEACONS.

Of Cambridge.—F. J. Abbott, B.A., C.C.C.; J. H. Ash, S.C.L., St. Pet. (*lett. dim. bp. of Exeter*); W. Boyce, B.A., Trin.; W. Glider, B.A., St. John's; E. Thring, B.A., King's; J. M. H. Whisk, B.A., Trin.

Of Oxford.—H. H. B. Farmer, B.A., Exet.; W. Malpas, B.A., Pemb.; H. T. Price, M.A., Jes.

Of Dublin.—W. H. E. McKnight, B.A.; E. Roberts, B.A.

By Bp. of HEREFORD, in *All Saints' Church, Hereford*, Dec. 20.

PRIESTS.

Of Oxford.—H. Browne, B.A., Trin.; J. Cawood, B.A., St. Edm. H.; C. Harris, B.A., Wad.; J. Turner, B.A., Univ.; E. Wilton, B.A., St. Mary H.

Of Dublin.—G. F. Carey, B.A.

DEACONS.

Of Cambridge.—V. G. Yonge, B.A., St. John's.

Of Oxford.—W. H. Boscawen, B.A., Magd. H.; J. Fortescue, B.A., St. Edm. H.; V. G. Guise, B.A., Ball.; E. B. Mynors, B.A., St. Mary H.; D. Price, B.A., Jes.

By Bp. of KILLALOE, in *Killaloe Cathedral*, Dec. 6.

PRIESTS.

Of Dublin.—D. R. Bleakley, B.A., G. O. Brownrigg, B.A., W. B. Chester, B.A., J. R. Cotter, B.A., R. W. Delawar, B.A., P. Dwyer, B.A., J. Eccles, B.A., J. A. Galbraith, M.A., T. Hamilton, B.A., E. J. Hudson, B.A., J. Jackson, B.A., J. Lee, B.A., E. Maguire, B.A., T. P. Morgan, B.A., J. P. Phair, B.A., R. Sandes, B.A., C. J. Swete, B.A.

DEACONS.

Of Dublin.—J. W. Bowles, B.A., A. St. G. Caulfield, B.A., T. W. Fox, B.A., S. Gordon, B.A., E. M. Goslett, B.A., J. Halahan, B.A., C. Jameson, B.A., H. McClean, B.A., A. L. Savage, B.A., S. B. Webb, B.A., G. C. Williams, B.A.

By Bp. of LICHFIELD, at *Ecceleshall*, Dec. 20.

PRIESTS.

Of Cambridge.—W. H. Cooper, B.C.L., Trin. H.; J. W. Elger, B.A., Queens'; J. H. Fairbanks, B.A., Clare H.; E. H. Gifford, M.A., J. F. Greenmuth, B.A., St. John's; V. B. Johnstone, M.A., Emm.; W. H. Leicester, B.A., Christ's; H. M. Lower, B.A., St. Pet.; H. J. Marshall, M.A., St. John's; J. Mould, B.A., Clare H.; J. O'Reilly, B.A., St. John's.

Of Oxford.—E. Muckleston, B.A., Worc.; L. Parkin, S.C.L., St. John's; A. Pownall, B.A., Brasen.; J. Wadham, B.A., Wad.

Of Dublin.—J. W. C. B. Calcott, B.A., T. W. Fletcher, M.A.; R. C. Greer, B.A.

Of St. Bees.—J. W. Brown, E. Sandford.

DEACONS.

Of Cambridge.—W. E. Dickson, C.C.C.; T. H. Edwards, B.A., St. John's; G. Poole, Queens'.

Of Oxford.—S. Gibson, Magd. H.; J. L. Knowles, B.A., Pemb.; E. Spooner, B.A., Exet.

Of Dublin.—R. C. Barclay, B.A.; W. Leeper, B.A.; H. Moore, B.A.; R. P. Watson, B.A.

Of St. Bees.—S. Flood, J. R. Starey, R. C. Weston.

By Bp. of LINCOLN, in *Lincoln Cathedral*, Dec. 20.

PRIESTS.

Of Cambridge.—W. R. Almond, B.A., St. Peter's; G. B. Blenkins, B.A., C.C.C.; R. C. Hubbersty, M.A., St. Pet.; W. C. Inard, B.A., Christ's; H. Kirwan, M.A., King's; A. F. Padley, B.A., Christ's; O. Potchett, B.A., Clare H.

Of Oxford.—W. F. J. Kaye, B.A., Ball; H. Neville, B.A., Trin.

Of Dublin.—C. J. McCormick, B.A.

DEACONS.

Of Cambridge.—A. L. Bromhead, B.A., Calus; E. H. Edman, B.A., St. John's; J. Ingle, B.A., Trin. (*lett. dim. bp. of Clogher*); G. E. Pattenden, B.A., St. Peter's; G. H. Spurrier, B.A., St. John's; C. F. Tarrow, M.A., King's.

Of Dublin.—J. H. King, B.A. (*lett. dim. bp. of Clogher*).

Ordinations—CONTINUED.

By Bp. of Llandaff, in Llandaff Cathedral, Dec. 13.

PRIESTS.

Of Cambridge.—H. O. Crawley, B.A., St. John's.

DEACONS.

Of Cambridge.—H. Thomas, B.A., St. John's.

By Bp. of Oxford, in Oxford Cathedral, Dec. 20.

PRIESTS.

Of Cambridge.—J. H. Sapte, B.A., Emm. Of Oxford.—W. Andrews, M.A., T. Bell, M.A., Exet.; C. P. Chretien, M.A., Oriel; G. F. De Teissier, M.A., C.C.C.; R. H. Hooper, B.A., Linc.; T. H. Jones, B.A., Pemb.; J. C. Keate, B.A., Ball.; T. B. Ludlow, B.A., G. Phillimore, M.A., Ch. Ch.; A. Pott, B.A., Mard.; T. Sanctuary, B.A., Exet.; A. F. Stopford, B.A., All Souls; J. M. Wilson, M.A., C.C.C.

Of St. Bees.—W. H. Wright.

DEACONS.

Of Cambridge.—R. Holt, B.A., St. John's; G. Trevor, C.O.C.; G. Weston, B.A., Emm.; H. Williams, B.A., Queens'.

Of Oxford.—H. C. Adams, M.A., Magd.; G. Alfred, B.A., H. B. Barry, M.A., Queen's; E. E. Batty, B.A., Brasen.; H. B. Bowly, B.A., Wad.; J. H. Brooks, B.A., Brasen.; G. Buckle, M.A., Oriel; W. Davis, B.A., E. Foulkes, M.A., Jes.; J. Fraser, M.A., Oriel; R. Gandell, M.A., Queen's; W. Hadley, M.A., Univ.; J. Hughes, B.A., Jes.; L. C. H. Irb, B.A., Brasen.; H. E. Moberly, M.A., New; C. E. Moberly, M.A., Ball.; T. E. Powell, B.A., Oriel; F. B. Pryor, B.A., New; W. J. Springett, B.A., Wad.; E. Stokes, M.A., Ch. Ch.; T.

Walker, B.A., St. John's; C. Warner, B.A., Wore.; T. F. Woodman, B.A., Magd. H. Of Dublin.—P. Atkinson.

Lit.—E. Bayley.

By Bp. of Rochester, in St. John's Church, Westminster, Dec. 20.

PRIESTS.

Of Cambridge.—H. W. Baker, B.A., Trin.; T. J. Bennett, B.A., St. John's (lett. dim. bp. of Exeter); W. T. Bullock, M.A., Caius; hon. F. S. Grimston, M.A., Magd.; W. G. Jervis, B.A., St. Pet.; G. W. Proctor, B.A., Queens' (lett. dim. bp. of Exeter).

Of Oxford.—T. J. Boles, M.A., Exet. (lett. dim. bp. of Exeter); J. Coventry, M.A., Magd. H. (lett. dim. bp. of Exeter); E. F. Gepp, B.A., Wad.; C. Hartley, B.A., St. John's (lett. dim. bp. of Exeter); T. G. Luard, B.A., J. W. Marsh, B.A., Wad.

DEACONS.

Of Cambridge.—J. Edwards, B.A., Down.; F. H. Gall, B.A., Trin.; J. D. Hodgson, B.A., St. Pet.; C. Hoggett, B.A., Christ's (lett. dim. bp. of Exeter); W. P. Philip, Cath. H. (lett. dim. bp. of Exeter); J. P. Pope, B.A., C. B. Rodwell, B.A., Christ's. Of Oxford.—F. Boyd, B.A., Univ.; J. W. Brown, B.A., W. P. Courtney, B.A., New Inn H.; W. E. Newcome, B.A., Ball.; C. N. Smythies, LL.D., Trin.

By Bp. of Winchester, in Farnham Castle, Dec. 20.

PRIESTS.

Of Cambridge.—H. G. Blunt, B.A., Pemb. H.; E. E. Body, B.A., St. John's; J. D. Gibson, B.A., H. H. J. D. Rodgers, B.A., Trin. H.; T. D. S. Smith, B.A., St. John's; A. Wood, B.A., Emm.

Of Oxford.—W. L. [Beyon, M.A., Magd H.; E. S. Game, M.A., Mert.; F. Godfrey, B.A., Wad.; E. Hammond, B.A., Mert. E. H. Hoare, B.A., St. Mary H.; F. Newington, B.A., St. John's; G. Poingdestre, B.A., Pemb.; J. A. Scott, B.A., Ball.; W. W. Spicer, B.A., Ch. Ch.

Of Dublin.—W. B. Lemaistre, B.A.

Lit.—F. Corfield.

DEACONS.

Of Cambridge.—P. M. Compton, B.A., Trin.; P. H. Jennings, M.A., C.C.C.; E. L. Lockyer, B.A., Emm.; E. H. Loring, B.A., G. A. Seymour, B.A., J. Twining, M.A., Trin.

Of Oxford.—H. Gardiner, M.A., Exet.; J. F. Moor, B.A., Oriel; G. Thring, B.A., Ball.; C. B. Waller, B.A., Wore.

Of Dublin.—T. R. Browne, B.A.

By Bp. of York, at Bishopthorpe, Dec. 20.

PRIESTS.

Of Cambridge.—D. H. Cotes, B.C.L., Cath.; M. Hathaway, B.A., G. Head, B.A., Trin.; J. S. Hill, B.A., Caius; J. J. Miller, B.A., Trin.

Of Oxford.—J. W. Darnborough, B.A., Linc.; W. G. Gibson, M.A., Wore.; F. L. Lamotte, B.A., Ch. Ch.; G. Scalf, B.A., Linc.; H. B. Smith, B.A., Jes.; W. H. Wray, M.A., Magd.

Of Dublin.—R. H. Deane, B.A., J. Peel, B.A., T. Woolley, B.A.

DEACONS.

Of Cambridge.—F. B. King, B.A., Clare H.; J. Peniston, B.A., St. John's.

Of Oxford.—C. R. De Hallivand, B.A., Oriel; J. P. Harris, B.A., Brasen.; J. C. Simpson, B.A., Wore.

Of St. Bees.—J. Pickford.

Lit.—E. Ellis.

Preferments.

Rev. C. Perry to be bishop of Melbourne, Australia.

Rev. B. B. Gough to be archdeacon of Derry.

Rev. T. Hill to be archdeacon of Derby.

Rev. V. Shortland to be archdeacon of Madras.

Name.	Parish & County.	Pop.	Patron	Value.	Name.	Parish & County.	Pop.	Patron	Value.
Adams, J. ...	St. Paul, Stoke Damerel (P.C.), Devon	4500	Crown and bp. of Exeter alt.	130	Guillemand, H.	Barton-on-the-Heath (R.), Warw.	213	Trin. coll., Oxford	*204
Alcock, J. P. ...	(Strood (P.C.)), Kent	2881	D. and C. of Rochester	238	Hamilton, G. A.	Oakworth (P. C.), Yorksh.	2000	Crown and bp. of Ripon alt.	150
Allen, C.	Bushley, (P. C.), Wore.	384	D. and C. of Worcester	58	Hathaway, M.	Moorfields (P. C.), Sheffield, Yorksh.		Crown and abp. of York alt.	130
Arden, G.	Winterbourne-Came, (R.), Dorset	157	Hon. G. L. D. Damer	*251	Holland, G. T.	Cockerington St. Leonard (V.), Linc.	246	Bp. of Lincoln	163
Badham, C.	All Saints' (V.), Sudbury, Suff.	1909	D. Badham	*140	Irwin, R.	Castlerickard (R.), Meath		Bp. of Meath	
Bayly, H.	Swindon (V.), Wilts.	2459	Lord chanc.	*309	Jones, H. D.	Heeley (P.C.), Sheffield, Yorksh.		Crown & abp. of York alt.	130
Brown, R. N.	Ickleford (R.), with Pirton (V.), Herts.	570 764	R. Lindsey	*303	Jones, T.	Bearley (P.C.), Warw.	231	King's coll., Cambridge	62
Caunter, J. H.	St. James' Chap., Kennington Road, Lambeth				Kaye, W. F. J.	Riseholme (R.), Linc.	98	Ball. coll., Oxford	
Chamberlain, W.	St. John (P. C.), Bolton, Lanc.	2800	Crown and bp. of Chester alt.	130	Kyle, R. W.	Trinity (P.C.), Guernsey		Pew-holders	100
Childs, J. C.	St. Mary (P. C.), Stoke Damerel, Devon	3000	Crown and bp. of Exeter alt.	130	Laurent, F.	Saleby (V.), Linc.	28	Trust of Alford gram. sch.	*227
Coghlan, J. A.	New Church, Barnet Common, Herts.		E. Durant		Layard, C. C.	Mayfield (V.), Staff.	1348	Dr. Greaves	*151
Cole, A. W.	Idehill (P. C.), Sundridge, Kent		Rec. of Sundridge	*124	Lockwood, E. J.	Belstead (R.)	261	Rev. E. J. Lockwood	*205
Conroy, J.	Faughanvale (P. C.), Derry		Dean of Derry		Long, W. D.	St. Bartholomew (P.C.), Birmingham			
Cuthbert, G.	St. Matthew (P. C.), Liverpool				Luad, E.	Wintorslow (R.), Wilts.	888	Rev. H. E. Fryer	*784
Daniel, R.	Osbaldwick (V.), Yorksh.	361	Abp. of York	145	Madden, W. M.	Fareham (V.), Hants.	6168	Bp. of Winton	53
Dudley, W. M.	Laverstoke (R.), Hants	123	J. Portal	61	Magrath, F. J.	Dunsford (R.), Downsh.		Bp. of Down	
Edwards, T.	Brougham (R.), Westmor.	249	Earl of Thanet	*200	Mason, W. H.	Clontuskart (R.V.), Galway		Bp. of Clontarf	
Fielden, R. H.	St. Lawrence (R.), I. of Wight	114	Earl of Yarborough	106	Medley, G. R.	St. Nicholas (R.), Colchester, Essex.	1087	Ball. coll., Oxford	92
Fussell, J. G.	Chantry (P. C.), Somers.		Rev. J. G. C. Fussell	90	Mesurier, J. T.	St. Helen (V.), H. Le	650	D. and C. of St. Paul's	200
Gabbet, W.	St. George, Sutton (P. C.), Macclesfield, Chesh.		Trustees	285	Metcalfe, B. E.	Bishopsgate, London	306	Preb. of Osbaldwick	114
Girdlestone, C.	Staff.	6000	Lord Ward	*900	Mills, S. R.	Gate Helmsley (V.), Yorksh.			
Griffin, C.	Hawker (V.), Warw.	360	Lord chanc.	42	Molson, W.	Castle Heddingham (D.), Essex	1248	A. Majendie	130
Grimstone, hon. F. S.	Colne-Wake (R.), Essex	444	Earl of Verulam	*458	Mounins, R. E.	Hogworth (V.), Linc.	790	Bp. of Lincoln	93
					Neale, R.	Little Glemham (R.), with Great Glemham (P.C.), Suff.	333 370	Hon. Mrs. North	*229
						Stainburn (P. C.), Yorksh.	248	Vicar of Kirkby Overblows	66

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Newcome, W.	Boothby Pagnel (R.), Linc.	182	J. Litchford ..	*976	Scott, R. A. . .	Cranwell (V.), Linc.	280	Bp. of Lincoln.	100
C.....	St. Stephen (P. C.), Stoke Damarel, Devon.	3000	Crown & bp. of Exeter alt. . .	180	Walker, E.	St. George, Man- chester			
Pyke, T. M. . .	Onehouse (R.), Suff.	308	Lady Hotham's trustees	*900	White, J.	Malton Ross (P. C.), Linc.	175	Prob. of Malton	63
Rangeley, W.	Grimstone (R.), Norf.	1137	Queens' college, Cambridge..	*280	Whiteway, R.	Coleford (P. C.), Somers.		Ross	
Renwick, W.	St. Andrew (P. C.), Wakefield, Yorksh.	2500	Crown & bp. of Ripon alt. . .	150	Wilks, S. C. . .	Nursling (R.), Hants.	964	Vic. of Kil- merdon	*190
Richardson, W.	Tinsley (V.), Yorksh.	508	Earl Fitz- william ...	124	Woodland, E.	St. Lawrence (R.), with St. John (R.), Southampton	488 794	Bp. of Win- chester	*485
Rynd, H. N. . .	Stockbridge (P. C.), Hants.				Woolcock, C.	Charlestown (P. C.), St. Austell, Cornw.		Lord chanc. . .	148
Sadler, H. A. . .	Dunrylague (R.), Tipperary ..		{ Bp. of Cashel and Emly .. }		Wright, H. . .	Thurston (R.), Norf.	108	{ Crown & bp. of Exeter alt. . . }	120
Sadler, R.	Rincurran (R. V.), Cork		The Crown....		Wright, W. H.	Wellington (P. C.), Stoke-upon-Trent, Staff.		{ Crown & bp. of Lichfield alt. . }	180
Sandford, G. . .	Eldon (P. C.), Shef- field, Yorksh.		{ Crown & abp. of York alt. . }	130	Yonge, R.	Woolwardine Wood (P. C.), Salop.....		{ Vic. of Wreth- wardine }	81
Saville, hon. A.	Ashby Magna (V.), Leic.	327	Earl of Ayles- ford	*120					

Adams, D., rur. dean of Witney, Oxford.
Barnes, J., rur. dean of Leek, Lichfield.
Barrow, C. N., rur. dean of Bristol.
Braddy, D., ass. master city of London sch.
Chambers, W., rur. dean of Abingdon, Peterborough.

Daniel, R., mast. abp. Holgate's sch., York.
Harrison, J. J., chap. H.M.S. Thetis.
Irwin, C., commissary of the bp. of Ossory.
Joseph, H. S., chap. Chester castle.
Loveday, T., rur. dean of Newberry, Oxford.
Lowe, T., chap. Oldham workhouse.

Luscombe, E. K., min. can. Gloucester.
Parrington, M., princ. dioc. training school,
Chichester.
Stephenson, J. H., rur. dean Barnstable,
Dorchester.
Wilson, R., chap. H.M.S. Queen.

APPOINTMENTS—COLONIAL CHURCH.

A. J. P. Buchanan, appointed rector of Curacao, Grenada.
E. C. Wiltshire, appointed rector of St. Andrew with St. George,
Tobago.

Clergymen deceased.

Arundell, F. V. J., rec. Landulph, Cornw.
(pat. duchy of Cornwall), 66.
Bennett, R. P., cur. St. Anne, Shandon, Cork.
Brown, R., vic. Kirk Braddon, Isle of Man
(pat. bp.).
Bullen, C., p. c. Rainford, Lanc. (pat. vic. of
Prescot), 81.
Bunce, J., 74.
Dennis, J., preb. Kerswell in Exeter castle,
71.
England, W., rec. Winterbourne-Came, Dor-
set, 54.
Fisher, J., rec. Wavendon, Bucks (pat. sir
H. H. Hoare), 74.
Fisher, Jos., cur. Badsworth, Yorksh., 80.
Free, J., preb. and rec. Dunsford, Down-
shire.
Hartwell, F. B., p. c. St. George, Douglas,
Isle of Man (pat. bp.).
Harwood, J., rec. Ewhurst, Hants (pat. duke
of Wellington).

Homan, P., chap. Villierstown, Waterford
(pat. lord Stuart de Decies).
Hornby, H., vic. St. Michael's-on-Wyre,
Lanc. (pat. family), 83.
Irvine, A., vic. St. Margaret, Leicester (pat.
preb. of Lincoln).
James, J., vic. Chelmarsh, Salop (pat. sir J.
B. Sebright).
Lawler, J., rec. Castlerickard, Meath.
Le Geyt, P., vic. Marden, Kent (pat. lord
primrose), 71.
Leigh, E. T., rec. Chedale, Chesh., 45.
Lukin, J., rec. Nursling, Hants, 64.
McHenry, L., sur. Culdaff, Donegal.
Macnamara, G. S., cur. Rathgraff, Meath.
Maunsell, T., rec. Castlane, or Whitechurch,
Kilkenny (pat. bp. of Ossory).
Miles, J., rec. Willoughby Waterless, with
Great Peatting, and vic. Ashby Magna,
Leic., 74.

Pochin, W., rec. Little Cornard, Suff. (pat.
Mrs. Green), 53.
Sims, G., rec. Colne-Wake, Essex (pat. earl
of Verulam).
Stanger, E., p. c. Wetherall and Warwick,
Cumb. (pat. D. and C. of Carlisle).
Tanqueray, E., rec. Tigrith (pat. R. Tre-
vor), and Tempsto rd, Bedford (pat.
crown), 85.
Thirlwall, T. W., rec. Ickleford-with-Pirton
Herts.
Topping, J., p. c. Cammerton, Cumb.
Tredcroft, R., rec. Tangmore, Sussex (pat.
duke of Richmond), and preb. Chichester,
65.
Turmaine, H., p. c. Minster, Kent (pat. T. P.
Mitchell).
Winstanley, G., rec. Glenfield, Leic. (pat. C.
Winstanley).
Woodley, G., p. c. Martindale, Westmor.

University Intelligence. CAMBRIDGE.

VOLUNTARY THEOLOGICAL EXAMINATION IN NEXT MICHAELMAS TERM.

On Tuesday, the 19th of October next, and the succeeding days,
there will be an examination in the following subjects:

- The Greek Testament;
- The Latter Part of the Dialogue with Trypho, of Justin Martyr,
4. c., from the Seventy-fifth Section inclusive, to the end;
- Ecclesiastical History;
- The Articles of Religion, and
- The Liturgy of the Church of England;

which examination will be open to all students who have at any
time been admitted *ad respondendum questionem*; or who can pro-
duce certificates from the regius professor of civil law, or his deputy,
of having performed the exercises required for the degree of bache-
lor of that faculty.

Immediately after this examination there will be an exami-
nation in

The Book of Deuteronomy, in Hebrew,
for such students as, having undergone the former examination,
shall offer themselves for this. Persons desirous of presenting them-
selves at these examinations must signify their intention of so doing
on or before the 10th of October next, by a letter addressed to each
of the examiners, who are the regius professor of divinity, the Mar-
garet professor of divinity, the regius professor of Hebrew.

PREVIOUS EXAMINATION SUBJECTS, 1848.

Notice has been given that the following will be the subjects of
examination in the last week of the Lent term, 1848:

1. The Gospel of St. Mark.
2. Paley's Evidences.
3. The Old Testament History.

4. The Phenomena of Euripides.
5. Cicero's Oration Pro Murena.

Dec 15.—Arthur Westmorland, M.A. (B.A. 1846), was elected a
foundation-fellow of Jesus college.

HULSEAN DISSERTATION.

The Hulsean trustees have given notice that a premium of about
£100 will this year be given for the best dissertation on the follow-
ing subject: "The Fitness of the Time of Christ's Coming, in rela-
tion to the moral, intellectual, social, and political condition of the
Heathen." The dissertations are to be sent to one of the trustees
(the vice-chancellor, the master of St. John's college, or the master
of Trinity college), on or before the 30th of October, 1847, with the
names of the respective authors sealed up. The author of the essay
best approved is to print it at his own expense, and is not to be a
second time a candidate for the premium.

HULSEAN PRIZE.

Dec. 24.—The Hulsean prize was adjudged to A. M. Hoare, B.A.,
of St. John's college.

SEATONIAN PRIZE POEM.

Notice has been given that the subject of the poem for the Sea-
tonian prize for the present year is, "The Famine in Samaria" (3
Kings vi. vii.) Each candidate for this prize is to send his perfor-
mance, without his name, to the vice-chancellor (fairly written, or it
will not be attended to), on or before the 28th of September next,
with some Latin verse upon it; and he is at the same time to send a
paper sealed up, with his name written within, and the same Latin
verse on the outside.

Jan. 2, 1847.—Rev. Dr. C. Wordsworth has been appointed Hulsean lecturer.

**LIST OF HONOURS AT THE BACHELOR OF ARTS'
COMMENCEMENT, JANUARY 28, 1847.**

MODERATORS: { JOHN COUCH ADAMS, M.A., St. John's.
GEORGE GARRICK STOKES, M.A., Pemb. H.

EXAMINERS: { JOHN SYKES, M.A., Pemb. H.
WILLIAM COLLINGS MATRIBSON, M.A., Trin.

* * In all cases of equality the names are bracketted.

WRANGLERS.

Dr. Wilson, W. P.,	Joh.	Dr. Simpson, Jun. }	Trin.
Walker,	Trin.	Treacy,	Emm.
Vinter,	Joh.	Newham,	Joh.
Hillier,	Trin.	Scott,	Joh.
Emery,	Corpus.	Harrison,	Calus.
Phœr,	Pemb.	Gunson,	Christ's.
Hawkins,	Joh.	Maiber,	Trin.
Hatterley,	Joh.	Wolstenholme,	Trin.
Peters,	Joh.	Perowne,	Corpus.
Watson, R. }	Queens'	Gurney,	Emm.
Newton,	Joh.	Parnell,	Pea.
Headlam,	Joh.	Macgregor,	Trin.
Boardman,	Calus.	Martyr,	Christ's.
Leard,	Trin.	Goodwin,	Calus.
Ashwell,	Calus.	Lomax,	Trin.
Sutcliffe,	Joh.	Ingram,	Trin.
Pollard,	Queens'.	Edlin,	Trin.
Lovell,	Calus.	Gooch,	Magd.
Fearnley,	Joh.	Sowerby,	Trin.
Edwards,	Pemb.	Holmes,	Pemb.
Ward,	Joh.	Leicester,	Clare.
Cargill,	Sidney.		

SENIOR OPTIMES.

Dr. Ewbank,	Calus.	Dr. Blanchard,	Trin.
Pennington,	Christ's.	Newham,	Joh.
Goldie,	Joh.	Smythies,	Emm.
Sykes,	Emm.	Hayward,	Trin.
Smith, C. T.	Calus.	Puckle,	Joh.

SENIOR OPTIMES.

Dr. Gough,	Joh.	Dr. Vanehart,	Trin.
Davidson,	Trin.	Plater,	Christ's.
Read,	Joh.	Clarke,	Queens'.
Beaumont,	Cath.	Wood,	Trin.
Gates,	Calus.	Peach,	Christ's.
Morgan,	Christ's.	Maudson,	Joh.
Metcalf,	Sidney.	Bull,	Trin.
Alder,	Trin.	Wilson, J.,	Clare.
Charlesworth,	Corpus.	Turner,	Calus.
Welch,	Corpus.	Roberts,	Magd.
Davies,	Joh.	Rackham,	Corpus.
Hewatson,	Corpus.	Bickersteth,	Trin.
Aston,	Joh.	Ingleby,	Trin.
Otley,	Joh.	Graham,	Trin.
Millard,	Joh.	Blomfield,	Trin.
Evans,	Trin.	Hildebrand,	Emm.
Oyle,	Cath.	Mackintosh,	Joh.
Milner,	Cath.	Hollway,	Trin.
Penny,	Christ's.	Dykes,	Cath.

JUNIOR OPTIMES.

Dr. Wigram,	Trin.	Dr. Manby,	Joh.
Jackson,	Christ's.	Longmore,	Emm.
Charlton,	Joh.	Metcalf,	Corpus.
Smith, C.,	Queens'.	Smith, F. R., }	Queens'.
Bolton,	Christ's.	Back,	Trin.
Bentham,	Clare.	Weir,	Calus.
Simpson, sen., }	Trin.	Thomson,	Joh.
Brett,	Joh.	Ingle,	Calus.
Calthrop, }	Trin.	Woodhouse,	Trin. H.
Slater,	Cath.	Sherlock,	Emm.
Smith, H.,	Sidney.	Came,	Trin.
Prest,	Joh.	Montague,	Sidney.
Watson, J. S.,	Joh.	Baines,	Christ's.
Monk,	Trin.	Beaulande,	Cath.
Purton,	Cath.	Girling,	Trin.
Luard, G. A.,	Jesus.	Hibbert,	Joh.
Hole,	Joh.	Bicknell,	Magd.
Anderson,	Joh.		
Day,	Calus.		
Clayton, }	Calus.		
Wray,	Cath.		

MAJOR.

Sanderson, Jesus.

OXFORD.

The regius professor of pastoral theology intends to begin his course of lectures of the present term on Monday, the 8th of February. Such members of the university as are qualified to become scholars in theology, and are desirous of attending these lectures, are requested to call upon the professor on Saturday, the 6th of February, between the hours of eleven and two o'clock.

The regius professor of ecclesiastical history proposes this term to read the last five books of Eusebii Historia Ecclesiastica and Bedæ Historia Ecclesiastica Gentis Anglorum; beginning on Monday, February 8th. All persons who wish to attend either course are requested to call on the professor between twelve and two o'clock on Saturday, February the 6th. These lectures are open to all who have passed the B.A. examination.

Tributes of respect have recently been presented to the following:—

Anderson, D., late v.-princ. St. Bees.
Bird, G., inc. St. John's, Blindley Heath, Godstone.
Bowen, C., lect. Armley, Leeds.
Calder, F., late master king Edward VI.'s school, Birmingham.
Daniel, R., cur. St. Maurice, York.

Davies, J., p. c. St. Edmund's, Dudley—purse of £300.
Downson, H., late cur. St. Michael's, Coventry.
James, C. T., cur. Brentwood, Essex.
Houschen, cur. St. George, Colegate, Norwich.
Luby, E., cur. Halcote, Lanc.
Mills, S. R., cur. Little Cornard, Suff.
Minton, T. W., late cur. St. Outhbert, Darlington, Durham.
Quirk, C. T., late cur. Ashton-under-Lyne.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
67, Lincoln's Inn Fields, January 1847.

At a general meeting held on Tuesday, January 5, 1847, the rev. Dr. Russell in the chair, the standing committee proposed, pursuant to the notice given at the last general meeting, that the sum of 2,000*l.* be granted for the purposes of the Foreign Translation committee. The secretaries read the following list of works in progress under the superintendence of the Foreign Translation committee: Maltese versions of New Testament and liturgy, Old Testament in French, Armenian liturgy, Arabic liturgy, Greek bible, Portuguese liturgy, Coptic New Testament, Mahratta Old Testament, Goojerattee liturgy, Hindustanee liturgy, new edition of Tamil liturgy, Ogybwa liturgy, Muncey liturgy. The sum of 2,000*l.* was voted accordingly, for the purposes of the Foreign Translation committee.

The following names of members of the society were laid before the board by the standing committee, for election on Tuesday, the 9th of February, as the committee of General Literature for the year ensuing: Very rev. the dean of Chichester; J. L. Adolphus, esq.; rev. J. Allen; rev. R. W. Browne; T. Bell, esq.; rev. T. Dale; rev. T. G. Hall; J. R. Hope, esq.; J. H. Markland, esq.; J. D. Powles, esq.; rev. W. Short; Dr. Watson.

The following letter was read from the bishop of Toronto, dated Toronto, Canada, 4th Dec. 1846: "I beg through you to offer to the venerable society my best acknowledgments for the service-books granted to Port Burwell and Vienna in the rev. T. B. Read's mission. These books are a sweet memorial, in the different congregations, of the society's unremitting kindness to the colonists, and form a link of attachment of far more importance than those who have never been from home can easily conceive. The petition inclosed, from the rev. V. Philip Mayerhoffer, is correct, I believe, in its statements. A large portion of his people are from Germany, and, from his influence and exertions, are doing more for the church than could have well been expected. The township of Markham, twelve miles by ten, contains one hundred and twenty square miles, and is very populous and fertile. This is the second church which Mr. Mayerhoffer is building: to the first the society made a very magnificent grant last year of 50*l.* sterling, which I see is acknowledged in the memorial. The different items of information wisely required by the society appear to be all given; and you will permit me to add, that, if the funds of the society can allow of any grant towards finishing this second church in this populous township, having between five and six thousand inhabitants, it will be well bestowed."

The rev. V. P. Mayerhoffer, rector of Markham and Vaughan, Canada West, in a letter dated Nov. 23, 1846, thanked the society for the grant of 50*l.* towards the church at Markham, which was consecrated in July last, but which proves too small for the members of our communion, who are desirous of attending divine worship. He has, therefore, commenced building in his mission another church, which will cost about 350*l.*, and contain 500 worshippers. Half of the seats will be free. The sum of 200*l.* has been subscribed in the district. The board agreed to grant 25*l.* towards this church.

The bishop of Toronto introduced to the favourable notice of the society the rev. Job Deacon, "who," his lordship said, "has leave of absence to make a sea voyage, and to proceed, if necessary, as far as London for the recovery of his health, which has lately become impaired by his missionary labours." The bishop added: "He is a very worthy clergyman, and has served long, and, I trust, faithfully, in this portion of the Lord's vineyard."

Mr. Deacon, who is now in England, stated that he had been labouring as missionary at Adolphustown and Fredericksburg for twenty-four years, and at Marysburgh, Canada West, for twenty of those years; the latter mission having been transferred by the bishop of Toronto, in 1842, to the care of the rev. Wm. Macauley, rector of Picton, on the same side of the Bay of Quinte. Mr. Deacon requested a set of books for the performance of divine service in each of these churches, and lending-libraries for Adolphustown and Fredericksburg. Three sets of service-books, and two lending-libraries to the amount of 4*l.* each, were granted.

It appeared, by a communication forwarded to the society by the bishop of London, that efforts had lately been made in the Maaritus, for the erection of two churches, one on Plaines Wilhems, the other at Moka; these churches being nearly central in their respective districts, and about eight miles apart. A considerable sum has been raised in the colony for this object, and the amount, by a local ordinance, doubled by the government. The church of Plaines Wilhems has been completed, that district being the more wealthy of the two. It having been found difficult to raise sufficient funds for building the church at Moka, the first stone of which was laid by sir William Gomm, the governor, in September last, the assistance of the society towards this church was requested. The board agreed to grant 50*l.*

The secretaries reported that the Foreign Translation committee, having taken into consideration the Muncey translation of the liturgy, brought to this country by the rev. Richard Flood, missionary among the Indians at Muncey Town, Delaware, Canada West, had agreed to print that version, under the care of Mr. Flood, who had promised to revise the sheets in passing through the press.

The rev. R. Flood, who was present at the meeting, acknowledged in the following words the aid afforded by the society towards the two objects for which he had undertaken a journey to this country: "Mr. chairman, gentlemen, and brother clergymen of this great and noble society, I can assure you that it affords me unmixed pleasure to have the opportunity now presented of expressing in person my best thanks for the liberal aid you have given in promoting the objects of my mission to this country; first, in your undertaking to defray the expense of printing our liturgy in the Muncey language; and, secondly, in making a grant towards building a place of worship for our Indians at Muncey Town. This boon the poor natives of the far west will, no doubt, highly appreciate; and for this they will ever feel most thankful. When I commenced my missionary labours among this interesting race, about thirteen years ago, I found them truly the children of nature in all things, rough and savage, like the wild animals on which they lived; and, in my first essays to draw their attention to the all-important truths of revealed religion, I had to avail myself of the assistance of an interpreter, at that period very incompetent, from his limited acquaintance with

the English tongue. I had, therefore, to preach and instruct them in short sentences, consisting almost of monosyllables, to prevent mistakes on his part. And, though the rock had been often smitten, yet it yielded no water for nearly two years, when it pleased the Most High to open the heart of their principal chief, captain Snake, nephew of the celebrated warrior Tecumseh, who then sought admission into our church by baptism. After which event, the tribe, following his good example, continued for several Sundays to present themselves, seeking the same ordinance, in parties of tens and twenties, being previously instructed in the great and leading doctrines of the Christian faith, such as our lost estate by Adam; our recovery through Christ; and the sanctifying influences of the Holy Spirit, to keep us in the Beloved unto life eternal. Many of the other tribes have in like manner made the same good profession before many witnesses. Gentlemen, I am confident that it cannot fail of proving interesting to you, if I state a few particulars in reference to this old chief of the Munceys, captain Snake, being the first-fruits of my labours in that part of the world, and a remarkable instance of the wonder-working effects of divine grace on the soul. I never had occasion to reprove or find the least fault with him for even a single act of indiscretion, since his conversion, but have rather found him by experience to be a most useful auxiliary in all my missionary labours in that locality. For instance, if any of the young people were known to be guilty of the least impropriety, he was sure to visit them for the purposes of exhortation and admonition, but yet in the spirit in which the kind and affectionate father would reprove his children for any levities or irregularities. His warm co-operation was strikingly exhibited, shortly after his own mind became impressed with saving truth, when I inform you that, as I rode to their village early one Sunday morning, I perceived, with astonishment, that most of their wigwags were deserted. But when I reached their chief's dwelling, the riddle was solved by his telling me that he had marched them all to the school-house, which is our temporary place of worship, in order that I should not suffer inconvenience from delay in waiting for them, as I was wont to do, by their backwardness to attend the means of grace when I first sought to arrest their attention, and draw them from dumb idols to serve the living God. Upon which I remarked that he wore his honours well; as my idea of a chief was this—to be superior to his fellows in holiness and righteousness of life, and especially in showing a good example in every good work that has for its object God's glory, and man's present and eternal welfare. At which the old gentleman smiled, and said that he always prayed to be such as I described the office. Were I to indulge my own feelings at this time, I should be disposed to say more; but, knowing that your time is limited, I must trespass upon it no longer. I am persuaded, however, that I am not saying too much when I only add that this offering of your venerable society became the more precious and enhanced in value by the Christianlike and courteous terms in which the expression of your good-will was communicated to me by one of your excellent and efficient secretaries, the rev. Mr. Murray."

It was agreed, on the motion of J. C. Meymott, esq., seconded by the rev. J. T. Rowse, "That it be referred to the standing committee to consider whether the grant of 50*l.* made by the board at the last general meeting, towards the church at Muncey Town, may not, under all the circumstances, be increased."

A letter from the bishop of Newfoundland, dated Manchester, Jan. 4, 1847, was laid before the meeting. The following are extracts:—"When this letter reaches you, I shall be again on the great deep, starting for my ice-bound diocese. At this commencement of a painful, if not perilous, voyage, the prayers of the society for my safety and good speed, if God will, are earnestly desired. It would have been a great gratification to me to have attended the meeting of the committee on Tuesday; but, unfortunately, that is the day of our departure; and at the

time of your assembling we shall be stemming the waves. I very much wished to thank the society in person, as I have already done briefly and imperfectly by letter, for the noble contribution towards the restoration of our demolished church. The gift was as opportune as it was bountiful, encouraging others to come forward, and comforting my heart, not merely by the substantial amount of aid, but by the demonstration of Christian sympathy more desired than silver or gold. I should have been able also, could I have attended your meeting, to have communicated a fact which I am sure will be gratifying to the society, that the minister for the colonies has consented that half the total amount of the collections under the authority of the queen's letter should be applied to the restoration of our church. That was one of the objects mentioned by the parties who petitioned for the queen's letter; and it was their wish that even a larger portion of the proceeds should be so applied; but the relief of the suffering poor (though now happily in a good measure provided for) demands that a considerable sum should be kept in reserve; and we have reason, therefore, to be satisfied with and thankful for his lordship's decision. With regard to our projected church, the expense of both labour and materials, always high in Newfoundland, will be greatly raised; so that £15,000 will hardly complete a comely and capacious parish-church. Mr. Scott (late Scott and Moffatt) is appointed architect; and I have requested three friends in London to receive and examine his plans, which, I trust, will prevent my being led into improper or unnecessary expense. In addition to the gift for our church, the society most considerably granted a large supply of bibles and prayer-books, to replace those destroyed by the fire. I have received information of their safe arrival, and of the grateful feelings of the clergy and others for this seasonable donation. The society will share in my feelings of sorrow, on being told that I have not succeeded in obtaining clergymen to fill the several vacant missions in my diocese. I still depend upon the prayers of the society, and all Christian people, that 'God would send forth labourers unto his harvest.'"

The rev. T. F. H. Bridge, in a letter dated St. John's, Newfoundland, 10th November, 1840, wrote as follows: "I beg to acknowledge, with many and sincere thanks, on behalf of those for whose benefit and comfort they are intended, the society's munificent grant of 60*l.* worth of bibles and prayer-books, to replace those which were consumed in and with our church on the awful 9th of June last. I believe that the society's generous aid is as much appreciated as I know it was needed. I hope it will not be considered ungrateful or ungracious if I take advantage of the above occasion for writing to you to request the board to place at my disposal a few copies of the society's translations of the liturgy—twelve French, six Italian, nine Spanish, and six German. On some parts of our coast there are French settlers, to whom the prayers of the church in their own tongue would be both acceptable and useful; and, from the circumstance of our merchantmen trading to and from parts in Germany, the Peninsula, and in the Mediterranean, they frequently have sailors of those nations among their crews; and when, as is often the case, any of these foreign seamen are put into our hospital, I have no devotional books to supply them with. At the present time I am in this difficulty with a German sailor, who is very ill, and most anxious for religious instruction. I forward this application through the bishop of Newfoundland, now in England; it being my duty to submit it to his lordship for his approval and recommendation, before it is presented to the board. I humbly pray that, by God's blessing, the society may long continue to be, as she has long been, a nursing-mother to the church, feeding her children with the words of truth and soberness."

It was agreed, on the bishop's recommendation, to place at Mr. Bridge's disposal, for the purposes mentioned in his letter, twelve French, nine Spanish, and six Italian New Testaments, and twelve French, nine Spanish, six Italian, and six German common-prayer books.

The rev. James Hudson, travelling missionary of the

Society for the Propagation of the Gospel, applied for aid towards building a church in the village of Newcastle, Miramichi, in the diocese of Fredericton. Mr. Hudson said: "Eighteen or twenty years ago, the Society for the Propagation of the Gospel made a benevolent grant of 100*l.* on behalf of the very work for which I am now pleading; but so many difficulties appeared to stand in the way of any attempt to erect this church, that the design was abandoned, and its accomplishment has ever since been considered quite hopeless. The church, if now undertaken, will be plain and humble-looking, containing free seats for one hundred persons. The expense will not fall short of 450*l.* or 500*l.*, whereof 35*l.* has been already subscribed on the spot: to this I propose adding 50*l.* at least, and earnestly hope that the society will gladden my heart with the promise of a grant to what I believe to be a much needed object. In the event of the present application being successful, I will commence at the work forthwith, and on my own responsibility; not resting (if life and health are mercifully given me) until the church is ready for consecration. I gladly avail myself of this opportunity to request that you will convey my most grateful thanks to the Society for promoting Christian Knowledge, for the service-books lately presented, through the medium of my bishop, to the poor parishioners of St. Peter's, at Nelson, and sincerely pray God to remember our noble donors concerning this kindness."

The lord bishop of Fredericton, in a letter dated Fredericton, Dec. 11, 1846, said: "I can conscientiously recommend Mr. Hudson's untiring zeal to the benevolence of the society, and doubt not that, if a church could be erected at Newcastle, it would be of service, in a neighbourhood where its services have not been known."

It was agreed that 40*l.* be granted towards this church, and that the money be paid as soon as the work shall have been nearly completed.

Lieut.-Col. Short requested the society's assistance towards the erection of a church on the river D'Orée estate, St. Lucia, in the diocese of Barbados. It appeared, by his communication, that the Misses Alexander, resident on the estate, had succeeded in establishing a school for the negroes, and are now endeavouring to procure a church. A site and glebe for the church, to the extent of six acres, as well as a handsome donation in money, have been contributed by Messrs. Marryatt and sons, London. The black people themselves have exhibited much interest in forwarding the holy purpose, having subscribed towards it 50*l.* out of their wages. The following is an extract from Miss R. Alexander's letter, dated River D'Orée, Oct. 8, 1846: "With regard to the building of our church, the people undertake to bring the stones, and have devoted their Mondays to that purpose; for they found they could bring very little at odd hours, or moonlight evenings, when many used to carry stones before evening prayers. Our little ones, not three years old, carry up a stone in each hand, from a heap of stones dug out of an old foundation near the house. We have had some fine cedar planks cut for the doors and windows, and the men bring them down from the woods, while the women and young people carry the stones, of which there is now a large quantity. Every shower of rain brings down plenty of fine sand to all the gutters round the church land: they are cleaned out, and the sand put in heaps near the four large boilers, brought to the spot for mortar and water. The people continue to pay up their subscriptions by degrees, on pay days. Of their 50*l.*, I have received about 25*l.* If we had present funds to carry on the work, the roof ought to be up in eight weeks."

The secretaries stated that the bishop of Barbados had, in a communication lately received, expressed much interest in the spiritual welfare of the people at River D'Orée, and in the efforts in progress there in their behalf. It was agreed that 50*l.* be granted, on the usual conditions, towards the church at this spot.

The rev. J. P. Gell, in a letter dated Hobart Town, July 1, 1847, informed the society that the bishop of Tasmania had drawn upon the treasurers for 50*l.*, for a

school-house and master's residence in connexion with the parish-church of St. John's, Launceston, which have lately been erected through the zealous exertions of the rev. Dr. Browne, the incumbent, at an expense of 440*l*. Mr. Gell said: "These now form a most important portion of the system of church-education, which the bishop has in this diocese been recently endeavouring to establish. It will be gratifying to you to know that these endeavours have met with much support from the laity who are able to contribute; and, though much still remains to be done, before a due provision is made for all who require education at the church's hands, we have a nearer prospect of accomplishing this object than ever before."

The secretaries stated that they had communicated to the bishop of Tasmania, who is now in London, the particulars of this letter, and that the bishop had desired them to express to the board his regret at being prevented by special engagements from attending the general meeting. He had promised to furnish a statement respecting the college in his diocese, towards which considerable collections had been made, both in the colony and in this country.

Amongst the grants of books made were the following:

Bibles, prayer-books, books, and tracts, for distribution among railroad-labourers in the neighbourhood of Congleton; the rev. W. Sutcliffe, of North Rode, who made the application, having been appointed chaplain of the district.

For the use of labourers on a railroad between Weymouth and Dorchester, prayer-books to the value of 5*l*. The rev. Sanderson Robins, who brought this case before the notice of the society, said, "We have lately formed a committee for procuring spiritual instruction for the labourers who are employed on the railroad between this place and Dorchester. Their number will shortly amount to five hundred. We have engaged a chaplain; and we are preparing two places of worship. We should be very thankful if the committee would kindly recommend a grant of prayer-books for the use of these poor men. The case of the railroad workmen is just now beginning to occupy the attention which it deserves; and I know how willing the society has ever been to co-operate in any purpose which promises spiritual advantage."

For the use of workmen employed in excavating clay in the parish of Wareham, Dorsetshire, on the application of the rev. Dr. Mortimer, recommended by the rev. S. R. Capel, rector of Wareham, books and tracts to the value of 4*l*.

The rev. T. Stacey and the rev. William North, on behalf of the Cowbridge and Laſteter district committees respectively, acknowledged the service rendered to the poor in Wales by the recent reduction in the prices of Welsh bibles and common-prayer books. Mr. North said—"I had the gratification to lay your letter before our district committee, which held its annual meeting last week, when a very cordial resolution was passed, to the effect that I should convey to the society the thanks of the Lampeter district committee for the ready and liberal compliance with our recommendation of a reduction in the charge on Welsh bibles and prayer-books. Allow me to repeat the expression of the sense which we entertain of the considerate regard paid by the society to the interests of Wales. We are not ignorant of the sacrifice incurred by the institution, particularly in its Welsh publications; but I think I may safely say, there are few parts of the field to which its operations extend—at least in our island—in which a remission of charge may be more properly and usefully applied."

A highly satisfactory account of the progress of the Chichester diocesan committee was forwarded by the secretary, the rev. W. W. Holland. It appeared that an increase in the number of members, and the issue, by that branch, of bibles, prayer-books, books, and tracts, had taken place since the last year; and that, at the anniversary meeting held at Chichester, on the 31st Dec., 1846, the very rev. the dean being in the chair, it had

been unanimously agreed to present 51*l*. 2*s*. (an entire third of the year's local subscriptions) towards the general designs of the parent society.

INCORPORATED NATIONAL SOCIETY.

The meetings of this society have been attended during the last month by his grace the president, and by several of the vice-presidents and members of the standing committee. The proceedings of the society during the last month have been of more than ordinary interest. Her majesty has been pleased to command her royal letter to be issued, requiring collections to be made in all churches and chapels throughout England and Wales, in behalf of the society. The royal letter is dated 18th December, 1846, and will be circulated immediately. In accordance with the notice contained in the circular issued by the society in August last, and which appeared in the September number of this Gazette, seventeen masters presented themselves at Christmas for examination, with a view to obtaining the society's diploma, or certificate of competency, to exercise the profession of national-school master. The result of the examination will be hereafter reported. The examiners on the occasion were the ven. archdeacon Hale, rev. D. Coleridge, rev. T. Jackson, and rev. P. Moore; and John Hullah, Esq., conducted the examination of the masters in the theory and practice of music. The subjoined table exhibits the principal statistical facts connected with the grants which have been awarded since the 1st December, 1846, for the building of schools and residences for teachers, &c.:

Population benefited.	Number of schoolrooms to be built.	Number of residences to be built.	Number of children to be accommodated.	Estimated cost of the undertakings.	Grants awarded by the Society.
66124	20	19	3303	28965	21377

Additional grants have also been made in certain cases where the original estimates had been necessarily exceeded, or where an enlargement of the original plan had been found requisite. Other grants have also been voted for school-fittings, apparatus, &c., raising the whole sum voted by the society during the last month to 1,743*l*. Among the places to which grants have been voted are the following, viz., Swansea, Old Radnor, Camden Town, Dukinfield Stillarks, Blackwood, Kentchurch, Horton, &c. A further grant of 25*l*. has been voted by the society to the London Schoolmasters' Mutual Improvement Society. Thirty persons have left the society's training institutions during the last month, viz., eight masters and nine mistresses from Westminster, five mistresses from Whitelands, and eight masters from Battersea. The following are some of the places to which the teachers have been sent, viz., to West Cowes, Chelmsford, Blackheath, Camberwell, Deptford, Banbury, Kington, and Llanrwst, from Westminster; to Stockton-on-Tees, Aston Rowant, Wraxall, and Morden, from Whitelands; to Leeds, Chester, Cleckheaton, and Manchester, from Battersea. Satisfactory reports of the conduct of teachers trained by the society, and now in charge of schools, have been received from Pinchbeck, Hillingdon, Audley End, Blandford, Halstead, Ilford, Midhurst, Langham, Codrall, Ware, Newport Pagnell, Hampstead, Stilton, and other places. The society's organizing masters have been engaged during the last month in improving the state of schools in Birmingham and North Devon; and Mr. Henry Moore, the organizing master employed in the archdeaconry of Derby, was ordained at Christmas by the bishop of Lichfield. The society's depository, at the sanctuary, Westminster, for the sale of school-books and materials, is now in full operation, and members of the society may obtain school-apparatus, &c., at very reduced prices. The general church-school inquiry is being pro-

ceeded with. A digest has been made of all the returns from Wales, and will soon be printed and ready for circulation. The digest of the several counties of England, taken in alphabetical order, is in a state of forwardness; but there are still many places from which no returns have been received, and the clergy connected with those places will greatly assist the work by favouring the secretary with the necessary information. Seven masters and seven mistresses, natives of Wales, and acquainted with the Welsh tongue, have been admitted free of expense into the society's institutions. At the end of their term

of training they will be placed in charge of schools in Wales, and part of their stipends will, if necessary, be defrayed by the Welsh Education Committee. The Welsh fund now amounts to 2,362*l.* a year, and 2,569*l.* donations; but these sums must be considerably increased in order to enable the committee to carry out their intentions of founding training institutions in Wales, and aiding the support and improvement of schools. Boards of education have already been formed for the archdeaconries of Brecon and St. David's, and it is hoped that others will soon be established.

Diocesan Intelligence.—England and Ireland.

CASHEL.

The Union of Duntryleague, vacant by the death of the rev. John Whitty, is about to be dissolved by the privy council, at the request of the bishop, who will appoint a second clergyman at Ballylanders, the other parish of the Union, where a church is already built at the expense of the hon. James King.

LIMERICK.

Preferment Suppressed by the Ecclesiastical Commissioners.—The rectory and vicarage of Kilbroderan, in the diocese and county of Limerick, value (rent charge) £165 per annum, with six acres of glebe land.

KILDARE.

A meeting of laymen of the united dioceses of Dublin and Glendalough was held at Messrs. Hodges and Smith's, Grafton-street, on Thursday, the 17th December, 1846; George A. Hamilton, esq., M.P., in the chair. The following resolutions were proposed and adopted:

"That an efficient episcopal superintendence is essential to the well-being of the Irish church.

"That any diminution in the number of the Irish episcopate must necessarily so multiply the labours of the remaining bishops as essentially to interfere with the adequate spiritual supervision of each diocese.

"That the addition of the episcopal superintendence of the see of Kildare to the extensive episcopal and metropolitan jurisdiction that already devolves upon the archbishop of Dublin cannot fail to prove highly injurious to the best interests of both sees.

"That, in accordance with the preceding resolutions, the following petition be adopted and transmitted to her most gracious majesty: 'To her most gracious majesty the queen. The humble petition of the undersigned laymen of the united dioceses of Dublin and Glendalough humbly sheweth—That the provisions of the act of parliament passed in the third and fourth years of the reign of his late majesty, entitled 'An act to alter and amend the laws relating to the temporalities of the church in Ireland,' whereby the temporalities of the bishopric of Kildare are vested in the ecclesiastical commissioners of Ireland for the purposes in the said act mentioned, and whereby also the spiritual jurisdiction of that see is annexed to the united dioceses of Dublin and Glendalough, have recently come into operation by the death of the late bishop of Kildare. That by the provisions of the same act the duties of metropolitan of the entire province

of Munster have also been transferred to the archbishop of Dublin, in consequence of the suspension of the archiepiscopal powers previously exercised by the archbishops of Cashel. That thus the existing arrangements of the Irish church impose upon the archbishop of Dublin, in addition to the episcopal duties of the united dioceses of Dublin and Glendalough, the ecclesiastical supervision and triennial visitation of no less than sixteen sees, extending throughout nearly one-half of Ireland. That your petitioners cannot but regard with great apprehension the consequences which must ensue to the church in general, and especially the injury which these united dioceses, as also that of Kildare, must respectively sustain, from the necessary inability of any individual bishop effectually to exercise spiritual superintendence over a jurisdiction so extensive as that of the archbishopric of Dublin has been rendered by the union of so many sees. That, whilst your petitioners do not seek to interfere with the existing state of the law as regards the temporalities of the see of Kildare, your petitioners most humbly pray that your majesty may take the aforesaid facts into your gracious consideration, and, regarding the spiritual wants of the church in Ireland, may be pleased to adopt measures for the appointment of a separate bishop to the see of Kildare.'

"That the following gentlemen be appointed a committee, with power to add to their number, for the purpose of procuring signatures to the said petition:—George A. Hamilton, M.P.; right hon. Frederick Shaw, M.P.; Edward Grogan, M.P.; Arthur E. Gayer, LL.D.; Joseph Radcliffe, LL.D.; Isaac Butt, LL.D.; William D. LaTouche; George Gresson; Wyndham Gould; Henry West; Louis Perrin; Charles Stanley Monck; Henry B. Gresson; Conyngham Ellis; John F. Waller; Joseph Le Fanu; Frederick Hogan; Robert C. Bowen; Alexander Ferrier, Jun.; Aquila Smith, M.D.; John H. Orpen, LL.D.; John Gilmore; Charles Granby Burke; Richard Bourke; John F. Townsend; Charles H. Todd, LL.D.; Frederick H. Ringwood; Henry Fisher, M.D.; Joshua Harvey, M.D.; Fleetwood Churchill; Henry C. Beauchamp, M.D.; Theobald A. Purcell.

"That Charles H. Todd, and Frederick Hogan, esqrs., be requested to act as secretaries."

Signatures to the petition will be received by the principal booksellers in Dublin, on and after Wednesday, the 22nd instant.

Miscellaneous.

TITHE COMMUTATION.

We are indebted to Mr. Willich for the following statement from his "Annual Supplement to the Tithe Commutation Tables," announced for publication this month:—

The average prices for seven years to Christmas, 1846:

Wheat	0 7 0½	per imperial bushel.
Barley	0 4 0	ditto
Oats	0 2 8½	ditto

And the amount to be received for the year 1847, for every £100 of rent-charge will be.....

£ s. d.
99 18 10½

The amount for the year 1846 was	102 17 8½
Ditto 1845 ..	103 17 11½
Ditto 1844 ..	104 3 5½
Ditto 1843 ..	105 12 2½
Ditto 1842 ..	105 8 2½
Ditto 1841 ..	102 12 5½
Ditto 1840 ..	98 15 9½
Ditto 1839 ..	95 7 9
Ditto 1838 ..	97 7 11
Ditto 1837 ..	98 13 9½

25, Suffolk-street, Pall Mall, 2nd Jan., 1847.

—*Ecclesiastical Gazette.*

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1847.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Chichester, in Chichester Cathedral, May 30.

By Bp. of Ely, in Ely Cathedral, May 30.

ORDAINED.

By Bp. of CASHIEL and WATERFORD, in Waterford Cathedral, Jan. 10.

PRIESTS.

Of Dublin.—W. W. Berry, B.A., E. Childes, B.A., E. Ormsby, B.A.

DEACONS.

Of Dublin.—G. F. A. Armstrong, B.A., C. Fry, B.A., T. Kerns, M.D., H. Wakeham, B.A., R. W. Wolseley, B.A.

By Bp. of NORWICH, in Norwich Cathedral, Jan. 31.

PRIESTS.

Of Cambridge.—C. D. Brereton, M.A., J. B. Harrison, B.A., Trin.; A. B. Hemsworth, B.A., Pemb.; J. Hicks, B.A., Down.; T. J. G. Marsham, B.A., Magd.; G. Mather, B.A., E. Sayres, B.A., E. Scudall, B.A., H. T. Veness, B.A., Trin.

Of Oxford.—E. H. Klitoe, B.A., Exet.; J. Liptrott, B.A., Worc.; C. D. Smyth, M.A., Brasen.

Dublin.—G. H. Hamilton, B.A., R. H. Davies, B.A., Trin.

Of St. Bees.—H. Edwards.

DEACONS.

Of Cambridge.—C. Badham, M.D., Emm.; E. J. Bell, B.A., Cath.; A. B. Burton, B.A., Trin.; C. W. Clubbe, B.A., St. John's; R. W. W. Cobbold, B.A., Caius; T. D. Dove, B.A., Emm.; W. J. Edwards, B.A., Pemb.; C. Gilbert, B.A., Sid.; T. Leach, B.A., Trin.; J. J. S. Perowne, B.A., C.C.C.; E. M. D. Pyne, B.A., W. A. Slipper, B.A., Emm.; L. C. Wallick, Trin.

Of Oxford.—J. L. Brereton, Univ.; J. D. W. Preston, B.A., Worc.; H. Wilson, B.A., Exet.

Of Dublin.—H. Johnston, B.A., Trin.

Preferments.

Irwin, A., to be dean of Ardferri.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Barrett, S. W.	Towersey (V.), Bucks.	413	Dr. Slater....		Ireland, T.....	Wernth (P. C.), Prestwich, Lanc.	4000	Crown & bp. of Chester, alt.	130
Barry, C. U....	St. John (P.C.), I. of Wight.				Knollis, F. M.	Brandstone (R.), Norf.	137	Magd. coll. Oxf.	180
Beecher, M. H.	Kilbanning (R.V.), Cork.		Bp. of Cork & Cloyne....		Langley, T. B.	St. Mathew (dist.), Nottingham ..			
Bennett, T. J.	Treverbyn (P.C.), St. Austell, Cornw....		Crown & bp. of Exet, alt....	130	Langston, S. H.	Southborough (P.C.), Kent.	1917	Five Trustees..	*158
Bigsby, C.....	Biddborough (R.), Kent.	300	Trustees of Rev. W. Gay ..	*327	Mason, R.....	Tovil (P. C.), Kent..		Abp. of Canterbury & J. Charlton, alt.	100
Boutell, C.....	Downham Market (R.), Norf.	3033	W. Franks....	*403	Mc Conkey, A.	St. James (P. C.), West Derby, Liverpool ..		Trustees.....	
Brady, F. T....	Kilmahon (R.), Cork.		Bp. of Cork & Cloyne....		Meredith, J. B.	St. George (P.C.), Kendal, Westm. ..	2500	Vic. of Kendal.	900
Burney, H....	Wavendon (R.), Bucks.	346	Sir H. H. Heare.	*593	Michell, E. W.	Shirley (V.), with Yeaveley (P. C.), Derbysh.	599	The Crown this turn.....	*179
Clementson, W.	Nottingh.				Miles, L.....	Willoughby Waterless (R.), with Peatling Magna (V.), Leic.	348	The family.....	*247
Clutterbuck, L. B.	Doynon (R.), Glouc.	529	Ld. chanc.....	*423	Mulholland, J. G.	Sneyd (P. C.), Burnlem, Staff.		Crown & Bp. of Lichfield, alt.	130
Cotesworth, H.	Tempsford (R.), Beds.	561	The Crown....	390	Nantes, W. H.	East Stonehouse (P. C.), Devon....	9713	Vic. of St. Andrew's, Plymouth.	197
Cruttenden, W. C.	Alderley (R.), Chesh.	1538	Lord Stanley of Alderley....	*775	Nares, E. R. ..	Brenzett (V.), Kent.	238	Rev. W. Brockman.	73
Curtola, A.....	Branston (R.), Linc.	1129	Curtola family.	*677	Peter, L. M. ..	Cornelly (P. C.), Cornw.	119	Vic. of Probus.	47
Deedes, J. ...	Marden (V.), Kent...	780	Abp. of Canterbury....	*638	Roche, H. G...	Raynham (V.), Essex.	777	J. C. G. Crose.	*412
Downes, J.....	Llanspythid (V.), Breck.	489	Marquis Camden.	100	Russell, J.	Llandrinio (P. C.), Montg., with Melverley (P. C.), Salop.	896	Bp. of St. Asaph.....	*202
Evanson, R. M.	Trinity (P. C.), Blackburn, Lanc.		Vic. of Blackburn.		Sidney, E.	Little Cornard (R.), Suff.	396	Mrs. Green....	
Ewing, W.....	Brightwell (P. C.), with Foxhall, Suff.	81	Sir J. K. Shaw.	54	Trower, A.....	Oodsall (P. C.), Staff.	1006	Ld. Wrottesley.	146
Formby, L. ...	Formby (P. C.), Lanc.	200	J. S. Leigh....	124	Wickham, W. P. T.....	Fleet (V.), Dorset....	140	Miss Jackson..	66
Galsford, S. H.	South Milford (P.C.), Sherburn, Yorks..	1446			Wright, W. H.	St. James (P. C.), Jersey.		Proprietors....	200
Gill, D. G.	St. Stithian's (V.), with Perran-Arworthal (V.), Cornw.	2330	Earl of Falmouth	*377					
Gutierrez, F....	Compton Chamberlain (V.), Wilt. ...	350	J. H. Penraddock.						
Haslewood, D.	St. Peter, Salisbury (P. C.), Blackburn, Yorksh.	309	Vic. of Blackburn.....	118					
Hudson, G. T.	Mawgan-in-Meneage (R.), with St. Martin (R.), Cornw. ..	1084	Rev. G. Trevelyan.	*630					

Baylee, J., princ. Birkenhead theol. coll.
Bell, W., chap. H.M.S. "Tortoise."
Bulmer, R. J., sec. mast. Houghton-le-Spring sch.
Croly, G., alt. preach. at Foundling hosp.
Fenton, G. L., chap. Bombay pres.

Gruggen, F. J., third mast. St. Bees' coll.
Hall, E., chap. Sheffield infirmary.
Hayden, W. F., chap. Yorksh. N. and E. Ridings pauper lunatic asyl.
Kirby, H., math. mast. St. Peter's sch., York.

Mackreth, T., rur. dean Lancaster.
Mercier, W. L. P., sec. mast. Birm. and Edgaston prop. sch.
Wallinger, W., hon. can. Chichester.
Woodland, E., chap. Southamp. un.

can have, under present circumstances, the attention bestowed upon it that it ought to have. In the parish of St. George, between Cook's and George's rivers, there is a population of many hundred souls, as was ascertained by a survey undertaken at my request some years ago; but for whom, up to the present time, I have never had any resources as disposable means to afford instruction. The, I hope, approaching establishment of a clergyman in the parish of St. Leonard's will bring a large population within the reach of religious ordinances, from which they are now cut off; and the withdrawal of Lancove from the charge of the clergyman of Hunter's-hill will enable the latter to extend his ministry to Pennant-hills instead. These will be important advances for good. But still it must be borne in mind that it is not possible that the spiritual condition of the remote inhabitants—and they are not few in number—around Pittwater, and those along the coast, extending to North-harbour, can be more than in a very slight degree benefited by the establishment of the clergyman at St. Leonard's. It may, however, afford them partially a blessing of which they are now entirely destitute. Neither must the critical position of Castle-hill and Dooral be lost sight of. For, although through the liberality of the Society for the Propagation of the Gospel, I have been enabled to fit up one very good church, and during several years past to maintain a clergyman there, and during the year 1844 obtained payment from Government of half his salary, out of the unexpended surplus of the parliamentary schedule, it is still to be borne in remembrance that this was a casual resource; that, under the Church Act, the people of those parishes neither have, nor are likely to acquire, any claim upon public funds for the support of a clergyman; and that if the society should be unwilling or unable to continue its bounty, this district must relapse into its previous state of destitution. The condition of the inhabitants on the various creeks and branches of the Hawkesbury, from Mangrove to Freeman's Reach, is generally so bad in a moral and religious point of view that I should be unwilling and ashamed to describe it. I lay on the table, for the information of the committee, one of the last letters received upon this subject from the rev. W. W. Simpson; and I am persuaded that the members will enter warmly into the zeal and anxiety which he not only expresses, but has displayed, to do the best that his circumstances permit for the improvement of these poor destitute. At the same time it must be understood that this case is but a specimen of a very great number which might be produced from within the limits that I have named on this river. These cases (I mean all above enumerated) may be considered as lying within the county of Cumberland. In those which occur in other parts of the colony, I will enter less into detail. In Camden county, after leaving the village of that name, there is no church or clergyman nearer to the southward than the district of Sutton Forest. Picton and the Oaks, and the adjoining country, and from thence as far as the Mittagong along the road and on either side, are entirely withdrawn from any superintendence by clergyman, and have only the benefit of an occasional service by the clergy from Cobbity and Appin. From Queanbeyan to Yass, a distance of more than fifty miles, there is no clergyman stationed; and it is only from those two places that, by a most inconvenient arrangement, even an occasional service can be performed at Gundaroo, Molonglo, Bungendore, and other populous vicinities. In the county of King, and that portion of Argyle, between and around Breadalbane Plains and Lake George, the only clergyman is the rev. R. Cartwright, whose residence is at Gunning, and who at the advanced age of nearly threescore years and ten, occupies cheerfully and perseveringly this extended space, which on his removal must be left vacant and destitute; no provision being made for the continuance of any stipend whatever to a successor. In the county of Georgiana there is no clergyman. In the counties of Westmoreland and Cook there is none, although they comprise two populous portions of the colony; the Vale of Clwydd on the west, and

the district of Kurrjiong in the opposite direction. In Westmoreland there are also O'Connell Plains, with the Fish River settlers as far to the eastward as Solitary Creek, and including Sidmouth Valley, besides Dunn's Plains more to the south; all of which are attended to in some degree, but it cannot but be very imperfectly, by the clergyman who has charge of the town of Bathurst and half of that county. The course of the Wollombi (including the township so named) from Laguna to Milbro Dale, a distance in a straight line of not less than thirty miles, and very populous, is altogether destitute of religious service, except through the occasional visit of a clergyman who comes from so remote a point as Hexham on Hunter's River. The whole of Brisbane, west of the Waybong, and of Bligh, north of the Talbragar, is without a church, school, or clergyman, or any public religious ordinance, although it includes the district of Castles, and many others occupied by a considerable population, and by many large and flourishing stations and establishments. The same observations apply to the north and north-eastern portions of Brisbane and Durham, including Murrurundi, a considerable town; also Clarence Town, Dungog, and the whole upper district of Williams River, the Hunter, and the Page. Each of the localities here named (with not more than two or three exceptions) I have visited; and am therefore able to speak personally of the correctness of the sketch here given of the general condition of religion over so enormous an extent of the territory even within the boundaries. I submit the statement to the standing committee, scarcely venturing to suggest what measures are proper to be adopted in a case of so much emergency. Advantage may, however, arise from mutual conference among those who have the best disposition to exert themselves in endeavouring to remove a calamity which presses so heavily upon the present generation, and threatens to fall with increased injuriousness upon the future. Something may, perhaps, be effected by bringing the subject in detail under the consideration of those members of the church of England, who have property and local interests in the several parts of the territory herein enumerated, and by employing the influence of this committee to prevail on them to take some steps towards the fulfilment of the duty which they are so evidently under an obligation to charge themselves with. Above all, even if nothing else be possible, I request the members to unite in constant and habitual supplication, that, as the harvest is so plentiful, and labourers so few, it will please the Lord of the harvest to send forth labourers that the fruits may not be lost.—W. G. AUSTRALIA.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES.

January 29, 1847.

The friends of this society will learn with much regret, that, in order to meet the expenditure of the past quarter, connected with the terminable grants, it was found necessary to sell out a portion of funded property, amounting to 3000*l*. This step has been taken under the following circumstances. It will be remembered that in the year 1844, a considerable number of grants was made for limited periods not exceeding three years, from a sum then at the disposal of the board, in the earnest expectation that their readiness to pledge a portion of the society's capital would be met with a corresponding liberality on the part of the public, and that the general income would, meanwhile, have been so augmented that, when the period for which the above grants were made should expire, they might all be placed upon the list of permanent grants. It now becomes necessary to state, that, unless a considerable addition is at once made to the income, the utmost the society can hope to do will be to continue to give assistance in the above cases for a very short time, from the small capital now remaining in their hands, and ultimately to withdraw the grants. Sixty-five incumbents, in the course of a few months, would thus be deprived of their curates, and a population of not less than 200,000 souls be left destitute of the pastoral care

additional services and visitation, which, during the last three years, have, under the Divine blessing, been productive of the most beneficial results. It is still, however, in the power of the Christian public to avert this calamitous result, by forwarding additional contributions. Should this be done at once, it will yet be in the power of the board to include these grants with the permanent grants at the Easter renewal. It is earnestly hoped that this appeal, involving the spiritual interests of so many thousands who must otherwise be left as sheep without a shepherd, will not be made in vain.

THE INCORPORATED NATIONAL SOCIETY FOR THE PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

The meetings of the National Society during the month of January have been attended by the archbishop of Canterbury, the bishops of London and St. Asaph, &c., &c. The circulation of the queen's letter on behalf of the society has been unavoidably delayed, in consequence of the letter granted by her majesty for collections in aid of the distress now prevailing in Ireland and Scotland. It is hoped, however, that the time for making the collection for this society will be extended, and that the strong claims which the society has on the country generally, but especially on those parishes which it has assisted to build schools, &c., will not be forgotten by the clergy, when they bring the subject under the notice of their parishioners. It appears, from the treasurer's monthly report to the committee of the state of the society's finances, that at the present time the society is liable for £7,767l., being the amount of grants promised to the promoters of schools, chiefly for building, enlarging, and fitting up school-rooms and residences for teachers, in all parts of England and Wales. Certificates of the completion of school-buildings, &c., have been received from Oddington, Burnley St. Peter's, Aylesbury, Scaleby, Bottisham, Eastover St. John, Thorpe near Chertsey, Scotforth, Standlake, Fressingfield, Upton St. Leonard's, Delamere, Dummer, Coombe Florey, Earls Heaton, Kingsland, Wombwell, and Burnley St. Paul; and authority has been given to the treasurer to pay the several grants, amounting to 1,356l. The subjoined table exhibits the principal statistical facts connected with the several grants which have been awarded during the month of January, for building, enlarging, and fitting up school-rooms and residences for teachers:—

Place.	Population benefited.	School-rooms to be built.	Residences to be built.	Children to be accommodated.	Cost of the undertakings.	Grants voted by the society.
Hatcham, Surrey	5000	1	—	140	—	12
* Dartford, Kent	6000	1	—	78	140	20
Cauldon Low, Stafford	600	1	1	101	400	50
Bromeswell, Suffolk	212	1	1	50	280	20
Hanney, Berks	1050	2	1	165	724	40
Thorner, Leeds	1100	1	1	166	485	40
Biggin, Ashbourne	1060	2	1	150	300	35
Tarporley, Cheshire	2580	2	1	180	485	50
Ulceby, Lincoln	900	1	1	232	800	45
Langley Marish, Bucks	1844	1	1	72	300	25
St. George's in the East, Ch. Ch. ..	17124	3	1	600	2400	300
* Hull, St. James	14000	1	1	105	500	70
* Woodhouse, Nether Green, Leeds	2500	2	—	385	50	20
Cadoxton juxta Barry	374	1	1	59	175	25
Marston Sica, Gloucester	430	1	—	150	332	30
* Llanllechid, Carnarvon	5500	1	—	100	252	50
Reddall Hill, Stourbridge	7000	3	2	450	1518	300
Fenniscowley, Blackburn	3700	2	1	200	987	100
* Higham, Kent	—	—	—	—	—	5
Barnstable, St. Mary	2400	1	1	133	400	50
Camberwell, Camden Chapel	5000	3	3	528	2040	150
Colchester, St. Martin	900	1	—	80	140	25
Rotherhithe, Trinity	1500	1	—	183	989	80
Billinge, Wigan	2200	—	1	—	195	20
	82964	33	18	4397	14542	1862

* Cases of enlargement are marked with an asterisk.

The following grants have also been made for various purposes connected with the improvement of the schools, in the under-mentioned places:—

Pontarddulais	£5	Lofthouse	£10
Llanfairfechan	5	Portland	20
Lampeter, Tavernepitte ..	5	Sneyd	10
Dukinfield, St. Mark ..	50	Marple	20
Worcester, St. Peter ..	10	Stanningley, Saint Thomas	10
Congleton	10	Blackrod	10
Newsome	10	Rotherhithe, Trinity ..	5
Faruley	10		
Burslem	40		

The whole amount of grants voted by the society during the past month is 1,602l. Sixteen persons have left the society's training institutions during the last month, viz., seven masters and three mistresses from Westminster, six masters from Battersea. The following are the places to which the teachers have been sent, viz., to Messingham, Hatcham by Deptford, Doddbrooke, Hoddesdon, Camberwell Christ church, Knowle near Birmingham, Southampton, Mortlake, and St. John's Pancras, from Westminster; to Bluntisham, Hurdfield, St. Peter's, Macclesfield, Andenshaw near Stalybridge, St. John's Pancras, and Clifton near Bristol, from Battersea. Nineteen females have been received into training at Whitelands. The committee have been unable, either from the inadequacy of the salary offered or from the want of suitable persons at their training institutions, to recommend teachers to the following places, viz., Hartley, Bromley-common, Worcester, Midhurst, Llanrhyddlad, Llanfairynghornwy, Coatbridge, Crondall, Westbury, Bath, Oswestry, Preston Candover, Banghurst, and Paulton. The committee have appointed Mr. W. Richards assistant-master in the boys' central school, Westminster, in the place of Mr. Fowler, who is appointed second master of the new military training college, at Chelsea. Mr. Fowler and Mr. Richards were originally trained at the Diocesan Training Institution, at Exeter. The society's organizing masters are still engaged at Birmingham, and in North Devon. The Salisbury Diocesan Board of Education has made application to the society for the services of a master to organize schools in that diocese. The committee hope shortly to be able to comply with the request of the board. A supply of reports of the proceedings of the Canterbury Diocesan Board, and of the Huntingdon Board of Education, in union with the National Society, has been received for the use of other diocesan and local boards connected with the society. It appears from the report, that the Canterbury board has established a commercial and agricultural school at Maidstone, and has also established some additional local boards, so as to make its operations co-extensive with the diocese, as recently enlarged. The digest of the school-returns from Anglesey is now printed, and copies may be had on application to the secretary of the society. It appears that the county contains a population of 50,891, with 44 church-schools, 21 of which are in union with the National Society: that there are 2,485 children in these schools, 268 of whom receive Sunday instruction only; that out of 43 rooms in which these schools are held, 31 are legally or virtually secured for the purposes of education; that out of 19 residences for the teachers, 16 are legally or virtually secured; that there are 30 masters and 14 mistresses, and that the aggregate amount of their remuneration as teachers is 1,024l.; that the total expense of maintaining these schools is 1,224l.; that the number of parishes or districts is 76, out of which 41 have no church-school; and that the sum voted by the National Society towards building most of the existing schools in union with the society amounts to 678l. Many of these schools appear to languish for want of duly-qualified teachers and the means to support them; and the state of education in Anglesey generally is not on such a footing as could be desired. It is to be hoped, however, that the efforts now being made by the society to improve education in the principality will enable the clergy to make more favourable returns on some future

occasion. The Welsh education committee have agreed, after due inquiry, that Carmarthen appears to be the town best suited for the establishment of a training-school for South Wales. The plans for an institution are now under the consideration of the committee, and a site is in prospect. The limited amount, however, of the fund at their disposal for the several purposes for which it was raised, presents some difficulties in the way of an immediate establishment of training institutions for North and South Wales. The fund now amounts to 2,395l. 12s. in annual subscriptions, and 2,791l. 18s. in donations. The bishop of St. Asaph has signified his intention of continuing his predecessor's contribution of 100l. a year, and the bishop of Durham has added a donation of 50l. to the fund, and 10l. a year. A new edition of the catalogue of school-books and materials sold at the society's depository, Sanctuary, Westminster, will soon be published.

W. J. KENNEDY, M.A., Sec.

CHURCH EDUCATION SOCIETY FOR IRELAND. REPORT FOR DECEMBER, 1846.

36, Dawson-street, Dublin.

The committee met on the 2nd, 9th, 16th, 23rd, and 31st

of December. The meetings throughout the month were attended by the venerable the archdeacons of Dublin, Kildare, and Emly; the revs. Dr. Elrington, Dr. Singer, H. Verschoyle, William Lee, Robert J. M'Ghee, P. Irwin, C. S. Stanford, Thomas Kingston, M. Day, J. G. Digges La Touche, H. P. Elrington and James Hawkins; Digges La Touche, Robert F. Franks, R. Callwell, Fred. Hogan, F. Churchill, A. Henderson, E. H. Burroughs, esqs.

Grants of books and school-requisites have been made to the schools named in the following dioceses:—Meath: Julianstown. Derry: Enaght. Ardagh: Diocesan committee, for the use of schools. Cork: Diocesan committee for the use of schools. Ossory: Donar school. Killala and Achonry: Drumnagood and Seafort. Dublin: St. James' parish. Total value, 53l. 7s. 6d.

Grants of money to the following:—Diocese of Leighlin: Repairing Bilboa school-house. Cork, &c.: Repairing Ballydevlin school-house. Clogher: Repairing Trory school-house. Enniskillen branch: Gratuities for teachers of Hibernian schools. Total amount, 49l. 11s. 6d.

Diocesan Intelligence.—England and Ireland.

CHICHESTER.

The clergy of the diocese of Chichester are informed that the bishop intends to hold his triennial visitation shortly after Easter, and a general confirmation early in the summer.

LICHFIELD.

The bishop of Lichfield purposes to hold confirmations in Derbyshire and Staffordshire in the month of July or August next.

LONDON.

The bishop of London proposes to hold confirmations at the following times and places:—On Tuesday, April 27, in the parish-church of St. James, Westminster; on Wednesday, April 28, in the parish-church of St. George, Hanover-square; on Tuesday, May 4, in the parish-church of St. Marylebone; on Wednesday, May 5, in the parish-church of St. James, Paddington; on Tuesday, May 11, in the parish-church of St. Mary, Islington; on Wednesday, May 12, in the parish-church of Christ church, Newgate-street; same day, at half-past two o'clock, in the parish-church of St. Mary, Whitechapel; on Saturday, May 15, in the parish-church of St. Pancras; on Tuesday, May 18, in the district-church of the Holy Trinity, Newington; same day, at half-past two o'clock, in the parish-church of Lewisham; on Wednesday, May 19, in the parish-church of Woolwich; on Saturday, May 22, in the parish-church of Harrow; on Tuesday, June 1, in the parish-church of St. Peter, Pimlico; on Wednesday, June 2, in the parish-church of St. Luke, Chelsea; on Saturday, June 5, in the parish-church of Putney.

PETERBOROUGH.

Endowment of the Roman Catholic Church.—Feb. 4.—At a meeting of the clergy of the archdeaconry of Leicester, held at the Assembly Rooms, Leicester, in pursuance of a requisition from the clergy to the venerable the archdeacon, requesting him to call a meeting on the subject of the endowment of the church of Rome, resolutions were unanimously agreed to, moved by the rev. G. E. Gillett, seconded by the rev. John Bawington:

"That we, the clergy of the archdeaconry of Leicester assembled at a meeting convened by the venerable the archdeacon, feel it our duty, at the present time, publicly to record our most solemn protest against any further concessions to the Roman Catholics of the British empire, more especially in the way of permanent endowment or incorporation with the state, for the following reasons: first, the inconsistency of popish principles with true and undivided allegiance to a Protestant sovereign; seeing that the bishops of Rome have never ceased to claim a right, and have oftentimes succeeded

in exercising a power, to release subjects from their obedience, and to dispense with their oaths; declaring, in their authoritative documents, that 'submission to the Roman pontiff is necessary to salvation;' that 'the kingly power is not superior to the pontifical, but is subject to it, and bound to obey it;' that 'heretics and schismatics are to be excommunicated, and all who were subject to them released from their obligation;' that 'no oaths are to be kept, if they are against the interests of the church of Rome;' and 'that the pontifical authority absolves from the oath of allegiance;' whereas it is a fundamental principle of our constitution in church and state, 'that the queen's majesty, under God, is the only supreme governor of this realm, and of all other her highness's dominions and countries as well in all spiritual or ecclesiastical things or causes as temporal, and that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within her majesty's said realms, dominions, and countries.' Secondly, the grievous departures from the faith once delivered to the saints, which have prevailed in the church of Rome for many centuries, and which have been finally sanctioned and made articles of faith by the council of Trent, errors which we believe to be essentially idolatrous, destructive of the just and legitimate authority of God's word, subversive of the true constitution of the church of Christ, and any national recognition of which we deem likely to bring down the heavy judgment of Almighty God upon our whole people. Thirdly, the danger of admitting into the state the principle that two or more forms of religious faith may be equally connected with it—1st, As being a principle calculated to disturb and divide the minds of the people, and to beget a religious indifference, when they see their rulers practically denying that sure axiom of all antiquity, that, although error be manifold, truth is one; 2nd, As being the principle by which not truth but numbers are made to regulate the patronage of the state; and which, being as applicable to Mahometanism, Hindooism, or any other false religion, as to the different forms of Christianity itself, would, by legitimate consequence, lead to the endowment of them all; 3rd, As being the principle which has a strong and inevitable downward tendency, from the grossest fanaticism and superstition, to practical infidelity. Fourthly, as striking at the foundations of the national church of these realms, by giving power and means of extension to the antagonist and schismatical church of Rome, while our own church, although the only faith formally established and recognized as the religion of the state, is yet the only one crippled in her operations, having been hitherto debarred from a needful

increase in her episcopate, and an effectual discipline over her members."

Proposed by the hon. and rev. J. Sandilands, seconded by the rev. F. Mereweather: "That to carry into effect the objects of this meeting, a committee be appointed, consisting of the venerable the archdeacon and the rural deans; and that a subscription of 2s. 6d. be entered into for the same purpose."

Proposed by the rev. E. H. Hoare, seconded by the rev. H. H. Adcock: "That the committee be requested to send one or more copies of the protest to each clergyman within the archdeaconry, and the members of both houses of parliament connected with this county."

Proposed by the rev. Nathaniel Morgan, seconded by the rev. Thomas Belgrave: "That the thanks of the meeting be given to the archdeacon for his able and impartial conduct in the chair."

RIPON.

The bishop of Ripon has sent the following reply to a letter addressed to him by a number of the clergy of Leeds upon the occasion of the recent perversions to Romanism in that town:

"Palace, Ripon, Feb. 2, 1847.

"My reverend and dear brethren,—I am desirous of acknowledging, with feelings of much gratitude, the expression of your sympathy with me, under the trying circumstances in which I have been recently placed, by the public profession of Romanism in Leeds, on the part of certain persons connected with St. Saviour's church; and I embrace the opportunity of assuring you how conscious I am that your absence from the consecration of that church was never intended as any mark of discourtesy to myself, while I accept with the most cordial satisfaction your declaration of the respect and affection which your bear towards me, as well as of the confidence you repose in my determination to uphold the distinctive principles of our church, as settled at the Reformation. With regard to the events which have elicited these welcome expressions of kindness and good-will, although there is undoubtedly much to grieve, it is nevertheless satisfactory to remember that no clergyman of the diocese has ever quitted the church of his fathers to embrace the Romish communion. The ordained person who took this rash step entered the diocese but a short time since, having been sent to Leeds by the leading trustee of St. Saviour's church, to act there as officiating minister on trial; not only without any licence from me, but even without my knowledge or consent. His services were speedily dispensed with, when I discovered his presence there, and ascertained the tone of his mind and the tenor of his proceedings. Yet, short as was his stay, he seems so successfully to have tampered with the faith and allegiance of some few members of the congregation, that they were on the very point of joining him in his act of desertion; and, since his departure, he has assiduously persevered in his attempts to complete his unfinished work; but, happily, without effect. Such proceedings, however, cannot but excite feelings of just indignation against the authors of them; while the ignorance thus displayed of the real character and disposition of mind of the individual sent, when consequences so serious were hazarded, must necessarily awaken feelings of distrust as regards any future appointment from the same quarter. On reviewing the whole case as it presents itself, I cannot but hope that much good may be the issue. The course recently pursued at St. Saviour's seems to me to have been a very dangerous experiment upon the church of England; and I am willing to believe that its most signal failure will prove a beacon of warning to many who may have embarked in a similar course, convincing them that there is no safety for the belief of principles of any congregation, if a system be introduced which contravenes the spirit of the church of England, favouring the nearest possible approximation to the Romish faith and ritual, through the revival of obsolete usages never recognized by our church, and thus rendering the transition easy to that reprobated communion; a system which endeavours, in many instances, to sub-

stitute a mystical and bewildering excitement that overawes and enthalls the minds of the people, for that reasonable service which is the worship of the understanding as well as of the spirit; a system which habitually presents to the mind ideas and shadows, of which our church has rejected the substance, thereby creating a morbid yearning which can be satisfied with nothing less than the repudiated reality. Surely recent events cannot fail to teach all who have fostered such a system that, if they will persevere, in spite of repeated warnings and multiplied instances of the disastrous consequences, in leading the young, the weak, or the wilful to the brink of the precipice, they are responsible, if the dizzy eye or the rash footstep shall plunge their followers in the gulf beneath; nor will the same events less emphatically warn our younger brethren in the ministry to withdraw themselves from the guidance of those dangerous teachers who thus bring them to the verge, if not within the very circle, of perilous error, and, should they fall, seem to think that the last act by which they renounce the communion of our church is the only one which is to be censured or lamented. Happily, the progress of evil, in the case immediately before us, has been seasonably arrested. The church of St. Saviour's is vacant, by the resignation or departure of all who lately officiated there; and every vigilance and precaution will be used to obviate the recurrence of that which has called forth our animadversions. May those occurrences, my reverend brethren, which have occasioned your address, together with others of a similar character elsewhere, prevail with all who call themselves members of our communion, to cling with a cordial and undivided attachment to the numberless blessings which we enjoy in our reformed church, to maintain the unadulterated doctrine, and its seemly ordinances, as far as may be, in all their integrity; so that we neither exaggerate that to which it has given no prominence, nor suppress ought which it has emphatically ratified, but accept and use that interpretation of holy scripture, which is taught in our articles and liturgy, in its natural and obvious meaning. May we all devoutly acknowledge the wonderful Providence which enlightened the fathers of our church with the beams of heavenly truth, and guided them between the extremes of a blind and indiscriminating superstition on the one hand, and of an irreverent neglect of all decent ceremonial, a profane contempt for holy seasons and holy places, on the other. Let us show by our lives that those external helps, beyond the recognized usages of our church, after which many long with an undue desire, are not necessary to purify the heart and elevate the affections, are not essential to the fostering of humility, deadness to the world, and a self-denying love to Christ; but that, in all which can adorn the doctrines of God our Saviour, the life-giving verities of his pure gospel, and a living faith in our crucified Redeemer, can furnish us with the most cogent motives to holiness and obedience. But, beyond this, may these events prove a powerful inducement to brotherly union among all who are faithful sons of that reformed church whereof we are ministers. And, seeing how much division dissipates the force and efficacy of our labours, let us bring our united energies to bear upon that vast and rapidly-increasing population which lies before us. As ambassadors of Christ, let us call upon them with one heart and one voice, beseeching them, in Christ's name, that they be reconciled to God; and may we be mercifully permitted to see much fruit from such combined efforts, in the conversion of many sinners, and in the advancing edification of the people of God. That such may be the issue of all our doings, my reverend and dear brethren, is the fervent wish and continued prayer of your faithful and affectionate friend and brother,

"C. T. RIPON."

WINCHESTER.

The bishop of Winchester proposes to hold confirmations throughout Hampshire and the Isle of Wight in the course of the ensuing summer.

COLONIAL CHURCH.

CALCUTTA.

Letters have been received from the bishop of Calcutta, announcing his safe arrival at the mouth of the Hoogley,

on December 7, after a prosperous voyage. The bishop held a confirmation while at sea, when several both of the passengers and crew were confirmed.

Miscellaneous.

QUEEN ANNE'S BOUNTY.

An account of all monies received and disbursed by the governors of queen Anne's bounty, during the year ending on the 31st December, 1845:—

<i>Received.</i>		£	s.	d.
First fruits and tenths	13,758	13	0	
Benefactions for the augmentation of livings..	£11,220	4	10	
Benefaction for the augmentation and to obtain patronage	1,200	0	0	
		12,420	4	10
Casual sums chiefly to complete purchase monies		033	19	3
Dividends on government funds.....	18,942	4	3	
Produce of stock sold for general purposes Towards liquidating the late treasurer's balance	37,887	6	10	
	1,082	0	0	
Dividends on bank annuities advanced on mortgage	17,475	0	0	
Interest on monies advanced on mortgage to build, &c., glebe houses	24,241	16	5	
Instalments in part liquidation of monies advanced on mortgage.....	32,928	4	2	
Net produce of sales of houses of residence Ditto of old buildings	3,480	17	5	
	2,259	17	2	
Ditto of bounty lands	35,504	9	8	
Endowment trusts	8,197	16	9	
Rent-charge, lady Godolphin's trust....	100	19	4	
Grants under 5 and 6 Vict., c. 65, from her majesty's commissioners of woods, works, &c.	182	4	4	
Produce of lands sold under 8 and 9 Vict., c. 70, to the church building commissioners	250	0	0	
	£210,385	13	5	
<i>Disbursed.</i>		£	s.	d.
Purchase of lands out of appropriated money.....	7,016	3	1	
Ditto out of endowment trusts..	1,511	7	0	
Ditto out of produce of sales of bounty lands	67	2	0	
Purchase of houses and lands out of appropriated money	2,050	0	0	
Erection, &c., of residence houses out of appropriated money	15,243	5	9	
Erection, &c., of residence houses out of produce of sales of houses of residence	3,797	8	9	

Erection, &c., of residence houses out of produce of sales of bounty lands	£	s.	d.
Erection, &c., of residence houses out of endowment trusts money.....	277	10	0
Loans on mortgage to build, &c., glebe-houses.....	1,600	0	0
Benefactions returned	58,947	10	2
Cost of stock purchased for general purposes	158	10	0
To the clergy, being interest and dividends of money and stock appropriated to their livings	49,132	0	11
To the clergy, being interest and dividends of money and stock produced by sale of bounty lands.....	53,013	5	6
To the clergy, being dividends on stock produced by sale of residence houses..	1,367	6	10
To the clergy, being dividends on stock produced by sale of old buildings	73	1	0
To the clergy, being dividends on stock produced by sale of lands to church building commissioners	219	16	6
To the clergy, being dividends on stock belonging to endowment trusts	3	13	0
To the clergy, to lady Godolphin's annuitants	3,371	8	0
To the clergy, being grants under 5 and 6 Vict., c. 65.....	93	4	0
Salaries to the secretary and treasurer, to the auditor and to the clerks, supernumeraries, messengers, &c.	335	4	6
Superannuation annuity to aged clerk..	3,994	16	0
Annuities awarded to late officers of first fruits and tenths for compensation, as per treasury warrant, 12th July, 1839	200	0	0
Solicitor, for conveyance of lands purchased for augmented livings, general bill, counsel's fees, and sundry disbursements	487	6	4
Solicitor, for parliamentary business	635	8	5
House-rent, repairs and taxes, stationery, stamps, postage, printing, and sundry disbursements	61	18	10
Dean and chapter of St. Paul's, London, pursuant to decree of the exchequer, 11th Elizabeth	1,238	19	10
	15	16	1
	£204,912	2	6

CHRISTOPHER HODGSON, Treasurer.

TO OUR READERS.

We received a letter at the end of last month from the secretary of the "Church of England Society for Educating the poor of Newfoundland and the Colonies," requesting us to direct attention to its occasional paper which was stitched up with our February part. We should have done so with pleasure had the secretary's letter reached us in time. We believe the society to be deserving of encouragement.

We have received several books which we have been, by press of matter, unable to bring to our readers' notice by extracts; we may therefore here say that among them are the "History of the Troubles at Frankfurt," and "Bishop Cooper's admonition against Martin Marprelate," both reprinted from the original edition, and published by Petheram, High Holborn. This publisher deserves credit for putting forth these rare works. They appear to be literal reprints of the originals.

We have received the "History of Rome," by Miss Corner (London, Tullet and Dean); which appears to us an useful little work.

A "Guide to useful Knowledge," and an "Easy Guide to Geography," by C. Butler (London, Tullet and Dean), have also reached us. We wish we could recommend them; but what are we to say to an author who gravely instructs his young readers that Oxford contains 20 colleges and 5 halls; that Ireland sends 21 peers to the house of lords, and 100 members to the house of commons; and that Switzerland is 300 miles in length? Mr. Butler must learn before he begins to teach.

TO CORRESPONDENTS.

Correspondents must favour us with their names; we cannot attend to anonymous communications; nor can we promise to return articles forwarded to us.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL, 1847.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Gloucester and Bristol, May 30.
By Bp. of Hereford, in Hereford cathedral,
May 30.
By Bp. of Lincoln, in Lincoln cathedral,
May 30.
By Bp. of Worcester, in Worcester cathedral,
May 30.

ORDAINED.

By Bp. of CARLISLE, in Carlisle Cathedral,
Feb. 28.

PRIEST.

Of Cambridge.—G. P. Harris, B.A.,
Trin. H.

DEACON.

Of Cambridge.—R. Wightman, B.A., St.
John's.

By Bp. of CHESTER, in Chester Cathedral,
Feb. 28.

PRIEST.

Of Cambridge.—T. R. Baldwin, B.A.,
Sid.; W. Baker, B.A., Christ's; J. Brame,
B.A., St. John's; F. Brealey, B.A., T. Clarke,
B.A., Queens'; J. G. Goodrick, B.A., Cath.;
A. Kent, B.A., Christ's; H. Mayers, B.A.,
Trin. H.; G. H. Nicholls, B.A., Trin.; E.
Parker, B.A., St. Peter's; J. M. Taylor,
B.A., Magd.; J. H. C. Wright, B.A., St.
John's.

Of Oxford.—S. J. Butler, B.A., New;
W. Dry, B.A., King's H.; E. G. Edwards,
Magd. H.; G. H. Phillips, B.A., G. J.
Piccoppe, Brasen.; J. Willington, New Inn
H.

Of Dublin.—E. Bates, B.A.; W. Bennett,
B.A.; D. S. Chater, B.A.; F. Connor, B.A.;
A. A. Edward, B.A.; R. Frizeller, B.A.; B.
M. Huntington, B.A.; J. North, B.A.; H.
S. Pearson, B.A.; J. Thompson, B.A.; R.
M'C. Woods, B.A.

Of St. Bees'.—F. J. Allnatt, M. C. Bar-
ton, J. H. Coombe, H. Kliton, H. Marlin,
T. W. Morris, H. Parr, W. Sharp.

Of Lampeter.—J. Pugh.

DEACONS.

Of Cambridge.—M. H. Beaumont, B.A.,
Cath. H.; E. Clay, B.A., Trin.; F. P. Flo-
ming, B.A., Magd.; R. D. Harris, B.A., Trin.;
W. B. Smith, B.A., St. John's; A. Stock,
B.A., Pemb.; G. F. Weston, B.A., Christ's;
J. Wilson, B.A., Clare H.

Of Oxford.—G. J. Banner, B.A., Brasen.;
J. K. Glazebrook, B.A., Magd.; R. Warbur-
ton, B.A., Exet.

Of Dublin.—W. Angell, B.A.; P. Ben-
nett, B.A.; W. Carter, B.A.; W. J. Cotter,
B.A.; W. Doyle, B.A.; W. Ellison, B.A.;
G. P. Jennings, B.A.; J. Murray, B.A.

Of St. Bees'.—H. Daveney.
By Bp. of DURHAM, at Auckland Castle,
Feb. 28.

DEACONS.

Of Cambridge.—T. Thackeray, B.A.,
Queens'.

Of Dublin.—J. A. Dolan, B.A.; H. Hog-
gard, B.A.; M. W. Palliser, B.A.
By Bp. of LLANDAFF, in the Parish
Church of St. Gregory, London, Feb. 21.

PRIEST.

Of London.—H. F. Woolright, B.A. (lett.
dim. bp. of Durham).

DEACONS.

Of Dublin.—D. Dickson, B.A.
Of Lampeter.—J. Jones, T. Lewis, W.
Rowlands (lett. dim. bp. of St. David's).

By Bp. of LINCOLN, in Lincoln Cathedral,
Feb. 28.

PRIEST.

Of Oxford.—H. S. Disbrow, M.A., Univ.
DEACONS.

Of Cambridge.—E. J. Porter, B.A.,
C.C.C.; A. Williams, M.A., King's (lett. dim.
bp. of Worcester).

Of Oxford.—E. Grestorex, B.A., Pemb.
Of Dublin.—F. S. Grosvenor, B.A.; J.
S. Nuzum, B.A.

By Bp. of LONDON, in Chapel Royal, St.
James's, Feb. 28.

PRIEST.

Of Oxford.—M. E. Benson, B.A., St.
John's; T. M. Davies, B.A., Jes.; P. S.
Lockton, B.A., Magd.; F. P. Phillips, M.A.,
Ch. Ch.; J. Pratt, B.A., Trin.—(all by lett.
dim. abp. of Canterbury).

DEACONS.

Of Cambridge.—E. M. Muriel, M.A.,
Calus; C. F. Smith, M.A., Trin.

Of Oxford.—W. Smith, M.A., Linc.

By Bp. of PETERBOROUGH, in Peter-
borough Cathedral, Feb. 28.

PRIEST.

Of Cambridge.—W. Ager, B.A., St.
John's; F. S. Barf, B.A., Christ's; F. H.
Brett, B.A., St. John's; R. B. Dundas,
M.A., Trin.; G. C. Pease, B.A., Magd.; G.
P. Pownall, B.A., Trin. (lett. dim. bp. of
Gloucester and Bristol); E. H. Price, B.A.,
St. John's; W. Riggs, B.A., Pemb. H.

Of Oxford.—R. J. Halke, B.A., J. L.
Hallward, B.A., Worc.; H. D. Hilton, B.A.,
St. John's; J. C. T. Stretch, B.A., Magd. H.

Of Dublin.—J. Clark, B.A., J. L. Gil-
borne, B.A.

DEACONS.

Of Cambridge.—R. S. Baker, B.A.,
Magd.; T. Burnaby, B.A., Trin.; J. H.
Chowne, B.A., St. Peter's (lett. dim. bp. of

Worcester; H. Clark, B.A., C.C.C. T. God-
dard, B.A., Sid. (lett. dim. bp. of Lichfield);
J. H. Gray, B.A., Christ's; J. Hamilton,
B.A., Christ's; C. A. Holmes, B.A., Cath.;
C. P. Humble, B.A., St. John's (lett. dim.
bp. of Exeter); R. Lediard, B.A., Trin.; G.
Pidcock, B.A., C.C.C.; J. Slater, Queens'
(lett. dim. bp. of Worcester); S. Stockdale,
B.A., Jes.

Of Oxford.—S. T. Brandram, B.A.,
Wadh. (lett. dim. bp. of Winchester); A.
F. Carey, B.A., Wadh.; E. K. Payle, B.A.,
St. Mary H. (lett. dim. bp. of Gloucester
and Bristol); C. G. G. Gambier, B.A., St.
John's; E. K. Lovel, B.A., St. Mary H.;
S. Rogers, B.A., Exet. (lett. dim. bp. of
Lichfield).

Of St. Bees'.—L. G. F. Broome.

Lit.—P. D. François (lett. dim. bp. of
Winchester).

By Bp. of RIPON, in Ripon Cathedral,
Feb. 28.

PRIEST.

Of Cambridge.—G. W. Fleritz, B.A., Calus.

Of Oxford.—J. Barmby, B.A., Univ.; G.
F. Flay, B.A., St. John's; C. B. Jackson,
M.A., Brasen.; J. Tomb, B.A., Queens'.

Of Dublin.—J. H. Edmunds, B.A.

Of St. Bees'.—G. Baydon, J. Horton, J.
Jones.

DEACONS.

Of Cambridge.—J. A. Carter, B.A.,
Christ's; H. Gilder, B.A., St. John's (lett.
dim. abp. of York); G. M. Webb, B.A.,
C.C.C.

Of Oxford.—W. H. Hutchins, B.A.,
Queen's; W. S. Monck, B.A., Univ.; A. D.
Newell, B.A., Brasen.; J. W. Taft, B.A.,
St. Edm. H.

Of Dublin.—W. Williams, B.A.

By Bp. of SALISBURY, in Salisbury Cath-
edral, Feb. 28.

PRIEST.

Of Cambridge.—J. J. Jacob, B.A., Emm.;
E. Pickard, B.A., Trin. H.

Of Oxford.—W. M. Heath, B.A., Exet.;
C. Henzman, B.A., Ball.; R. S. Moody,
B.A., Ch. Ch.; J. G. Orger, B.A., J. L. W.
Venables, B.A., Wadh.; W. P. Wood, M.A.,
St. John's.

Of Dublin.—J. Ryland, B.A.

DEACONS.

Of Cambridge.—W. Barnes, B.A., St.
John's.

Of Oxford.—H. W. Brown, B.A., F. Lear,
B.A., E. S. T. Mills, B.A., Ch. Ch.; C. H.
Traversa, B.A., Queen's (lett. dim. bp. of
Exeter); E. B. Venables, B.A., Wadh.; P.
Woolcombe, B.A., Linc.

Preferments.

Wood, Isaac, to be archdeacon of Chester.

Name.	Parish & County.	Pop.	Patron	Value.	Name.	Parish & County.	Pop.	Patron	Value.
Armstrong, H.	Whitkey (P. C.)	946	Govs. of Tan-cred charities	*92	Crawford, T...	Drumcliff (V.), Sligo		Bp. of Elphin	
Bigge, J. F. ..	Yorksh.				Drury, W. ...	Kirk-Braddan (V.)		Bp. of Sodor & Man	*175
	Stamfordham (V.)	1777	Lord chanc...	*874	Ellis, E. C. ..	Isle of Man			
Blick, C.	Northumb.					Langham (R.), Essex	816	Duchy of Lanc.	528
	Brandsburton (R.)	718	St. John's coll.	*895	Garrett, J. P. .	Painstown (P. C.), Carlow		Bp. of Leighlin	
Boutell, C. ...	Yorksh.					St. Kenelm (D. C.), Hales Owen, Worc.		Vic. of Hales Owen	125
	Wiggenhall St. Mary (V.), Norf.	775	W. Franks....	336	Griffiths, J....	St. Mary Hill (V.)	358	Sir T. D. Aubrey	90
Bullock, W. T.	Essex	157	J. Bullock....	*267		Glamorg.			
Clarke, C.	Faulkbourne (R.)				Groom, J.	Rainford (P. C.), Lanc.	1855	Vic. of Prescott	*185
	Essex	1469	Bp. of London.	*482	Guille, G. de C.	Alderney, Isle of P.C.	1045		190
Cornish, C. L.	Hanwell (R.), Middx.				Hallfax, J.	Kirkbride (R.), Cumb.	379	Rev. J. Halifax	*280
	Littlemore (V.), Oxfordsh.								
Craven, C.	Oxfordsh.	915	Lord chanc. ..	*377					
	Spexhall (R.), Suff.								

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value: £.	Name.	Parish & County.	Pop.	Patron.	Value: £.
Hanson, —....	Potter Hanworth (R.), Linc.....	459	Lord Chanc. ..	665	Rogers, H.....	Melverley (R.), Salop	229	{ Bp. of St. Asaph.....	
Irvine, G. M.	Great Stanmore (R.), Middx.....	1177	{ Marq. of Abercorn.....	*568	Sapte, J. H....	Cranley (R.), Surrey.....	1387	F. Sapte.....	*1195
Jackson, T. ..	Bedford chap. (P.C.), Exeter.....		Trustees.....	186	Seymour, W..	Landolph (R.), Cornwall.....	550	{ Duchy of Cornwall.....	*340
Johnson, S. ..	West Itchenor (R.), Sussex.....	222	Lord Chanc. ..	151	Smith, G.	Kinneigh (V.), Cork.....		Bp. of Cork...	
Jones, J. H. ..	St. Augustine, Everton (P.C.), Lanc..		Trustees.....	900	Smith, J.	Bridgetown (R.), Cork		Bp. of Cork...	
Latham, H.....	Fittleworth (V.), Sussex.....	713	{ Bp. of Chichester.....	371	Tanqueray, T.	Tingrith (R.), Bedf..	158	R. Trevor	*176
Lee, P. H.....	Stepney (R.), Middx.	63723	{ Bp. of Chichester.....	371	Trevor, G. A..	{ All Saints, Pavement (R.), York.....	990	Lord chanc. ..	100
Lloyd, J. V. ...	Llandello Grabon (P.C.), Radnor. ...	283	{ Brasen. coll., Oxford.....		Vawdrey, D. ...	{ Stoke-Bruerne (R.), Northampt.	803	{ Brasen. coll., Oxford.....	*422
Madge, T. H. ..	Kettering (R.), Northampt.	4967	Preb. thereof .	73	Venables, R. L.	{ Clyro (V.), with Bettis-Clyro (C.), Radnor.....	984	{ Bp. of St. David's.....	*330
Metcalf, J.	West End (chap.), Fewstone, Harrogate, Yorksh.....		Lord Sondes ..	*786	Watts, G.	Ledbury (V.), Heref.	4591	{ Portionists of Overhall and Netherhall, alt.....	*451
Meyrick, E.	Chisleton (V.), Wilts.	1176	T. Calley	*173	Wilkinson, J..	{ Martindale (P. C.), Westmor.....	198	{ J. De Whelpdale.....	*43
Minton, T. W.	Trinity (P. C.), Darlington, Durham..		{ Archd. of Durham.....	150	Williamson, R.	{ Lamesley (P. C.), Durham.....	1846	{ Lord Ravensworth.....	138
Nares, E. R. ..	Wittersham (R.), Kent.....	996	{ Abp. of Canterbury.....	*408	Wilson, M. E.	{ Sandal-Kirk (R.), Yorksh.....	187	Lord chanc. ..	393
Ormsby, W. ...	Edgelfield (R.), Norf.	638	J. Marcon ...	*800	Wilson, P.	{ Thorpe Arnold (V.), with Buntingford (C.), Leic.	134	{ Duke of Rutland.....	
Pentland, T. ...	Drumreilly (V.), Leitrim.....		Bp. of Kilmore						
Pughe, R.	Llandewi-ystradenny (P.C.), with Llandanwg-rhyd-ithon (P.C.), Radnor.....	698	{ Chanc. of Brecon.....	112					
Banks, S., chap. factory at Canton.									
Carrole, J. W., fourth mast. St. Peter's sch., York.									
Coleridge, G. M., preb. Exeter.									
Dudley, C., chap. un. Shipston-on-Stour, Worc.									
Evans, R. W., rur. dean Hevenham, Westmoreland.									
Goulburn, E. M., ex. chap. bp. of Oxford.									
Harper, H. D., mast. Cowbridge sch., Glamorg.									
Hose, F., aft. lect. St. Alban's, Herts.									
Humphry, W. G., chap. bp. of London.									
Jones, J., Welsh lect. St. Paul's, Liverpool.									
Kirkham, J. W., chap. marq. of Ailms.									
Martin, G., Bodleian lect. St. Paul's, Exeter.									
Parkinson, R., rur. dean Whitehaven, Carlisle.									
Pigot, J. T., min. can., Rochester.									
Rawle, R., princ. Codrington coll., Barbadoes.									
Raymond, S., rur. dean Winchcomb, Gloucester.									
Ribbans, E. F. T., Eng. mast. north. Ch. of Eng. sch., Lanc.									
Wortley, C., Bodleian lect. Trin. Ch., Ipswich.									

Clergymen Deceased.

Atthill, W., preb. Clogher, rec. Fintona and Ardara, 73.
 Beames, J., cur. St. Anne, Cork.
 Bessford, J. I., rec. Donoughmore, Queen's (pat. bp. of Omsory).
 Bird, W., Church Eaton, Staff., 84.
 Blackmore, B., rec. Donhead St. Mary, Wilts (pat. New coll., Oxford), 66.
 Blomberg, F. W., can. St. Paul's, rec. St. Giles, Cripplegate (pat. D. and C. St. Paul's), 86.
 Brinkley, J., rec. Glanworth, Cork (pat. bp. of Cork).
 Colville, N., D.D., rec. Lawshall, Suffolk (pat. N. L. Acton), 76.
 Featherston, C. H., rec. Hackelstown, Carlisle (pat. bp. of Leighlin).
 Ford, H., rec. Foxholes, York (pat. B. Sykes), 70.
 Hagitt, G. J., lect. St. James's, Bury St. Edmund's, 57.

Heawood, E., rec. Halstead, Kent (pat. abp. of Canterbury), 53.
 Helghway, R., vic. Ogbourne St. Andrew, Wilts (pat. D. and C. of Windsor).
 Heslop, A., cur. Trin. church, Preston, Lanc., 26.
 Holcombe, G. F.
 Howard, A., cur. St. Andrew's chap., Plymouth.
 Lewis, B., vic. Kilrheda, Pemb. (pat. id. chanc.), 84.
 Mahon, E., inc. Bunlin, Roscommon (pat. bp. of Elphin).
 Mann, T., Raymerston, Norf., late rec. Baylham, Suff., 86.
 Marshall, W., vic. Naseby, Northampton (pat. G. A. Maddock), 84.
 Plume, W., mast. free gram. sch., Boxford, Suff., 66.
 Pott, J. H., chanc. Exeter, late archd. London, 88.

Price, J., rec. Pitchcott, Bucks (pat. Saunders family).
 Rees, B., vic. Eglwys-Cymman, Carm. (pat. id. chanc.), 84.
 Roberts, G., mast. gram. sch., Bampton, 46.
 Sandes, F., cur. Aghavallia, Kerry.
 Smith, F. W., p. c. Elson, Hanis (pat. rec. of Alverstoke), 29.
 Smyth, W., St. J., rec. Ballymoney, Antrim (pat. bp. of Down and Connor).
 Stanley, J., rec. Waberthwaite, Camb. (pat. id. Muncaster).
 Thurlow, E. S., can. Nor. (pat. id. chanc.), rec. Houghton-le-Spring (pat. bp. Durham), vic. Stamfordham, Northumb. (pat. id. chanc.).
 Walker, W., vic. Drumreilly, Leitrim.
 Weston, H. W., rec. St. Michael's Bedwardine, Worc. (pat. D. and C. Worc.).

University Intelligence.

CAMBRIDGE.

THE CHANCELLORSHIP.

DECLARATION OF THE VACANCY.

Feb. 16.—At a congregation holden at ten o'clock, the office of chancellor of this university was declared vacant by the decease of his grace the duke of Northumberland. The announcement was made in the following form by the senior proctor: "Dominus pro-cancellarius certior factus de morte illustrissimi principis Hugonis Percy duels Northumbrie palam notum fecit munus cancellariatus jam vacare et assignat horam nonam diei viresimi quinti instantis mensis Februarii pro electione cancellarii hujus academie."

LECTION.

Feb. 25.—The proceedings began with the reading, by the second equire bedell, of the 33rd stat. Eliz., de electione cancellarii (lib. stat. p. 241). The vice-chancellor and the proctors, and the junior doctor in divinity present (Dr. S. E. Walker, of Trinity), then stood in scrutiny, and gave their votes in the following form: "A. B. eligit celsissimum principem Albertum in cancellarium hujus academie;" or, "C. D. eligit honoratissimum virum comitem de Powis in cancellarium hujus academie."

Feb. 27.—At twelve o'clock this day the vice-chancellor opened the vote-box and proceeded to count, first, the votes for earl Powis, and then those for prince Albert. The numbers were found to be—
 For H. R. H. prince Albert 934
 For the earl Powis 837

Majority for the prince 117

After the vice-chancellor had counted the votes, the senior proctor went to his place in front of the table (the junior proctor standing by him) and read one vote for prince Albert at full length: of the others, he merely said: "Eundem eligit A. B.," &c., &c. When he had finished them all, he read the votes for the earl of Powis in the same manner, and at the conclusion said: "Ego, Edvardus Brumell, senior procurator hujus academie, alectum a vobis pronuncio celsissimum principem Albertum in cancellarium hujus academie."

A caput was then called by the vice-chancellor; and, it having been formed, the following grace was submitted by the senior equire bedell, and read in both houses: "Placeat vobis, ut cel-

sisimus princeps Albertus de Saxe Coburg at Gotha, modo electus ad officium sive munus cancellarii hujus academice, literas habet patentes ejusdem officii, sive muneris, sigillo vestro communi sigillatis."

This grace having been read a second time in both houses, was declared passed by the vice-chancellor. The congregation broke up a few minutes past three o'clock.

DEPUTATION TO THE PRINCE, AND HIS ACCEPTANCE OF THE OFFICE.

March 2.—The vice-chancellor and the senior esquire bedell proceeded to London, and repaired straightway to Buckingham palace. They were honoured by an interview with the prince at about half-past five o'clock, at which his royal highness expressed himself in warm terms of satisfaction at the distinguished honour conferred upon him by the university of Cambridge, and the sincere gratification he felt in accepting it. His royal highness conversed with the deputation on the subject of English university discipline, and evinced considerable knowledge of the Cambridge and Oxford systems.

The formal announcement of his acceptance of the office was conveyed to the vice-chancellor in the following communication:

"I thank you for the kind terms in which you have apprised me of the result of the recent election for the chancellorship of the university of Cambridge. I need scarcely observe, after so recent and public a declaration of my sentiments and feelings, with regard to my nomination as a candidate for that office, that the proceedings which have subsequently taken place have been entirely without my sanction or privity. The intention to propose me as a candidate

was not known to me until a period when the time for the election was at hand, and when the arrangements for ascertaining the sense of the university were already completed. I could only have suspended their progress by a peremptory declaration, that under no circumstances would I consent, if elected, to accept the office of chancellor, and such a declaration I did not deem it respectful to the university to make. The election has now terminated, and a majority of the university, including a very great number of its members, most eminent for their services to the church, to the university, and to the cause of literature and science, has declared itself in favour of my appointment to the vacant office. It is incumbent, therefore, upon me to notify without delay the course which, under these circumstances, I shall pursue. I have resolved to accept the trust which the university is willing to confide to me. In forming this decision I have been influenced by a respectful deference to the wishes of a majority of its members, by a great unwillingness to involve the university in the probable necessity of another contest, but, above all, by an earnest hope that, through a zealous and impartial discharge of the trust which I undertake, I shall succeed in establishing a claim on the confidence and good-will of the whole academical body.

(Signed)

"ALBERT."

"March 3, 1847."

PITT SCHOLARSHIP.

March 4.—The Pitt scholarship, founded by the subscribers to Mr. Pitt's statue, and augmented by a donation from the Pitt Club in London, was adjudged to C. B. Scott, of Trin.

OXFORD.

Feb. 16.—At a meeting of the electors appointed under the will of the late J. Ireland, D.D., dean of Westminster, to elect a professor of the exegesis of holy scripture, the rev. E. Hawkins, D.D., provost of Oriel, was elected.

Feb. 25.—Rev. H. Wellesley, M.A., appointed principal of New Inn Hall.

March 4.—In a convocation, the additional regulations for sir R. Taylor's foundation for teaching the European languages received the sanction of the house. The proposition to place 1,800*l.* at once, and 100*l.* annually, for the purchase of books, at the disposition of the curator, passed unanimously; as did the appointment of a librarian, with a salary of 150*l.* per annum. The appointment of a professor of modern European languages, with a stipend of 400*l.* per annum, for five years only, but to be re-eligible, and that of two teachers in German and French, with an annual stipend of 150*l.* each, the appointments also to be for five years only; but the teachers to be re-eligible, was opposed; but the result of the scrutiny was in favour of the scheme, the majority in each case being more than two to one.

The following is a summary of the determining bachelors for the year 1847, published by the junior proctor, viz.: University, 10; Balliol, 17; Exeter, 23; Oriel, 16; Queen's, 12; New, 1; Lincoln, 15; All Souls', 3; Magdalene, 2; Brasenose, 21; Christ Church, 18; Trinity, 18; St. John's 11; Jesus, 8; Wadham, 12; Pembroke, 13; Worcester, 16; St. Mary H., 18; Magd. H., 16; New Inn H., 6; St. Alban H., 1; St. Edm. H., 6; total, 263.

COMPARATIVE NUMBER OF MEMBERS OF THE UNIVERSITY.

	1846.	1847.
University	263	247
Balliol	309	311
Merton	164	170
Exeter	407	407
Oriel	286	268
Queen's	275	265
New College	166	159
Lincoln	190	199
All Souls'	118	119
Magdalen	184	181
Brasenose	485	428
Corpus	180	181
Christ Church	954	964
Trinity	287	295
St. John's	800	807
Jesus	187	141
Wadham	308	317
Pembroke	172	179
Worcester	273	279
St. Mary Hall	85	89
Magdalen Hall	214	208
New Inn Hall	75	68
Alban Hall	32	31
Edmund Hall	108	197
	5878	5980

DUBLIN.

March 4.—The vice-chancellor's prizes have been awarded—

English Prose: R. Mac Donnell, B.A., F. Young, B.A., W. E. Hearn, B.A., W. Marshall, B.A.

Greek Verse: T. E. Webb.

Latin Verse: T. E. Webb, R. Mac Cloakey.

English Verse: J. C. Kenny, H. F. Brookes, T. E. Webb, Z. Barry.

Subjects for the vice-chancellor's prize at the summer commencement:

Greek, Latin, or English prose for graduates: "Rationalism opposed to Reason."

Greek, Latin, or English verse for undergraduates: "Poland."

Bishop Berkeley's gold medals for Greek have been awarded to W. Nesbitt, B.A., and A. G. Ryder, B.A.

Tributes of respect have recently been presented to the following:—

Andrews, G. T., cur. St. James, Westminster.

Ayton, W. A., cur. Birchington, Acol, and Monkton, Kent.

Child, V. K., late cur. St. Botolph, Bishopsgate.

Members of the University, 1847, on the Books of Trinity College

Noblemen	3
B.A. Pensioners	166
Fellow Commoners	137
Scholars	70
Undergraduate Pensioners	1263
Sisars	46
	1804
Fellows	32
M.A. and Doctors not on the foundation	81
	1887
M.A. and Doctors retained on the university books as electors	1576
Total members of the university	3468
Matriculations, 1846	893

Clapham, C., p. c. Armley, Yorksh.

Emerton, J. A., D.D., cur. Hanwell, Middx.

Fawcett, J., p. c. St. Mark, Woodhouse, Leeds.

Mason, T., late cur. Daisy Hill, Bradford, Yorksh.

Sproston, G., late p. c. Oldbury, near Birmingham.

Wise, R. F., late cur. Budock, Cornw.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A general meeting of the society was held on Tuesday, the 9th of Feb., 1847; the bishop of St. Asaph in the chair. The bishop of Tasmania was also present. The undermentioned members of the society were elected the Committee of General Literature and Education for the year ensuing:

very rev. the dean of Chichester, J. L. Adolphus, esq., rev. J. Allen, rev. R. W. Browne, T. Bell, esq., rev. T. Dale, rev. T. G. Hall, J. R. Hope, esq., J. H. Markland, esq., J. D. Powles, esq., rev. W. Short, Dr. Watson. A letter from the bishop of Toronto, dated Toronto, Oct. 23, 1846, was read to the meeting. The following are ex-

tracts:—"When I wrote to inform you that the rev. Frederick O'Meara's translation of our liturgy had been some time in the press, and would soon be ready for delivery, I was not aware that he was on his way to England. He will have the pleasure of delivering this, and of explaining his missionary objects. I have advised him of the society's benevolent grant of 50*l.* sterling, now increased by donations from individuals to 79*l.* 1*s.*, to become available as soon as the satisfactory completion of the church is assured. This, however, it appears will not be sufficient: the Indians have felled the wood in the forest, prepared it, and put up the frame of the church; but they have no money, and are unable to do more. Mr. O'Meara, therefore, intends to solicit, with the approbation of the society, assistance in their behalf; and also to establish a school of industry in the Mahnetooahneng island, on lake Huron, the principal seat of his mission." The rev. F. A. O'Meara, LL.D., who is now in England, wrote as follows:—"I beg to refer your society to the inclosed appeal, and to the letter of the bishop of Toronto, for a statement of the objects for the attainment of which I have visited this country. But, before saying any thing further, I would beg the society to accept my thanks, and those of the red men of lakes Huron and Superior, for the lively interest it has manifested in the welfare of the mission established among them; an interest which has not stopped at the mere expression of sympathy, but been evidenced by acts of substantial kindness. I need scarcely say that I refer to the printing of the book of common prayer in the Ojibwa language, and the grant voted by the board towards the building of a church for the natives of lake Huron. And I trust the venerable society will be enabled to look back with pleasure to what it has done, or shall do, for these hitherto much neglected tribes; as having been, under God, the means of spreading abroad the knowledge of the gospel among them, by giving to them such assistance and encouragement as shall enable them to bear, without hindrance, that word which is able to make them wise unto salvation. From the great interest which I have heard expressed by almost all to whom I have spoken on the subject, I feel no doubt that I should have been able, without difficulty, to raise the remaining sum necessary for the completion of the church; but I find the present awful calamity, which is afflicting part of this empire, prevents the benevolent from giving so freely towards this object as they otherwise would have done, and as all confess its importance demands. I therefore fear that I shall be obliged to return, at the expiration of my term of leave, without having raised the sum necessary for carrying to completion the building already begun by the Indians; and the consequence of such failure will, I apprehend, be very injurious to the cause of true religion among those tribes. Under these circumstances I would beg to solicit from your society some increase of the grant already made towards this object. You will also see by the accompanying document, relative to a school in the mission, that there is at present great need existing that something be done, in order that the rising generation of Indians may be prepared to occupy the position in society which their desire for civilization leads me to think they can be brought to. It is most desirable that some means should be adopted with regard to missions of our church in Canada, for securing a supply of young men, educated in the principles of the church, to fill the important situations of assistants to the missionaries, schoolmasters, &c. And, I think, a school such as I propose establishing at Mahnetooahneng, would answer this purpose very well." The following is the conclusion of the printed appeal in behalf of the Ojibwa and Ottawa mission at Mahnetooahneng:—"In conclusion, the missionary would bring before the Christian public of this empire, the thoughts which occupy the minds of his people during his absence, expressing them in the simple language which he has heard from the lips of the Indians themselves. 'We are sure (say they) that when there was so much white and yellow metal given to those of our countrymen who very lately appeared on the English islands, practising the

heathen dances, and other bad things, from which we have, by the Great Spirit's help, escaped, there will still be some few silver and gold heads of our great mother left behind in the money-bags of our white Christian brethren, to be given, to save us from the reproach, which the prayerless ones (so they call the heathen) cast upon us, when they see the uncovered timbers of our house of prayer, and say unto us, 'Where is now your God?' and also to help to bring up our children in the knowledge of those things which make the English wise for this world and the world to come.' The board, in accordance with the recommendation of the standing committee, agreed to grant an additional sum of 50*l.* towards the objects of the mission at Mahnetooahneng.

The treasurers and secretaries of diocesan and district committees are requested to forward to the society's office, on or before the 10th of April, the amount of subscriptions due for the current year.

A general meeting of the society was held on Tuesday, March 2, 1847, the bishop of London in the chair. The bishop of St. Asaph and the bishop of Barbadoes were present. The secretaries laid before the meeting the following notices from the standing committee:—"The standing committee give notice of their intention to propose at the next general meeting of the society, to be held on the 13th of April, that the sum of 500*l.* be placed at the disposal of the bishop of Melbourne; and that the bishop be informed that the society will be disposed favourably to receive any application for aid towards the erection and endowment of a college, school, or such other object as may permanently promote Christian knowledge in his diocese, to the further extent of 2,000*l.*" "The standing committee also give notice, that they will propose to the board at the general meeting in April, that the sum of 1,500*l.* be placed at the disposal of the bishop of New Zealand, towards the completion of St. John's college, in that diocese, in addition to the sum of 500*l.* already voted towards that object." "The standing committee, having considered it expedient to discontinue the supply of missionary stores to Madras, the amount for which has for many years appeared as an item in the audit account, now give notice of their intention to propose at the general meeting in April, that a sum not exceeding 800*l.* be placed at the disposal of the Madras diocesan committee, as a donation towards the promotion of the society's objects in southern India." A letter was read from the venerable archdeacon Shortland, secretary of the Madras diocesan committee, dated Jan. 13, 1847. The following are extracts:—"It affords me peculiar gratification to inform you that the revision of the Tamil prayer-book has at length been completed, and that an edition of 4,000 copies, octavo, has been published. I shall avail myself of the earliest opportunity of forwarding a few copies for the parent society's acceptance. I am truly thankful to be able to add, that our sale of bibles, prayer-books, and other publications of the society, continues undiminished; and that the various educational establishments, and especially the seminaries for native Christians preparing for employment as catechists, schoolmasters, &c., under the patronage of the Madras diocesan committee, are continuing to afford the greatest encouragement. I am contemplating an early retirement from the office of secretary to this committee, which I have now held upwards of four years, finding that my duties as archdeacon and commissary in this extensive and important diocese are such as to require my whole attention. I beg, however, to assure you, that I shall not cease to take a lively interest in the important operations of the society in southern India, and that, in dependence on the Divine blessing, no effort shall be wanting on my part to forward its best interests; which are, indeed, identical with those of our beloved church, the promotion of Christian knowledge, and the extension of the Redeemer's kingdom." The bishop of Colombo, in a letter dated Colombo, Nov. 6, 1846, said, "Two small churches are in progress in the centre province; one of granite at Rambodda, and another of less durable materials at Kotmale; to both of which I have promised some small

aid from your fund, if they are built in as durable and substantial a manner as I can approve, under the particular circumstances of each place. We would gladly place ourselves under obligation to your society for a bible and prayer-book to each of these churches." Two sets of books, for the performance of Divine service in these churches, were granted. The rev. J. Talbot Johnston, missionary, stationed at Chundiculy, Jaffna, Ceylon, wrote as follows:—"Being on my return to Ceylon shortly, after a temporary sojourn in England for health, I take the opportunity of making an humble request to the venerable society on behalf of my church in Jaffna. We have a regular English service, at which a very considerable portion of the inhabitants of Jaffna attend, and which is the only one connected with our church, which is held in the evening. It is consequently both an important and an interesting service. Through the kindness and liberality of the government considerable repairs have been done to the church, which is an old Portuguese building; but we are still wanting a bible and prayer-book for the service. My request of the society is, a grant of a bible and prayer-book (4to size), for the use of the church of St. John, Chundiculy, Jaffna. The attendance on the evening service at St. John's, which was commenced by me four years back, is such as strikingly manifests the attachment, not only of the Europeans, but of the Dutch and Portuguese descendants, to the truly scriptural forms of our beloved church. I have yet also to prefer another request. I have, connected with my station, a very large and increasing number of young natives, who are well instructed in English, and professors of Christianity; but though regular attendants on the service of the church, I am wholly unable to supply them with copies of our liturgy. May I therefore beg a grant of as many small prayer-books as the society may consider proper? Most of these cases require a gratuitous distribution, as the young people have little or no resources of their own; but a present of one prayer-book is, next to the word of God, the most valued and acceptable that can be made. The bishop of Colombo held the native confirmation, and preached at the English service in my church, on his late visitation of that part of his diocese." Books for the performance of divine service in this church were granted; and prayer-books to the value of 5*l.* were placed at Mr. Johnston's disposal, for the purpose stated in his letter.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall-Mall, March 6, 1847.

The rev. Henry John Vernon, M.A., has been appointed an additional assistant-secretary, with the special object of aiding in the maintenance and extension of parochial associations. He has been requested to direct his attention, in the first instance, to the dioceses of Canterbury, London, Winchester, and Rochester. The secretaries and other friends of the society in those dioceses are respectfully invited to communicate with Mr. Vernon on the best modes of advancing the interests of the society in their respective neighbourhoods.

Abstract of the Financial Statement for the year ending Dec. 31, 1846.—At the annual audit of the society, on Jan. 30, 1847, it appeared that the total of the receipts, from subscriptions, donations, and collections for the year 1846, was £55,283 10*s.* 2*d.*, exceeding the total of the receipts from the same sources for the year 1845 by £8,575 19*s.* 8*d.*, the increase in the general fund being £5,496 6*s.* 10*d.*: in the appropriated funds, £1,079 12*s.* 11*d.*. It appeared, also, that the general expenditure of the society had been £65,596 9*s.* 5*d.*, being a decrease of £3,965 11*s.* 11*d.* as compared with the similar expenditure during the preceding year. The total available balance which remains is invested in exchequer bills, and amounts to little more than £17,000, nearly, if not quite, all of which will be required for the service of the current year.

The reductions alluded to in the above statement have

been effected without causing the withdrawal of any missionary on the society's list; partly by the cessation of grants which had been made for a limited period, but chiefly by the discontinuance of the assistance hitherto afforded to schools and schoolmasters in the West Indies. The charge of such schools has been cheerfully and readily undertaken by the legislatures in the several islands, as well as by various church institutions; and an increasing disposition is shown to provide for the maintenance of the clergy from local sources. It will, however, be obvious, from the preceding financial statement, that the society is entirely precluded from extending its present operations, or from entertaining the numerous applications from every quarter of the globe, to open new missions, both in the colonies and among the heathen.

Parochial Associations.—The first parochial association in aid of the Society for the Propagation of the Gospel in Foreign Parts was established in the year 1819. Up to the year 1838 the number was only 313: since that year they have increased at the average rate of 200 a year. The total number of associations at the beginning of 1846 was 1,700. This is still but one for every six parishes in England.

In the beginning of 1836 the total number of missionaries on the society's list in seven dioceses was 164; in the beginning of 1846 it was 385 in fifteen dioceses. The increase in ten years was 221.

The following letter has been recently received by the society from the rev. D. Tucker, ecclesiastical commissary of Bermuda:

"St. George's, Bermuda, Dec. 31, 1846.

"Rev. and dear sir,—I have this day drawn on your treasurer for the usual quarter's salary for our catechists; and, in compliance with your wish, have intimated to them that we must henceforth look for the support of our schools to local resources, and to the remuneration, which I am happy to say has of late been very generally furnished from the children themselves. I feel that I should be wanting in duty and justice if I allowed this occasion to pass without begging to express, in the most respectful and grateful manner, as a servant of the society, as the first native ordained to the cure of souls in these islands, and as the ecclesiastical commissary for the colony, my deep sense of the obligation under which I consider myself and the whole community to lie to the Society for the Propagation of the Gospel, for the prolonged enjoyment which we have had of the grant just now terminated. No person travelling in Bermuda can fail to be struck with the appearance of the neat, substantial, stone school-houses, occurring at intervals through the nine parishes, in some of which, used as chapels, divine service is regularly performed, and the word of God faithfully preached; and in which, in all cases, a sound, useful, and religious education has been for many years, and still continues to be, imparted to all who will avail themselves of so great a benefit. Coupling the erection of these buildings with the maintenance of the catechists, and the enlargement of most of our parish churches by the liberal grants from your society, every impartial observer must agree with me in thinking that there could not have been a more judicious or opportune appropriation of your funds, to the extent bestowed, than in thus providing, when no other means were proposed or apparent, for the religious instruction and training of the larger half of our population, at the eventful crisis of their transition from the state of slavery and dependence to that of freedom and responsibility. What the present condition of our poorer classes would have been without your timely assistance I will not venture to conjecture; but the consequence, in God's mercy, now is, that our coloured people form, I believe, on the whole, as well-instructed and well-conducted a class as could, under the circumstances, be expected, or as can be elsewhere found in a corresponding station in society. For this result, no well-wisher to religion and virtue in the colony can withhold the tribute of gratitude that is

justly due to the great English church society; and that the emancipated negroes themselves appreciate the boon conferred upon them, while it might be attested, were it desirable, by respectful and numerous signed addresses, is perhaps more satisfactorily evinced by their general good conduct, their regular attendance upon the ordinances of religion, and their expressed readiness and determination to continue the maintenance of the schools and catechists by contributions among themselves. It is gratifying to be able to state that the attention of the colonial legislature is now so effectually roused to the importance of supporting the education of the poor on a religious basis, as to warrant the hope that the efforts of the people in this behalf will not prove abortive, but that, with some assistance from the colonial treasury and the aid of the District Society for Promoting Christian Knowledge, all our institutions will be kept up in their present efficiency, and thus the fruits of your society's Christian care and bounty become permanent in our land. You will, I trust, pardon my troubling you with this uninvited, but sincere, testimony to the great blessing which the Society for the Propagation of the Gospel has been the instrument of spreading over every portion of this small but interesting colony. I esteem it cause for much gratitude on my part that I have been honoured to be employed, in however humble a sphere, in carrying out so truly charitable and noble an object, and with an assurance that it will afford me true pleasure if I am yet enabled in any way to promote the holy designs of your venerable board.—I beg you to believe me, rev. and dare sir, your very faithful servant,

"R. T. TUCKER."

THE INCORPORATED NATIONAL SOCIETY FOR THE PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

During the last month, the meetings of this society have been attended by his grace the archbishop of Canterbury, the bishops of London, Hereford, and St. Asaph, and others. The president and vice-presidents have elected the earl of Powis, K.G., a vice-president of the society, in the place of the late lord chief justice Tindal. The time for making the collections, in obedience to her majesty's letter, on behalf of the society, has in some dioceses been extended to the 1st of July next; but generally the returns are to be made by the 1st of May next. It is much to be feared that, owing to the recent pressing claims on the benevolence of the public, the collections may fall short of the usual amount*; and therefore the society will need the best exertions of its friends and supporters, to enable it to continue to make grants in the usual way. The committee have received many assurances from the clergy that they will exhort their parishioners to a liberal contribution; and, under the hope that the requisite means will be placed at their disposal, the committee have promised grants, in anticipation of the collections, to the amount of upwards of 10,000*l.* Certificates of the completion of school-buildings, &c., have been received from Leeming, Elland, Thames Ditton, Leylands, Leek, Scotter, Bromeswell, Hawkesbury, Redmarley, Luton Kent, Heath and Reach, Warkleigh, Turnditch, St. Bartholomew's Winchester, Cubington, Writhlington, Mostyn, Tidewell, Tamworth, and Edern; and authority has been given to the treasurer to pay the several grants, amounting to 1485*l.* The subjoined table exhibits the principal statistical facts connected with the several grants which have been awarded during the month of February, for building, enlarging, and fitting-up school-rooms and residences for teachers.

* Could not the time be enlarged? We are perfectly certain that in our own neighbourhood not one-third of the usual sum will be contributed; whereas, if the collections were deferred till autumn, the customary amount might easily be raised.—Ed.

PLACE.	Population benefited.	School-rooms to be built.	Residences to be built.	Children to be accommodated.	Cost of the Undertakings.	Grants voted by the society.
Hougham, Ch. Ch., Dover ..	1100	3	—	400	1155	80
Penparke, Aberystwith	—	1	2	228	610	50
Llandd-waunt	679	1	1	108	193	25
Chesterford Great	1146	2	—	200	740	60
Crux Easton	110	1	—	75	200	20
Bermondsey, St. Paul	7006	3	1	300	2205	200
Bengeworth	1200	2	—	200	420	50
Marston, St. Lawrence	540	1	1	60	385	30
Swinefleet	1250	1	—	120	260	20
Wolsingham Tow Law	1500	3	1	400	1200	200
Stratton on the Foss	500	1	—	88	25	15
Duxford	1082	2	1	382	1300	160
Blaision	300	1	1	88	138	20
Stockton-on-Tees (Trinity) ..	6000	2	2	266	1200	100
Dwygyfychi, Carnarvon	1200	1	2	140	751	70
Stepney, St. Thomas	8000	1	1	256	694	50
Tarlton (the Holmes), Ormskirk	800	2	1	170	345	60
Romford (Hainault Forest) ..	1000	1	1	102	526	35
	35013	29	15	3580	12087	12415

The following grants have also been made for various purposes connected with the improvement of the schools, in the under-mentioned places:—

Whitchurch Canon-	Scarisbrick	£5
corum	Stickford	10
Etruria, Staffordshire ..	Portishead	10
Cardigan, St. Mary ..	Staley Millbrook ..	50
Gornall, Upper	Woodham Ferrers ..	10
Middleton, Chirbury ..	Portsea, All Saints ..	10
Ogley Hay, Walsal ..	Marston, Mortaine ..	10
Helsby	Red Hill, Havant ..	10
Lampeter, Tavern-	Impington	5
spite	Nottingham, St. John	50
Knowle, Birmingham ..	Attercliffe	10

The total amount of grants voted by the society during the past month is 1522*l.* Schoolmasters, trained by the society at Westminster, have been sent to schools in the following places: viz. Holborn union school, and the schools at Stamford and East Peckham, Kent; and the schools at Stotfold, near Baldock, and Wallop, Hants, have been supplied with schoolmistresses from Westminster. Masters have also been sent to Westbury, Bangor Iscoed, near Wrexham, and Birkenhead, from the training institution at Battersea. Twenty-six applications for masters trained at St. Mark's college have been received during the last two months. Out of these applications, the committee have not been able to do more than appoint masters to the schools at St. Peter's Bethnal Green, Ormskirk, Unsworth, and Brighton; and promise to supply masters for six other schools at Midsummer next. The candidates for admission to the college have been fourteen; and of these five were admitted. Fifteen applications for schoolmistresses trained at Whitelands have been received. At present the committee have not been able to comply with the request of the applicants. Satisfactory accounts of the teachers sent to Mells and Compton Dando, have been received. Miss Hott has been appointed to the charge of the National Practising School at Whitelands; and, owing to the increase of the number of students, it is proposed to appoint another assistant governess in the institution. A well educated female is required, about twenty-five or thirty years of age. Her principal duty will be to assist the head governess in teaching the young women in training. She must be a good needle-woman. It will be considered an advantage if she has had experience in teaching, and is acquainted with the methods employed in national schools. The salary will be not less than 30*l.* a year, in addition to board, lodging, and washing. Mr. Ingram, who was originally trained at St. Mark's college, has been appointed an organizing master, and is about to proceed

to Salisbury to act in that capacity under the diocesan board. The committee have granted Mr. Ingram's services on the usual terms: namely, that the society pay half his salary, and the board pay the other half and his travelling expenses. The other organizing masters of the society are engaged at Birmingham, and in the neighbourhood of Barnstaple. The Salop Archidiaconal Board of Education have applied to the society for the services of a master to organize schools in that archdeaconry. There has been added to the list of school materials in the depository, a frame, which is to be suspended near each class in a school, and which exhibits at a glance what children are absent from the class, and the cause of their absence. Seven maps have also been introduced into the depository, and are on sale at a cheap rate to members of the society. The annual reports of the proceedings of the Cambridge board, and of the Bath and Wells Diocesan Board of Education, have been received. It appears that the Cambridge board have set aside 30*l.* a year for three years, to assist in paying the salaries of pupil teachers; that they have been at the expense of training two masters at St. Mark's college; that they allow to schools in union 15 per cent. off the members' prices of the school stationery, supplied to the board from this society's depository at Westminster; and that they have, during the past year, voted 185*l.* in grants for building school premises. The Bath and Wells board, it appears, have assisted in sending eleven persons to the society's training institutions during the last year: viz. two to Battersea, two to Whitelands, four to Westminster, and three, in addition to six previously sent, to St. Mark's

college. They have also voted 207*l.* in grants towards the erection and improvement of school premises; have carried on the work of inspection very effectually in the diocese; and issued a special report on the state of education in the several parishes. The digest of the school returns from Brecon is now printed, and copies may be had on application to the secretary of the society. The returns shew that not more than one in twenty-eight of the population is receiving daily instruction in church schools. It is to be feared that the state of education in this county is even worse than in Anglesey, the particulars of which were given in the last number of this paper. The Brecon board, however, it is confidently expected, will do much to place the county, with regard to education, in a more desirable position; and, as a first step to improvement, are about to establish model schools at Brecon. The Welsh Education Committee have approved plans, prepared by Mr. Clutton, architect, for the proposed training institution at Carmarthen; and are now taking active steps to secure an eligible site. The Welsh fund has been recently increased, by the addition of several subscriptions, amounting together to more than 100*l.* a year, chiefly through the exertions of the Brecon board. The fund now amounts to 2470*l.* a year, and 2873*l.* in donations. The attention of the clergy has, of course, been very much directed to the recent minutes of the committee of council on education. Every clergyman should, by all means, obtain a copy of these minutes, and study them carefully.

W. J. KENNEDY, M.A.,
Secretary.

Diocesan Intelligence.—England and Ireland.

OXFORD.

Oxford Diocesan Board of Education.—The annual general meeting of subscribers was held on Shrove Tuesday, in Dr. Dowdeswell's rooms, at Christ Church, the bishop in the chair. The archdeacon of Oxford and many of the rural deans were present. As it was the first general meeting since the union of Buckinghamshire with the diocese, and also since the offers of assistance made by the privy council, it was looked to with great interest. It was resolved, that the board should send a memorial to the lord president of the privy council, cordially accepting his offers of assistance and inspection; and that this determination should be immediately made known through the rural deans to the clergy in each deanery, requesting them to state whether they were willing to receive inspection as the condition of assistance. It was also resolved, that the rural deans should endeavour to make known to the lay members of the church the importance of the present crisis in national education, and to secure to this diocese its full share in the educational grants, by enlarging their own contributions. In Buckinghamshire the want of school-houses is very great, and it is desirable that the board should be enabled to meet this evil immediately. It was announced that four exhibitions at the training-school for masters would be thrown open to competition on March 26. The candidates' names are to be sent in by March 20, to the rev. E. Hobhouse, Merton college. The bishop offers one of these exhibitions. It was reported that the answers to the bishop's questions which he had issued to every employer of the board's trained masters, with a view of ascertaining their competency and character, had been highly satisfactory. The number employed is 41. There was no serious fault alleged against any one of them. The report for 1846, which was adopted, was of a cheering nature. The demand for masters and mistresses had been greater than in any former year. It was only regretted that the supply of pupils for training was not equal to it. It is hoped that the opening of exhibitions will remedy this evil. The state of the commercial school at Cowley, in its enlarged premises, is highly satisfactory. The schools at Bicester and Newbury, and those in Oxford, which are in connexion with

the board, are all well reported by the examiners. The school at Cowley may be considered a model of its kind. Mr. Andrews' school in New Inn Hall-lane, Oxford, was specially recommended. The extinction of the Oxfordshire School Society was noticed, with a hope that its office would be more than fulfilled by an increase of support given to the board for the special purpose of building schools, which it has been able to do only occasionally. The resolutions were moved and seconded by the warden of All Souls, the president of St. John's, Egerton Harcourt, Esq., the warden of Merton, the rector of Exeter, the warden of New College, and the rev. R. Greswell.

CHESTER.

Church Discussion in Liverpool.—An immense meeting took place lately at the concert hall, in Liverpool, the attraction being the announcement of a public discussion between the rev. Joseph Baylee, incumbent of Trinity church, Birkenhead, and the rampant ex-dissenting minister, now political demagogue, Mr. Edward Miall, editor of the "Nonconformist." The question for discussion was, "Can the state-church principle, for the maintenance of Christian institutions, be justified by the word of God; or, is the compulsory or voluntary system in support of Christian churches and worship most in accordance with the revealed mind of Christ?" The "Liverpool Mail" says that Mr. Miall's defeat was quite complete; and that, not being able to give any answer to the arguments of his opponent at the time, he asked for a further hearing on Monday, to which evening the discussion was adjourned.—*Local Paper.*

EXETER.

Extension of the Diaconate.—The bishop of Exeter has given notice that in future he will not object to receive, at his general ordination, as candidates for the order of deacon, those young men who, having been trained in the national schools, may, at the time of presenting themselves, be engaged in tuition in the diocese of Exeter. From such persons his lordship will require a knowledge of Latin, but will forego a knowledge of Greek. The right rev. prelate has intimated that candidates admitted by him to deacon's orders must not expect

to receive priest's orders for many years, so that they will be debarred from rising to any eminence in the church; the canons providing that, without having obtained priest's orders, no person shall be capable of

holding a benefice or sole ministerial charge. This new arrangement will commence from Trinity Sunday, on which day his lordship will hold his next general ordination in the cathedral church of his diocese.

COLONIAL CHURCH.

ANTIGUA.

Laying the Corner-stone of the Parish Church of St. Paul's.—The highly gratifying ceremony of laying the corner-stone of the parish church of St. Paul's was performed in due order by his excellency James Macaulay Higginson, esq., governor in chief, assisted by the bishop in his office, on Friday Jan. 15th. The hour originally appointed was twelve o'clock, but some delay took place on account of the continued and abundant falls of rain; a striking coincidence with what occurred on laying the corner-stone of the cathedral and parish church of St. John's, on the 9th October, 1845. The weather, however, happily, having cleared up about half-past one, the procession was formed at a house near the site kindly lent for the occasion. The band of the royal regiment preceded, playing the tune of the hundredth psalm, accompanied by the children of the schools. When the

whole procession had reached the ground, the children of the schools sung the 127th psalm. The bishop then delivered his address; after which his excellency the governor proceeded to the performance of the office of laying the corner-stone, which he had kindly undertaken. While the stone was lowering, the children sung a suitable hymn. The bishop closed the ceremonial with several chosen collects, a prayer composed for the occasion, and the benediction. A Latin inscription, on copper, was deposited under the stone; an inscription, in English, in the lower stone, in a bottle, together with several coins of the reign of her present majesty. After the ceremony was ended, the rector of the parish, the rev. Jos. B. Wilkinson, in the name of the building committee, presented the silver trowel to his excellency, and requested his acceptance of it in memory of the event. His excellency graciously accepted the same in a neat and appropriate speech.

Miscellaneous.

Statement of former and present state of Bethnal Green.—By the last census the population of Bethnal Green was 74,000, and is rapidly increasing. When the effort for its religious and moral improvement commenced, it contained a parish-church, and a district-church built by the commissioners, the latter containing a large proportion of pews, for which rent was paid for the support of the minister. There are now seven additional churches consecrated; two are in progress, and one will be commenced in the spring, all the accommodation in them being free. The clergy of the parish were the rector's two curates and the incumbent of the district-church. In the ten new districts there are now eighteen additional clergymen, viz., ten incumbents endowed by the ecclesiastical commissioners, and eight curates with stipends provided by the Additional Curates' Fund and the Pastoral-Aid Society; and they have under them sixteen schoolmasters and mistresses, 100 Sunday-school teachers, eight scripture readers, and 101 district-visitors. Four school-buildings, with masters' and mistresses' houses attached, have been built, each to contain four hundred children; and one of them has been endowed with the sum of 1000*l.* by an individual who had before contributed munificently towards the erection of churches in Bethnal Green. Six of the new districts have at present no school-buildings but sites have been obtained for three of them. So soon as 5000*l.* has been contributed, a similar amount will be received from the Council of education and the National Society; and the amount of these two sums will suffice for building school-rooms to contain 3000 children, together with masters' and mistresses' houses. Towards these objects there has been contributed—

From the funds of the church, by the ecclesiastical commissioners:—	Stock.
For the endowment	£50,000
For two parsonages	2,200
	52,200
By public bodies and from individuals about	63,000
The Metropolis Churches' Fund	10,000

	Stock.
The Commissioners for Building Churches	5,000
The Council of Education	1,600
The National Society	1,000
	£132,800

There is still wanting—

To complete the churches and enclose the sites	£2,500
The parsonage-houses	5,500
The school-buildings	4,000
Total	£12,000

Episcopal Revenues.—An order in council has been issued, approving a scheme of the ecclesiastical commissioners for augmenting the income of the smaller bishoprics from the revenues of the bishop of Durham. From and after the next avoidance of the sees, the sum payable to the commissioners by the bishop of Durham, and by them to be paid to the bishops of Carlisle, St. David's, and Hereford, is fixed as in the following schedule:

See.	Intended Average Income.	Annual Sum named in former Scheme.	Annual Sum as varied by this Scheme.
Contributing See.	£.	£.	£.
Durham	8000	11,200	13,200
Receiving Sees.			
Carlisle	4500	2000	1500
St. David's	4500	1600	1250
Hereford	4200	1400	1000

It is proposed also "that if a vacancy of the see of Hereford shall happen before the mortgage-debt due from the bishop of Hereford, for money duly borrowed by the present bishop of Hereford from the governors of the bounty of queen Anne, in the year 1838, for rebuilding the episcopal palace at Hereford, shall be fully paid off, then so long as the annual sums in respect thereof, both principal and interest, shall continue payable, the amount thereof due in each year shall be added to the sum proposed payable to the said bishop."—*London Gazette.*

TO CORRESPONDENTS.

We believe that there is no obstacle to the union referred to.

We can hardly give a precise answer to the inquiry respecting a revelation, without knowing more fully the circumstances under which the assertion was made; but we should not ourselves have been inclined to make it in such positive terms.

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1847.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Bath and Wells, in Wells cathedral, May 20.
By Bp. of Oxford, May 20.
By Bp. of Worcester, in Worcester cathedral, May 30.
By Bp. of Winchester, in chapel of Farnham castle, July 11.
By Bp. of Norwich, in Norwich cathedral, Aug. 15.

ORDAINED.

By ARB. of ARMAGH, in St. Mark's church, Armagh, March 21.
PRIEST.
Of Dublin.—B. Wade.
DEACON.
Of Dublin.—J. Sharkey.
By BR. of LLANDAFF, in St. Gregory's church, London, March 7.
PRIESTS.
Of Cambridge.—R. S. Grignon, B.A., Trin. (lett. dim. bp. of Rochester).
Of Lampeter.—W. H. James.

By BR. of TUAM, in Tuam Cathedral, Feb. 28.
PRIESTS.

Of Dublin.—W. Allman, B.A.; S. O'N. Cox, B.A.; W. Dix, B.A.; H. Dunbar, B.A.; F. Hales, B.A.; W. C. Townsend, B.A.; W. H. E. Woodwright, B.A.

DEACONS.

Of Dublin.—G. T. Carey, B.A.; G. R. Concannon, B.A.; E. S. T. Daunt, B.A.; G. Wall, B.A.; J. W. F. Whiting, B.A.; D. L. Whitty, B.A.

Preferments.

Rev. R. Allwood, to be bishop of Morpeth, Australia.
Rev. R. Gray, to be bishop of the Cape of Good Hope.
Rev. A. Short, to be bishop of Adelaide, South Australia.
Rev. W. Tyrrell, to be bishop of Newcastle, New South Wales.
Rev. C. N. Wodehouse, to be archdeacon of Norfolk.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Antice, R. R.	Wiginton (P. C.), Herts	629	Ch. Ch., Oxford	110	Harrison, J. N.	Reigate (V.), Surrey	4584	Rev. R. F. Snelson	*418
Archdall, R. ...	Ballingarry & Ballylamhey (U.), Limerick		{ Bp. of Ferns &c. }		Hartrick, E. J.	{ Magdalen asylum, (chap.), Dublin .. }		Trustees	
Atkinson, N. ...	Horton (P.C.), Northumb.	3838	{ Vic. of Woodhorn }	150	Hastings, hon. G.	{ Hertfordbury (R.), Herts }	737	{ Duchy of Lancaster }	*473
Baring, C.	High Cross (P. C.), Standon, Herts		{ Lady L. G. Puler }	150	Hawkins, B. D.	Henham (V.), Essex.	555	{ J. S. Feake and others }	350
Beal, W.	Brooke (U.), Norfolk	756	Lord chanc. ..	*316	Hensman, J. ...	Clifton (P.C.), Glouc.	14177	{ Simeon's trustees }	792
Blackett, J. A.	Wolsingham (R.), Durham	2086	Bp. of Durham	791	Holding, J. ...	{ Ashampstead (P.C.), Oxfordsh. }	404		
Blathwayt, C. W.	Chelmarsh (V.), Salop	495	{ Sir J. S. Sebright }	*250	Hough, T. G. P.	Coltishall (R.), Norf.	897	{ King's coll., Cambridge.. }	*299
Bowyear, T. K.	Halstead (R.), Kent	303	{ Abp. of Canterbury }	*184	House, T. H. ...	{ Winterborne Anderstone (R.), Dorset }	43	{ St. B. Tregonwell }	146
Branker, H. ...	St. Peter (P.C.), Bishopsworth, Som.	1101	{ Vic. of Bedminster }	95	Jenkinson, J. ...	{ Brailsford (R.), Derbyshire }	756	{ Bp. of Sodor & Man }	*673
Bull, J.	St. John (P.C.), Walthamstow, Essex.	1055	{ Vic. of Walthamstow }		Jones, A.	{ Marden (V.), Herefordshire }	945	{ D. & C. of Hereford }	*247
Caparn, W. B.	West Torrington (V.), Linc.	138	Sir R. Ainslie.	80	Jones, A. A. ...	{ Kilmore (P.C.), Tipperary }		Bp. of Killaloe	
Cartwright, W.	Westbury-on-Trym (P.C.), Glouc.	5029	Rev. C. Vivian	*630	Jones, J.	{ Naseby (V.), Northamptonshire }	898	G. A. Maddock	*84
Chapman, J. ...	Durrow (P.C.), King's county		{ Countess of Norbury }		Jones, W.	Rumsey (V.), Monm.	305	{ D. & C. of Bristol }	86
Child, V. K. ...	Takely (V.), Essex	899	Bp. of London	207	Lawson, J. ...	Sherborne (R.), Hants	718	{ W. L. W. Chute }	491
Christie, J. F. ...	Upton Nervet (R.), Berks	301	{ Oriel coll., Oxford }	*436	Longe, H. B. ...	{ Monewden (R.), Suff. }	230	{ A. Archdeacon }	206
Cook, S. A. ...	Oulton (V.), Norfolk	409	Rev. S. Cook..	153	Longueville, J.	{ St. Mary-on-the-Hill (R.), Chester..... }	3506	{ Marq. of Westminster }	*222
Crawford, T. ...	Drumcliffe (V.), Sligo		Bp. of Elphin.		Lyttelton, hon. H.	Hagley (R.), Worcest.	744	Lord Lyttelton	*751
Creek, E. B. ...	Swanmore (P. C.), Droxford, Hants		{ Rec. of Droxford }	100	Marshall, J. ...	{ Christ Church (P.C.), Clifton }		{ Simeon's trustees }	
Dakeyne, J. O.	Coll. ch., Wolverhampton (P.C.)		Bp. of Lichfield	700	Nichol, J. S. ...	{ Hetton-le-Hole (P.C.), Houghton-le-Spring, Durham }	4270		
Danby, S.	Kingcross (P.C.), Halifax	2901	{ Crown and bp. of Ripon alt. }	180	Noble, J.	{ Nether Broughton (R.), Leicest. }	412	{ Hon. P. P. Bouverie & Sir H. Sawyer }	*297
Darves, C. . .	Trinity (P.C.), Liverpool		John Bibby ..	250	Noble, W. ...	Pitcheott (R.), Bucks.	68	{ Heirs of Capt. Saunders }	310
Dennan, hon. L. W.	Heddon-on-the-Wall (V.), Northumb.	753	Lord chanc. ..	*323	Oliver, G., D.D.	{ St. Benedict (P.C.), Lincoln }	603	{ Preb. of North Kelsey }	90
Eaton, J.	Eastham (V.), Chesh.	2377	{ D. and C. of Chester }	*240	Packe, A.	{ Walton-on-the-Wolds (R.), Leicest. }	235	{ Preb. of Wolverhampton. }	*400
Elliot, W. H.	Sockburn (V.), Durh.	301	Sherburn hosp.	73	Paley, T.	{ Uford (R.) with Bainton (C.), Northampt. }	286	{ St. John's coll., Cambridge.. }	480
England, T. ...	North Lew (R.), Devon	1061	The crown ..	*342	Phillott, J. R.	Ballymoney (R.), Antrim	161	{ Bp. of Down & Connor }	
Evans, A.	Little Somerford (R.), Wills	357	{ Earl of Ilchester }	241	Pickard, E. ...	{ St. Edward (P.C.), Cambridge }	619	{ Trin. hall, Cambridge.. }	66
Godfrey, E. ...	St. Peter's (P.C.), Plymouth				Pickering, H. V.	Aspell (P.C.), Suffolk	132	{ Rev. J. Chevallier }	149
Greenlaw, R. B.	Chigwell (V.), Essex	2069	{ Preb. of St. Pancras }	*623	Plater, C. E. ...	{ Newchurch (R. & V.), Kent }	283	{ Abp. of Canterbury }	450
Grey, hon. J. ...	Houghton-le-Spring (R.), Durham	4643	Bp. of Durham		Pole, R.	Ewhurst (R.), Hants.	25	{ Duke of Wellington }	104
Grignon, R. S.	Dedham (V.), Essex	1787	{ Duchy of Lancaster }	*170					
Hale, W. H. ...	St. Giles, Cripplegate (V.), London	13255	{ D. and C. of St. Paul's. }	*2018					
Halls, G.	St. John-sub-castro (R.), Lewes, Sussex.	2502	Rev. P. G. Crofts	239					

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Richards, S. M.	St. Paul's (chap.), Jersey.....		Proprietors ..	300	Thompson, T.	Painshaw(R.), Houghton-le-Spring, Durham.....	3130		
Robinson, A...	Athleage (U.), Rascummon.....		Bp. of Elphin.		Thompson, T.	New Buckenham (P. C.), Norfolk.....	716	Inhabitants ..	113
Rowton, R. J.	Southwood (R.) with Limpenhoe (V.), Norfolk.....	52 186	J. F. Leathes .	163	Tiffin, J.....	West Rainton (P.C.), Houghton-le-Spring, Durham.....	3624		
Smith, H.	Easton Maudit (V.), Northampt.	214	Ch. Ch., Oxford	*144	Yarker, R. ...	Neston (V.), Cheshire	3309	{ D. and C. of Chester ... }	535
Aldworth, J., preb. Glanworth, Cork.			Forsyth, J. H., dom. chap. (marq. of Thonmond.		Remington, T., rur. dean Cartmel, Lanc.				
Baker, J. T. W., chap. South Stoneham union, Hants.			Frere, J. A., Whitehall preacher.		Stafford, J. C., rur. dean Chalke, Wilts.				
Blackwell, C., chap. Manchester union.			Huxtable, A., rur. dean of Salisbury.		Stedman, P. M., chap. Bromsgrove union.				
Bromly, J. E., princ. Elizabeth coll., Guernsey.			Knight, W. H. E. M., dom. chap. earl of Suffolk and Berkshire.		Thorp, J., chap. Northleach house of correction, Glouc.				
Clarke, W., even. lect. St. Peter's, Chester.			Mathias, G., chap. royal hosp., Chelsea.		Villiers, hon. H. M., can. resid. St. Paul's.				
Davey, H., dom. chap. earl of Bantry.			Moyle, G., sec. mast. Bury St. Edmund's gram. sch.		Wallis, A. W., assist. chap. presid. Bengal.				
Dunn, S., chap. Maldon union.			Phillips, C., lect. St. Swithin, London.		Wood, H. S., mast. dioc. sch. Stoke-on-Trent, Staff.				

Clergymen Deceased.

Allen, S., p. c. St. Margaret, Lynn (pat. D. and C. of Norwich), 92.	Glyn, G. H., vic. Henham, Essex (pat. J. S. Feake), 51.	Smith, W., St. J., present. Connor, and rec. Ballymoney, Antrim (pat. bp. of Down and Connor).
Atkinson, W., vic. Canewdon, Essex (pat. bp. of London), 81.	Goodwin, C., rec. Hildersam, Camb. (pat. Goodwin family), 73.	Snelson, R. F., vic. Reigate, Surrey (pat. family), 65.
Beed, J. B., vic. Felpham (pat. dean of Chichester), 76.	Halk, R., cur. Armagh.	Snowdon, W., rec. Swillington, Yorksh. (pat. sir J. Lowther), 63.
Beyan, J., p. c. Tipton, Staff. (pat. J. S. Heller), 81.	Jenkins, J., vic. Mydrim (pat. bp. of St. David's); p. c. Newchurch, Camarth. (pat. J. Davies), 74.	Taylor, J., p. c. Clifton, Glouc. (pat. Simeon's trustees), 77.
Borrett, W. P., rec. Siston, Glouc. (pat. Dickinson family), 45.	Lightfoot, N., rec. Stockley-Pomeroy, Devon. (pat. bp. of Exeter).	Thomas, T., rec. Aberporth (pat. bp. of St. David's); p. c. Llandaw-Aberarth, Cardig. (pat. presb. thereof), 81.
Bulwer, E., rec. Ball (pat. Pembroke hall, Cambridge); vic. Guestwick, Norf. (pat. W. E. L. Bulwer), 75.	Matthews, T., rec. Bentworth, Hants (pat. family).	Thompson, E., p. c. Escomb, Durh. (pat. bp. of Durham).
Carpenter, R., rec. St. Mary, New Ross, Wexford (pat. bp. of Ferns).	Parsons, J., p. c. Newnham and Little Dean, Glouc. (pat. corp. of Gloucester).	Venables, J. G., Truro, 31.
Clarkson, J., vic. Roxton with Great Barford, Bedf. (pat. Trin. coll., Camb.), 68.	Rudd, G. T., vic. Sockburn, Durh. (pat. Sherburn hosp.), 52.	Wilkinson, W., vic. Spraxton-with-Saltby, Leicest. (pat. duke of Rutland), 75.
Fleide, T., rec. Heringfordbury, Herts. (pat. duchy of Lancaster), 81.	Russell, J., rec. Idlesleigh, vic. Jacobstowe, Devon. (pat. L. Burton), 86.	Wood, J., head mast. gram. sch. Newcastle-upon-Tyne.
Garnsey, T. R., p. c. Christ church, Forest of Dean, Glouc. (pat. the crown), 54.	Scurr, J.	
	Settle, S., vic. Winterbourne Stoke, and vic. Berwick St. James, Wilts (pat. lord Ashburton).	

Tributes of respect have recently been presented to the following:—

Armstrong, H., vic. Whitley, Yorksh.
Camidge, C. J., late cur. All Saints', Pavement, York.
Craven, C., late p. c. St. Peter, Birmingham.
Graham, C. A., cur. St. James, Liverpool.

Lilley, E., inc. Peckham chap.—robes.
Nantes, W. H., late inc. St. Paul, Jersey.
Ousby, R., cur. Kilton-in-Lindsey, Linc.
Spencer, R. N., cur. St. Mary, Whitechapel.

FOUNDATION OF CHURCH LAID.

Cork.—Ballymodan, by earl of Bandon, March 9.

University Intelligence. CAMBRIDGE.

INAUGURATION OF THE CHANCELLOR.

March 25.—This imposing ceremony took place this day at 3 o'clock, at Buckingham palace. The vice-chancellor and proctors, with several heads of houses, and a considerable number of members of the senate, among whom were the marquiss of Camden, the bishops of London, Lincoln, Hereford, &c., &c., attended. His royal highness was presented with his letters patent, appointing him to the office, and with the university statute-book, and, having taken the oaths of office, was placed in a chair of state, and assumed his cap, the university authorities, who had previously remained covered, now removing theirs. His royal highness was addressed in an English and a Latin speech, and made the following gracious reply:

"Mr. Vice-Chancellor, my Lords, and Gentlemen,—

"Having been installed as your chancellor by the ceremony which is just concluded, allow me now to assure you of the sincere gratification which I feel at the honour you have conferred upon me.

"It must be indeed a subject of pride for me to find myself placed at the head of an university like yours, renowned as well for its piety and learning as for its strong attachment to the institutions of the country; and, gratifying as this mark of your good opinion must be to myself, I can, at the same time, read in it a fresh proof of that devoted attachment to the person and throne of her majesty the queen which has ever distinguished you.

"This dignity has been bestowed upon me by your spontaneous act; and I cannot but consider the proof of confidence in me which you have thereby shown to be more flattering from my not having been educated at your university.

"If, however, those ties of early associations, and that grateful feeling which attaches a scholar to the place to which he owes his mental development, must be wanting in my case, I hope that this deficiency may be compensated by that interest which I must most

strongly feel in the welfare of this country, and in the institutions to which is committed the important trust of training the rising generation, which is in future to serve and adorn her in church and state.

"I feel that the task I shall have to perform is not rendered more easy by my having to repair the loss you have sustained by the death of that most excellent nobleman who filled the office of chancellor before me; but you may rest assured that my new duties will engage my constant and earnest attention, and that you will always find me equally ready to co-operate with you in your endeavours to promote the general cause of religion, literature, and science, and to maintain those rights and privileges, the exercise of which is essential to the performance of your duties."

The prince having concluded his address, the vice-chancellor presented the principal members of the university to his royal highness, and the whole of the members then retired. Before leaving the palace the vice-chancellor and all the members of the university were ushered into the library, where a sumptuous *déjeuner* was served to the distinguished party.

THE LATE FLECTION OF CHANCELLOR.

Analysis of votes given for prince Albert and lord Powis at the late election for the office of chancellor of the university:—

	H.R.E.P.A.	L. of P.
Masters of colleges.....	14	2
Professors.....	17	3
Bishops.....	6	0
Judges.....	3	3
Noblemen.....	24	10
Honourables.....	24	14
Right honourables.....	8	2
Baronets.....	10	7
Knights.....	6	1
D.D.....	20	14
L.D.....	12	4
M.D.....	23	16

COMPARATIVE SUMMARY OF MATHEMATICAL AND CLASSICAL
HONORS, 1846-7.

	1846.			1847.		
	Math.	Clas.	Total.	Math.	Clas.	Total.
Trinity	30	14	44	31	15	46
St. John's	37	9	46	33	10	43
Gonville and Caius	10	0	10	13	6	19
Christ's	6	1	7	10	5	15
Catharine hall	1	0	1	8	2	10
Emmanuel	6	1	7	7	1	8
Corpus Christi	5	0	5	6	0	6
Queens'	7	0	7	5	0	5
Pembroke hall	6	2	8	3	1	4
Magdalene	0	0	0	3	1	4
Sidney Sussex	4	0	4	4	0	4
Clare hall	2	0	2	3	0	3
St. Peter's	3	0	3	1	0	1
Trinity hall	4	0	4	1	0	1
Jesus	4	1	5	1	0	1
Downing	0	0	0	0	0	0

CHANCELLOR'S MEDALLISTS.

The two gold medals given annually by the chancellor to the two best proficient in classics, have been awarded as follows:—

1. C. Evans, Trin.
2. A. A. Vansittart, Trin.

ST. JOHN'S.

March 22.—The following were elected fellows:—

G. G. Holmes, B.A., bp. of Ely's foundation.
J. B. Cherriman, B.A.
T. Field, B.A.
A. M. Hoare, B.A.
W. L. Newman, B.A.
W. P. Wilson, B.A.
J. S. Wood, B.A.

Foundation.

A. S. Campbell, M.A.
E. B. Slater, M.A.
T. Waddingham, B.A.

Platt.

CATH. HALL.

March 22.—W. Ogle, B.A., elected Shirine fellow.

April 3.—J. S. Purton, B.A., foundation fell.

CLARE HALL.

April 3.—A Wolfe, B.A., elected fell. on Diggon's foundation.
W. F. L. Fischer, foundation fell.

CLASSICAL TRIPOS.—MARCH 23, 1847.

EXAMINERS.

F. France, M.A., St. John's.
F. W. Harper, M.A., St. John's.
B. W. Beaton, M.A., Pemb.
J. A. Frere, M.A., Trin.

First Class.

Evans, Trin.	Headlam, Trin.	Joh.
Vansittart, Trin.	Alder, Trin.	Joh.
Simpson, Trin.	Hole, Trin.	Joh.
Gunson, Christ's.	Back, Trin.	Joh.
Day, Calus.	Holmes, Pemb.	Joh.
Roberts, Magd.	Calthrop, Trin.	Joh.
Anderson, Joh.	Graham, Trin.	Joh.
Parton, Cath.	Newham, Trin.	Joh.

Second Class.

Bull, Trin.	Sowerby, Trin.	Joh.
Wright, Calus.	Prest, Trin.	Joh.
Bolton, Christ's.	Gough, Trin.	Joh.
Milner, Cath.	Read, Trin.	Joh.
Monk, Trin.	Clayton, Calus.	Joh.

Third Class.

Ottey, Joh.	Bickersteth, Trin.	Joh.
Peach, Christ's.	Ingram, Trin.	Joh.
Harrison, Calus.	Wolstenholme, Trin.	Joh.
Longmore, Emman.	Penny, Christ's.	Joh.
Blomefield, Trin.	Goodwin, Calus.	Joh.
Plater, Christ's.	Ingle, Calus.	Joh.
Charlton, Joh.	Girling, Trin.	Joh.
Millard, Joh.		Joh.

OXFORD.

March 30.—In a convocation, N. W. Senior, M.A., fell. of Magd., was unanimously elected prof. of political economy, on the foundation of Mr. Drummond, in the room of T. Twiss, D.C.L.

April 3.—In a convocation it was unanimously agreed that the following names should be inserted in the album or catalogue of the benefactors to the university:—The very rev. J. Ireland, D.D., the late dean of Westminster, founder of the exegetical professorship, and of four scholarships for the promotion of classical learning and taste; the rev. Robert Mason, D.D., formerly of Queen's coll.; R. Gough, the eminent topographer; F. Douce, equally distinguished as an antiquary and annotator on Shakespeare. Dr. Mason bequeathed a very large sum to the use of the Bodleian library; Mr. Gough left his extensive collection of books and manuscripts relating to the topography of this kingdom; and Mr. Douce the whole of his valuable library and a large collection of ancient prints to the university. These are also deposited in the Bodleian.

In the same convocation the nomination of the rev. B. Price, M.A., fell. of Pemb. coll., as public examiner in disciplines mathematics et physica, was unanimously approved.

April 14.—In a convocation, holden in the afternoon, the proctors of the last year resigned their offices; the senior proctor, the rev.

O. Gordon, of Ch. Ch., making the accustomed oration, in which he alluded to the events of the past year. The new proctors, having been previously elected, were then presented for admission to the vice-chancellor.

SENIOR PROCTOR.

The rev. J. Hannay, M.A., fell. of Worcester coll.

JUNIOR PROCTOR.

The rev. M. J. Green, M.A., fell. of Linc. coll.

The senior proctor was presented by the warden of All Souls' coll., the election for this year resting with that society; but, as none of its members were desirous of filling the office, the nomination was transferred to Wore. coll., by the warden, with whom the selection rests by statute.

The junior proctor was presented by the rector of Lincoln coll.

After making the parliamentary declaration, taking the usual oaths, and being admitted by the vice-chancellor, with the accustomed ceremonies, to the office of the proctorship, the new proctors nominated the following gentlemen to be their pro-proctors: The rev. J. Bullock, M.A.; the rev. R. Muckleston, M.A., Wore.; the rev. M. Pattison, M.A., the rev. W. Kay, M.A., Linc.

Proceedings of Societies.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES, AND CHAPELS.

Patron—The Queen.

President—The Archbishop of Canterbury.

The usual monthly meeting of this society was held on Monday, the 15th ult., at which were present the bishops of London, Bangor, Llandaff, Chester, Hereford, and Worcester. The committee, having disposed of the usual preliminary business, including the issuing of orders for the treasurer to pay various grants of money voted to parishes towards enlarging or building churches, and from which the proper certificates of completion had been received, proceeded to examine the new applications for aid, referred to their consideration by the sub-committee. It was finally determined that grants should be made in aid of the following objects: A new church, to contain 915 seats, the whole of which are to be free, for the newly-constituted district parish of Christ Church, or Dockhead, Bermondsey, in which is situated the well-known Jacob's Island, the population, amounting to 5,000 souls, being very poor, consisting of costermongers, chimney-sweepers, labourers in tan-yards, granaries, &c. In the centre of this new district there is a large Roman catholic establishment, consisting of nunnery, chapel, schools, &c. A new church at Govfion, parish of Llan-

wenarth, near Abergavenny, which parish is divided into two portions by the river Esk, while the approach to the church for nine-tenths of the population is either by a ferry, or by road over a bridge, a distance of four miles. The new church will be built on the side of the river opposite to that on which the parish church stands. The people for whom it is intended are very poor, and the difficulty of raising funds renders it necessary that a church be built first of small dimensions, but which will be capable of extension hereafter. The whole population is 2,582, but the church, inconveniently placed as it is, contains only 210 seats, fifty of which are free. A new church, in a district recently constituted by the ecclesiastical commissioners, called Bredbury, in the parish of Stockport, containing 3,300 inhabitants, two miles from the nearest church. A new church in another new district formed by the commissioners, called Mytholm Royd, in the parish of Halifax, the inhabitants, 3,377 in number, being chiefly hand-loom weavers. A new church in another of these new districts, called East Knottingley, in the parish of Pontefract, with a very poor population of 2,500, so much so, indeed, that the poor-rate of the chapelry of Knottingley is now six shillings, and has been known to be ten shillings in the pound. Grants were also made in aid of rebuilding the churches at Llanfihangel Ysgaflog, near Bangor, and Alderton, near Stony Strat-

ford; also, for enlarging, or otherwise increasing the accommodation in the parish churches of Southwold, near Wangford; Amptill; Chudleigh and Stoke Ferry, Norfolk. The necessity for adopting means for increasing the church accommodation in the eleven parishes above referred to, as having been aided by grants at this meeting, will be apparent when it is stated that their aggregate population is 269,907; the provision of seats in the existing churches is 40,195, or for rather more than one-seventh, while the free seats, 7,870 in number, furnish but one sitting for thirty of those persons to whom seats are not appropriated. The want of free accommodation is so strongly felt, that 3,619 of the 4,000 seats to be obtained by the building or enlargement of churches in these parishes are to be set apart as free and unappropriated. Three of the new churches, viz., those of Bermondsey, Govilon, and Mytholm Royd, will be wholly free. At the conclusion of the proceedings, the treasurer reported to the meeting that the balance remaining in the hands of the society is only 1,145l. 4s. 6d.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, April 10th, 1847.

The one hundred and forty-sixth anniversary of the society will be celebrated in St. Paul's cathedral on Monday, 3rd of May. Divine service will commence at half-past three P.M. The sermon will be preached by the lord bishop of Worcester. The clergy (in their robes) are requested to assemble in the nave of the cathedral at three o'clock, in order that they may be in readiness to receive his grace the archbishop of Canterbury, the president of the society.

New Diocese of Newcastle.—Colony of New South Wales.—The society desires to give publicity to the following letter from the rev. W. Tyrrell, the bishop designate of Newcastle, in Australia, inviting applications from candidates for missionary employment in his diocese, which comprises the northern part of the colony of New South Wales. London, April 9, 1847.

"Rev. Sir,—I am anxious to acquaint you that it is my wish to take out with me to New South Wales a limited number—1st, Of clergy who might at once be placed in vacant chaplaincies, or employed as unattached missionaries. 2ndly, Of persons not yet ordained, who would receive instruction, either at the college newly opened at Sydney, or from myself, considering, in either case, my house as their home. Such a sphere of usefulness would seem to offer the prospect of the highest happiness to the devoted and self-denying; but as the highest salary granted from the colonial treasury does not exceed 200l., it would be useless for any but such to apply. Letters may be addressed to me at Beaulieu rectory, Southampton; or at the society's office, 79, Pall Mall, London.—I am, rev. sir, &c., WILLIAM TYRRELL.

"To the rev. the secretary."

Emigration.—As the emigration for the year 1847 is now rapidly proceeding, the society desires to call the attention of the clergy to this important subject. It appears from the returns of the emigration commissioners, that, from the year 1825 to 1846 inclusive, 1,479,327 persons left the United Kingdom for the British colonies and the United States. The average annual emigration for the last twenty-two years was 67,242—the actual emigration in 1846 was 129,851. Copies of the annexed form of letter may be had (gratis), on application at the office of the society.

To the right reverend the lord bishop, and the reverend the clergy of the church of England [or of the American church], in the diocese of

I desire herewith to commend to your pastoral care and brotherly good offices, of the parish of in the diocese of who, with his family, is about to settle in and I certify that he is a member of the church of England, and that his children, severally named have been baptized.

minister of diocese of

Dated this

The following extract of a letter from the rev. A. W. Mountain, who was appointed last year to the spiritual charge of the quarantine station at Grosse Isle, in the diocese of Montreal, will be read with interest:—"The amount of religious knowledge possessed by the emigrants varies of course with the variety of classes into which they are divided. In all the persons, however, with whom I came in contact, who were from England or the north of Ireland, I found a very fair average amount of it. The emigrants from the west of Ireland are generally the most ignorant. I met, however, with some very happy exceptions to this rule. But from this part of the country they are principally Roman Catholics. Most of the emigrants appear to be possessed of bibles, and a very fair proportion of them, except of course those not belonging to the church, have prayer-books. I do not think that many of them have much else in the way of materials for reading; and the tracts of the Society for Promoting Christian Knowledge which I distributed among them, as well as the quarterly papers and other publications of the Society for the Propagation of the Gospel, were almost universally received, and read with eager interest. The proportion of Roman Catholics and Presbyterians has this year been unusually large, on account of the distress in Ireland, where those denominations, and particularly the former, are known to prevail to a great extent. Generally speaking, the Protestants nearly equal, and sometimes exceed the Romanists in number. Of the Protestants a very large number belong to the church. All the Protestants, however, are very willing to receive the ministrations of the church, and gladly attend her services at the quarantine station. Most of the church people, especially some of those from the west of Ireland, appeared to be really consistent members, and to understand practically the distinction between their own position and that of dissenters; and, among the hospital patients, I met with not a few examples of patience under their trials, faith in their Saviour, and spiritual preparation for death itself, which were of a comforting kind. The number who annually land on our shores varies from 20,000 to 35,000, and one year the number reached to 52,000. Rather more than three-fifths of these are from the south and west of Ireland.

CHURCH MISSIONARY SOCIETY.

The committee of the Church Missionary Society beg to inform the members that the following arrangements have been made for the forty-seventh anniversary of the institution. The anniversary sermon will be preached on Monday evening, the 3rd of May, at the parish church of St. Bride, Fleet-street, by the rev. Charles Bridges, M.A., vicar of Old Newton, Suffolk. Divine service to begin at half-past six o'clock. The annual meeting will be held at Exeter Hall, Strand, on Tuesday the 4th of May. The chair to be taken by the right hon. the president at ten o'clock precisely. A meeting of the society will also be held at Exeter Hall, in the evening of the same day. The chair to be taken at six o'clock precisely, by the most hon. the marquis of Cholmondeley, one of the vice-presidents.

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

The meetings of this society have been attended during the last month by the bishops of London, St. Asaph, Bangor, Chester, Hereford, Llandaff, Norwich, and Oxford, &c. The committee have fixed Wednesday, the 2nd of June, for the annual meeting of the society. The meeting will take place in the central school-rooms, Sanctuary, Westminster. His grace, the president of the society, will take the chair at twelve o'clock. The meeting of secretaries of Diocesan and District Boards will, as usual, be held at the society's offices, Westminster, at two o'clock, on Tuesday, the 1st of June. The appendix to the thirty-fifth annual report is now being distributed to the members of the society, together with the report read at the last annual meeting of the society, and then

printed and circulated. The appendix contains the usual lists of grants; the rules of union with the society; a letter addressed to the secretaries of Diocesan and District Boards and others, communicating resolutions adopted by the National Society, with respect to examining candidates for the office of schoolmaster, with a view to giving them certificates of competency and merit; a sermon preached in the chapel of St. Mark's college by the lord bishop of Oxford; the catalogue of school materials and books sold at the society's depository, Westminster; complete lists of books and apparatus recommended for national and infant schools of different sizes; a digest of the returns to the general church school inquiry from the county of Flint; the audit of accounts; list of subscribers, legacies, &c.

The subjoined table exhibits the principal statistical facts connected with the several grants which have been awarded during the month of March, for building, enlarging, and fitting-up school-rooms and residences for teachers.

PLACE.	Population benefited.	School-rooms to be built.	Residences to be built.	Children to be accommodated.	Cost of the Undertaking.	Grants voted by the society.
					£.	£.
Sudbury, All Saints	2000	2	1	370	750	80
Guilden Morden, Royston...	900	1	1	150	576	75
Berryn Arbor, Ilfracombe...	950	—	—	168	160	25
Greekhams, Oakham	700	—	—	142	580	50
Garthorpe, Bawtry	600	1	—	90	165	30
Havant	2000	1	—	104	115	15
Southwark, St. Peter	5000	2	—	312	1720	70
Runcorn, Trinity	5000	1	1	308	1070	180
Appledore, Tenterden	729	2	1	120	309	45
Hildenborough, Tonbridge ..	1089	2	1	126	710	50
Barthomley Cheshire	1000	2	1	152	780	60
Gargrave, Skipton	1800	—	—	345	751	50
Denholme Gate, Yorkshire ..	3000	1	1	208	747	150
Hatcliffe, St. James	9000	—	1	—	350	85
Halton	544	1	—	74	210	20
Stapleton, Hinckley	300	1	—	64	155	30
Heavorn, Belper	5000	—	1	220	553	100
Oldbury, Christ Ch., Salop. ..	6500	—	1	—	321	40
Deritend, St. John, Birm.	30000	3	—	327	1050	150
Ockbrook, Derby	1765	2	2	100	450	35
Boughton, Malherbe	612	2	1	100	550	40
Freethorpe, Acle	53	1	—	100	220	25
Markfield, Leicester	1203	3	1	320	550	50
Kingsteignton, Devon	1000	1	—	250	492	80
Kennington East, Surrey	5772	3	1	405	2150	100
Smallby, Derby	900	1	—	72	68	10
Hurstbourne Tarrant	850	2	1	150	376	40
Prees, Salop	2000	2	—	180	490	45
Ipswich, Suffolk	10000	2	1	400	1250	120
Waddesden, Bucks	175.	2	—	100	301	50
	101974	51	17	5347	18138	1850

The following grants have also been made for various purposes connected with the improvement of the schools, in the under-mentioned places:—

Goodshaw, Union Row	£10	Cranbrook, Milkhouse-street	£20
St. Breage	20	Kenton, Gosforth	12
Sneyd, Staffordshire	10	Bethnal-gr., St. Jude ..	25
Carn Menellis	10	St. Just, Cornwall	20
Llanwyddelan	10	Dawley	5
Kildwick Cononley	15	Pwllheli	10
Newton in Mottram	10	Quinton, Ch. Ch.	15
Whitechapel, Midlax.	10	Crompton, High	40
Middleton, Chirbury	10	Whitechapel, Cleck-heaton	20
Birkenshaw	10	Bottwog	6
Holt, Wilts.	5		
Stanwix	3		

The total amount of grants voted by the society during the past month is 2,146*l*. Certificates of the completion of schools, &c., have been received from Monksilver, Portishead, Wolverhampton, Ash in Martock, Hindolveston, Amblecote, Marple, Rudbaxton, Whalley, Worcester St. Peter, Burslem (Syth), Fence, Dawley, Offord Cluny, South Luffenham, Braunston, Audlem, Red Hill, Kingsley, Bolventor, Newton in Mottram, and Burton

on Stather; and authority has been given to the treasurer to pay the several grants, amounting to 1,314*l*. Fifteen applications for masters trained at St. Mark's college have been received during the past month; but the committee have been unable to comply with the request of the applicants. The candidates for admission to the college have been five, of whom one has been admitted as a probationer. Forty-five applications have been received for masters trained at the Battersea Training Institution during the interval between the 1st Jan. and 25th March. No schools have been supplied permanently during the last month, as it was deemed desirable that the students should await the examination for certificates, by which they are to become entitled to grants in aid of their salaries, according to the minutes of the committee of council, bearing date 21st Dec., 1846. Ten applications for schoolmistresses trained at Whitlands, Chelsea, have been received, three of which the committee have complied with, viz., from Kensington, Thames Ditton, and Newich near Driffild. Two pupils have been admitted into the institution, and one removed on account of ill health. As the rev. Michael Biggs, owing to continued indisposition, has resigned his appointment of chaplain to the institution, the committee are desirous of receiving applications for the appointment. The salary is 300*l*. There are no other advantages; and the committee will expect to have the whole time of the chaplain at their disposal. A married man will be preferred. The applications for teachers trained at Westminster still continue very numerous. The following schools have been supplied permanently with masters: Whitechapel, Salt-hill near Eton, Crondall, and Castlecombe, Hants. Masters have also been sent to take temporary charge of the schools at Willisborough, Leatherhead, and Llandoverly. Schoolmistresses have been sent to Yarmouth, St. Saviour's Chelsea, Tuddenham, London Orphan Asylum, Sutton in Surry, Blackrod, and Oundle. Mr. Tearle has completed the work assigned to him in Devonshire under the Barnstaple Board, having organized the following schools: Barnstaple, Lynton, Ilfracombe, Bishop's Tawton, Loxhore, Bratton Fleming, Northam, Chittlehampton, Newport, Godleigh, Pilton, and Combe Martin. Mr. Harris, having organized most of the schools in Birmingham, is now engaged in schools in the suburbs of that town. Mr. Ingram has commenced his work under the Salisbury Board by organizing the schools at Wilton. The digests of the school returns from Cardigan, Carmarthen, Carnarvon, Denbigh, and Flint, are now completed. It appears that the returns from most of the counties in North Wales show a larger proportion of the population receiving daily education than the returns from South Wales. In Flintshire, especially, it is the improvement rather than the extension of schools which is now required.

The Welsh education committee have made application to the committee of council for a grant in aid of their proposed training institution at Carmarthen for South Wales and Monmouthshire. The institution is designed to accommodate sixty students, a principal and assistant masters, and will have a small domestic chapel attached to it. The committee have already secured ten acres and a quarter of ground for a site. It is proposed to advertise immediately for tenders to erect the building. The committee are now considering the plans for the practising schools which are to be erected in Carmarthen, at a distance of one-third of a mile from the training institution. The affair of Betton's charity is now finally settled, and the fund will soon be distributed, in sums varying from 5*l*. to 20*l*. a year. Those clergymen who are desirous of obtaining grants out of the fund towards the annual maintenance of their schools, should now apply to S. A. Beck, Ironmongers'-hall, Fenchurch-street, London. As the ironmongers' company are bound to consult the bishop of the diocese before making any grant, the clergy should also lay their claims before their bishops, in order that the bishops may be acquainted with the respective merits of each case, before being called

on to approve of the grants which the ironmongers' company may propose to make. The whole fund produces about 5,000*l.* a year; and is apportioned to the twenty-six dioceses of England and Wales, in sums varying from 360*l.* to 80*l.* a year, in proportion to the population and the wants of each diocese.

W. J. KENNEDY, M.A., Sec.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On April 13, the monthly meeting of the members of this society was held at their chambers, in Lincoln's-inn-fields. There were present the bishops of London, Winchester, Durham, Peterborough, Lichfield, Carlisle, Ely, Worcester, Lincoln, and Hereford, the dean of Chichester, the dean of Hereford, and a large number of other church dignitaries. A lengthened discussion took place with reference to the religious state of the colonies and dependencies of the British crown, and liberal grants were made in aid of the society's objects in the newly-formed diocese of Morpeth (Australia), the Cape of Good Hope, Adelaide, and Newcastle (New South Wales). Several letters from destitute congregations were read, and requests complied with, after which upwards of sixty gentlemen were elected subscribing members of the society.

CHURCH PASTORAL-AID SOCIETY.

The committee feel it to be their duty to keep before the public the urgency of the applications which are continually coming before them. They are aware of the extent to which Christian charity is, at this time, called out toward the suffering people of Ireland and Scotland; but there is "a famine of the word of God," far more to be dreaded than any other destitution; and that such a famine exists in this country, demanding immediate relief, the following facts will painfully demonstrate:

I. A clergyman, who is labouring single-handed among 10,000 souls, writes:

"It is distressing to the last degree to hear that death has, in many cases, carried off his victim before I can pay a second visit to the anxious sinner on the confines of eternity. The charge is overwhelming: in the national and infant schools there are about 500 children, and on the books of the Sunday-school about 1,600. With the exception of one small primitive methodist chapel, the church is the only place of worship in the district. Socinianism and popery abound in the neighbourhood; nor can we wonder that they should leave a population so unprovided with pastoral superintendence. The place is notorious as being the centre of chartism, and of the Johanna-Southcottian heresy; and yet I am convinced that, if the society will assist me with a grant for a curate or lay-assistant, or both, the greatest good, through God's blessing, will result, as the people are beginning to feel anxious for their spiritual welfare. As a proof of this, I may mention that the working men and women who teach in my Sunday-schools have subscribed no less than £65 towards the erection of new schools."

II. Another clergyman, who has also 10,000 people under his sole care, his income being only £170, states:

"There is probably no place in the kingdom in which there is more drunkenness. The immorality which prevails here is very great. My 10,000 people are spread over a considerable tract of country, containing no fewer than twelve different hamlets or villages. I shall be thankful for a grant for the support of a curate to take charge of 2,000 persons, living about two miles distant from the parish-church, who are now of necessity nearly excluded from all ministerial supervision."

III. A third incumbent, in applying for a grant towards the support of a curate, draws an awful picture of his people, as being almost entirely composed of "down-right heathens," "latter-day saints," "Romanists," "unitarians," &c., &c. He adds:

"In making this application, I seek not to relieve or benefit myself. My only object is the spiritual advantage of my people, who are perishing for lack of knowledge; and for whom, I am sure, if your committee knew fully all their circumstances, they would be deeply grieved."

IV. A fourth incumbent, in a population of 7,000 says:

"4,000 persons in this district never attend any public means of grace; and their children are brought up without any Christian instruction."

The society is pledged to an expenditure of £29,000 for the ensuing year; consequently, unless enlarged assistance shall come in, the above cases must remain unaided. It is a distressing fact that, at a meeting of the sub-committee on the 2nd instant, the special object of which was the consideration of these and forty-five other cases, in the hope of affording aid to some of the most urgent, it was found, on a deliberate investigation of the society's position, that, for the present at least, a negative must be returned to all the existing applications. How painful this decision was to the feelings of the committee may be inferred from the circumstance that week after week they are receiving the most affecting appeals for immediate assistance from those incumbents whose applications are on the list of cases waiting for aid.

V. The following is one out of many:

"As the meeting of the general committee again approaches, the urgency of my case compels me to write again to you, to beg that, if possible, you would help me. I have a population of nearly 5,000 souls, three-fourths of whom are of the labouring class, and in a very dark and ignorant state with respect to the things which concern their never-dying souls. At the present time nearly all my attention is occupied with the sick and needy, and with preparations for commencing my church. I have service in a licensed school-room twice every Sunday, and am about to open a Sunday and night-school, in both of which the lay-assistant would be of great help to me. I may also state that popery has her agents at work, and requires to be carefully watched. With all these combined circumstances you will see that my post is a very arduous one, and I beg the committee will consider my case, and, if it is at all in their power, grant the assistance at their next meeting. I hope you will excuse my importunity."

CHURCH EDUCATION SOCIETY FOR IRELAND.

Report for February.—The committee met on the 3rd, 10th, 17th, and 24th of February. The meetings throughout the month were attended by the venerable the archdeacons of Emly and Cashel, &c., &c. Grants of books and school requisites have been made as follows:

	£	s.	d.
To the Down and Connor Diocesan Society, for the use of schools, to the value of ..	100	0	0
To the Clogher Diocesan Society (Monaghan branch)	50	0	0
To the Leighlin Diocesan Society (Maryborough branch)	24	0	0
To the Killaloe school, diocese of Killaloe ..	3	7	5
To St. Luke's school, diocese of Dublin	2	7	8
To the Clonlost and Knockdun schools, diocese of Meath	1	15	8
Total value	181	10	9
Grants of money were made for the Glasnevin schools	12	0	0
Killaloe school	5	0	0
Total	17	0	0

In consequence of the present awful dispensation of Divine Providence, and the effects thereof upon the schools of the society, a noble and generous effort has been made in England, and crowned by the Almighty with good success, to relieve the suffering teachers: so, that in addition to sums previously granted in the month of January for the same purpose, the following amounts have been awarded, and transmitted during the month of February:

To the Tuam Diocesan Society	£30	0	0
Raphoe	55	0	0
Derry	120	0	0
Killaloe and Achonry	30	0	0

Ossory	£20	0	0
Waterford	20	0	0
Killaloe and Killfenora (Clare branch)	10	0	0
Killaloe and Killfenora (Tipperary branch)	20	0	0
Leighlin (Carlow branch)	30	0	0
Leighlin (Maryborough branch)	10	0	0
Down and Connor and Dromore	60	0	0
Clogher (Buniskillen branch)	35	0	0
Clogher (Monaghan branch)	35	0	0
Kildare	12	0	0
Meath	10	0	0
Killmore	100	0	0
Cork, Cloyne, and Ross	60	0	0
Ferns	40	0	0

Total of grants to teachers in Feb. 687 0 0

The receipts for the month have amounted to £822, including the following sums:

London Hibernian Society, relief fund for teachers	500	0	0
London Hibernian Society, general account	100	0	0
His grace the lord primate, per the archbishop of Armagh	40	0	0
The earl of Winchelsea, per do.	20	0	0
The dowager lady O'Brien	5	0	0
The rev. Josiah Baylee (Birkenhead)	10	0	0

The friends of the society are respectfully informed that, in consequence of the peculiar engagements of the clergy in their respective parishes at this trying season, it has been thought advisable not to hold the usual public meeting; but that such a meeting of the members as the rules of the society require, will be held at 36, Dawson-street, Dublin, on Thursday, April 8, to transact the ordinary business of the society, and approve of the report.

COLONIAL CHURCH.

New Cathedral.—The Antigua papers report a discussion in the house of assembly, on the motion to grant a further sum of 10,000*l.* for the completion of the cathedral of St. John's; the sum of 33,000*l.* sterling, previously granted, having been found insufficient to finish it. Mr. Ledcatt called it "an ill-proportioned structure, requiring at least ten feet additional height, surmounted by two ill-looking resemblances of pepper-boxes." The

editor of the "Antigua Observer" says: "Mr. Ledcatt's comparison will doubtless provoke a smile, not so much for its singularity as from its real truthfulness; 33,000*l.* ought to produce a more comely and appropriate structure than the monstrous pile that seems to frown, like some barn-like citadel, upon the summit of our town." The vote, however, was passed.

Miscellaneous.

UNAUTHORIZED ADDRESSES, &c., IN CHURCHYARDS. To the Editor of the Northampton Herald.

Sir,—There is often felt, especially in rural parishes, an uncertainty and indecision as to the legal bearings of a practice enjoined by some friendly societies—which are widely organized over the kingdom—which direct a prayer or address to be read by one of their officers at the grave of a deceased member. A similar difficulty also occurs when the friends of one who has died unbaptized, and is therefore buried without the authorized service, wish to perform in the churchyard some public act of worship over the body. And a like question arises whenever the mourners attending the funeral of a dissenter ask to sing a hymn of their own at the grave, in addition to the regular service. Some clergymen have permitted, while others have prevented, one or all such encroachments on the clearly defined principle which restricts to persons in the orders of the church of England the power and right of performing religious service in her consecrated buildings and graveyards. The former have been guided rather by the propriety, decency, or harmlessness of the proposed hymn, prayer, or address, than by any broad rule of ecclesiastical principle. It appears now, however, to have become advisable and necessary that one uniform line of proceeding, based upon a clearly defined principle, should be adopted by the clergy; for some branches of those societies seem much disposed to insist upon performing their own service in consecrated ground, even in direct contravention of the clergyman's wishes and warnings. They assign as a reason, that so many clergy, nobility, and gentry as are enrolled in their honorary list, would not have consented to belong to their societies, if their known rule, requiring such religious service, were illegal; and clergymen, who decline allowing any unauthorized addresses, are supposed to be acting unwarrantably, because some others may have permitted them, or are erroneously reported to have done so. Will those clergy, nobility, and gentry, who patronize such societies, permit one, who has had experience of the inconvenience which he describes, respectfully to mark that, since their names are improperly used to sanction what they never could have intended (for I cannot question their friendship to the church of England), it is not unreasonable in the rest of the church to request that they will insist upon the

obnoxious rule being everywhere and finally rescinded as the condition of their continuing to afford the patronage of their names and money. I know that the industrious and respectable benefit members, of whom the great mass in such societies is composed, have no wish to do what is wrong, or to show any disrespect to the church of England, to which, indeed, most of them belong. To them, therefore, I beg to offer an assurance that the practice they have adopted is illegal; that they must expect it to be resisted, and, if persevered in, to draw upon them the necessary consequences of acting against the laws of the land. Surely they must be aware that those clergy, nobility, and gentry, who have joined them for the sake of encouraging their honest efforts to provide against the time of sickness, have never, in doing so, intended to sanction any thing wrong in their rules (which, probably, many of them have never read), and neither will nor can protect them in what is illegal. Relying on their own good sense and good feeling, therefore, I confidently invite them to alter this rule throughout all their societies, and either to do away entirely with an address (which really is not necessary, to those who consider the fulness and beauty of our burial service), or to direct that it shall be read at the house of their deceased friend before his corpse leaves it. The attempt to go as near their point as they think the law will permit without making them suffer, by reading their address just outside of the churchyard, is surely an unseemly act, and far different from the subdued and solemn spirit which we should all show at the grave of a fellow-sinner and fellow-Christian. In this immediate neighbourhood, I am sure my brethren, the labouring classes, knowing my long endeavours to promote, by every means, their general and individual welfare, will not be unwilling to weigh well the advice which I offer. To such of my brother clergy as may have felt at a loss, I venture to submit an extract from an opinion which, when officially consulted some time since on a case in point, I thought it advisable to procure from a well-known and eminent ecclesiastical counsel, and which may be serviceable to them, should kind remonstrance and reasoning not prevail with their parishioners to give up any attempt at irregular proceedings in the churchyard. To the whole church I beg respectfully to suggest, whether the practice of performing, even where

it may have been hitherto allowed, and much more whether the claim to perform as a right, or a *quasi* right; any unauthorized service in consecrated places of the church of England, especially if insisted upon by annoyance, intimidation, or force, should not be promptly, and on all hands withstood, while as yet it is easy to do so. However innocently intended, or thoughtlessly enjoined, on the part of those societies, it seems calculated to open the way for stealthy Roman catholic assumptions, or aggressive sectarian intrusions. Surely the clergy may rely on the co-operation of all who belong to the church of England, and, indeed, ought to have the aid of all who profess to be protestants, in putting an end to this practical difficulty throughout the kingdom:—

Question—Is an officiating clergyman authorized to allow of any religious ceremony or service, any address, prayer, or hymn (other than what the book of common prayer enjoins or expressly permits), being read in the church or churchyard, before, during, or after the funeral, either of a baptized person, or of one over whom the rubric forbids the burial service to be read?

Answer—I am of opinion that he is not.

Question—Can any person not being in holy orders, legally perform whether with or without the officiating clergyman's consent, any religious ceremony, or pronounce, offer up, or sing, any address, prayer, or hymn, in a churchyard of the church of England?

Answer—I am of opinion that he cannot. Were a prayer or a hymn (of unexceptionable doctrine) to be offered up, with the rector's consent, it might be an answer to any proceeding against the party offering up the same.

Question—Allow me to ask your advice generally on the subject, should parties insist on performing such services, what steps should be taken to prevent their doing so?

Answer—The ground is (generally) the freehold of the rector, subject to the interests of the parishioners, and, for that purpose, is consecrated and to be used according to the rites of the church of England. In regard to the prevention of such services as referred to, I advise a notice to be served upon those who may be known (or expected) to claim the privilege. If served, and disregarded, and, indeed, without such a notice, if admonished at the time, and without effect, I am of opinion that the parties may be removed from the churchyard, and be subject to a suit in the ecclesiastical court for brawling or a disturbance, and probably also be amenable to the common law. (Signed) ———

Doctors' Commons, —, 1845.

To this case and opinion I venture to add that, besides the rector's note, served by the hands of one who can prove the service, a separate notice, served by the churchwardens as such, should be similarly served; that the churchwardens should both be present at the funeral; that it should be calmly but distinctly stated beforehand what steps will be taken if the irregularity be attempted; that every kindness should be tried first, but that, if there is reason to believe it will prove in vain, the police should be in readiness, as they are most likely to remove offending parties with the least possible commotion, and the least annoyance to the offenders themselves. —I am, &c. ABNER W. BROWN, Rural Dean.

Pytchley Vicarage, Northamptonshire,
5th April, 1847.

KING'S COLLEGE, LONDON.

April 13, the theological class in connection with this institution was opened with an introductory lecture,

under the immediate superintendence of the rev. Dr. Jelf, the principal; the rev. Dr. McCaul, the rev. Frederick D. Maurice, M.A., and the rev. Richard Chenevix Trench, M.A. The object in view in this department of King's college is to provide a system of sound theological instruction, essentially practical in its nature, for the large and important class of young men who propose to offer themselves as candidates for holy orders, &c. The course of instruction in this department embraces the evidences of natural and revealed religion, the holy scriptures in the original languages, the thirty-nine articles of religion, the book of common prayer, ecclesiastical history, both ancient and modern, and the theory and practice of the pastoral office, including the reading of the liturgy, and the composition and delivery of sermons. Measures also are taken for providing the students with the opportunity of acting as district visitors, under the parochial clergy, and also for enabling them to become practically acquainted with the best method of conducting schools. Instruction is also given within the college in the theory and practice of congregational singing, under the direction of Professor Hullah. The following persons are admitted students of this department:—1. All students of King's college, London, who, having passed three years in the department of general literature and science, shall thereupon have received the diploma of an associate, in consideration of good conduct and industry. This term of three years is reduced to two years in the case of those who have spent the two years preceding their entrance into the college, either at King's college school, or at one of the schools in union. 2. All graduates of the universities of Oxford, Cambridge, and Durham. 3. All persons of the age of 21, who, after being examined and reported as eligible by the principal, shall obtain the recommendation of a bishop. The necessary qualification, in addition to the four gospels in Greek, is a grammatical knowledge of some one Greek and some one Latin classical book which may be selected by the candidate himself. Associates of King's college, London, and graduates of Oxford, Cambridge, or Durham, are to be admitted on producing testimonials from their respective colleges; and all other candidates must produce a certificate of good moral and religious character from the clergyman of their parish, or of the parish in which they have last resided. Previously to matriculation each student must subscribe the thirty-nine articles of religion, as well as a declaration that he will conform to all the rules and regulations of the college. The course of study in this department will be continued during six academical terms (two years). At the close of this period a strict examination will take place; and to all students who have merited such a distinction by their attainments, and by their good character during the period of their studies in King's college, the principal is empowered by the council to grant an honorary certificate, which may be exhibited for the satisfaction of that bishop to whom any student may apply to be admitted as a candidate for holy orders. Persons already in deacons' orders, desirous of preparing themselves as candidates for priests' orders, as well as graduates of Oxford, Cambridge, and Durham, will be permitted to attend the theological course for such length of time as they may desire. The fees for attending the full prescribed course is fixed at 8*l.* 8*s.* per term for graduates of Oxford, Cambridge, and Durham; 10*l.* 10*s.* for associates of King's college, London; and 12*l.* 12*s.* for other students.

ERRATUM IN APRIL PART.

The name of C. C. Crakenthorp, B.A., Linc. coll., Oxford, was omitted in the list of those ordained deacons by the bishop of Winchester.

TO CORRESPONDENTS.

We have received a very large number of sermons preached on the late Fast-day, for which we sincerely thank our kind friends, and hope that they will not think us insensible to their favours, because we are unable to insert them. A Fast-day discourse appears in the present part, which we are sure will possess peculiar interest for our readers.

We cannot attend to anonymous communications.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1847.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Lichfield, Sept. 19.

By Bp. of Salisbury, Sept. 19.

Preferments.

Eden, hon. R., to be bishop of Sodor and Man.
Armstrong, J., dean of Killenora.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
				£.					£.
Appleton, J...	Worksop (V.), Notts.	6197	Duke of Portland.....	*388	Jollands, J....	Healingfield (V.), Camb.....	689	C. Mitchell ...	*350
Bayfield, B. .	Shinfield (V.), Berks.	1185	D. & C. of Hereford.....		Jones, T.....	Great Bentley (V.), Essex.....	1005	Bp. of London	*236
Barnett, W....	Tangmere (R.), Sussex.....	225	Duke of Richmond.....	*283	Jones, T. H....	Pendoylan (V.), Glamorg.....	401	Chap. of Llandaff.....	112
Bash, P.....	South Luffenham (R.), Rutland.....	317	Family.....	423	Lawford, C....	Winterbourne Stoke (V.), and Berwick St. James (V.), Wilts.....	328	Lord Ashburton.....	*172
Butlin, W. W.	Penpods (dist.), Camborne, Cornwall ..				Lett, C.	Dunaghy (R.), Antrim.....		Bp. of Down & Connor.....	
Carlyle, E. F..	Badgeworth (V.) with Great Shurdington (C.), Glouc.	908	J. E. Viner...	*225	Monsell, J. S.	Ramoon (R.), Antrim.....		Bp. of Down & Connor.....	
Clark, C.	Eusland (P. C.), Colton, Lanc.....		Inc. of Colton	50	Ormerod, T. J.	Redenhall (R.), Norf.	1663	Univ. of Cambridge, by lapse.....	803
Dale, T. P.	St. Vedast, Fosterlane with St. Michael-le-Querne (R.), London.....	427	D. & C. of St. Paul's.....	300	Packer, J.	St. Mary-le-port (R.), Bristol.....	277	I. Cooke.....	150
Davies, C. G....	Walton Cardiff (P. C.), Glouc.....	69	All Souls' coll., Oxford.....	53	Parker, E.	Trinity (P. C.), Blackburn, Lanc.....		Vic. of Blackburn.....	
Denton, C. G.	St. Benedict (P. C.), Lincoln.....	693	Preb. of North Kelsey.....	90	Philpotts, E....	Lezant (R.), Cornw.....	905	Bp. of Exeter.....	*406
Dixon, J. D....	St. Luke (P. C.), Leeds.....		The crown.....		Pitman, W. P.	Ayeton Gifford (R.), Devon.....	1037	J. Pitman.....	536
Drew, B.....	Kiltallagh (U.), Kerry				Sharpe, J.	Castle Eaton (R.), Wilts.....	312	Rev. E. Goddard.....	*623
Frere, C.	Pinningham (R.), Suff.....	430	Right hon. J. H. Frere...	*350	Shelton, G. W.	Chelmondiston (R.), Suff.....	564	Lord chanc.....	13
Gould, N.	Stokeinteighhead (V.), Devon.....	591	Bp. of Exeter.....	*407	Shooter, J.....	Edensor (P. C.), Stoke-on-Trent, Staff.....	4000	Crown and bp. of Lichfield alt.....	130
Green, W.....	Balby with Hesthorpe (P. C.), Doncaster, Yorksh.		Miss E. G. Banks.....	150	Small, N. P....	Market-Bosworth (R.), Leicest.....	2529	Sir W. W. Dixie.....	*90 ³
Hankinson, R. E.	St. Margaret with St. Nicholas (P. C.), Lynn, Norf.....	12517	D. & C. of Norwich.....	183	Studdert, F. P.	Killeleagh (R.), Clare		Marq. of Thomond.....	
Hobart, A. H..	Caythorpe (R.), Linc.	821	C. J. Packs...	976	Taylor, H.	Marton in Cleveland (V.), Yorksh.....	381	Abp. of York.....	*123
Hookey, G. S.	St. James (dist.), Plymouth, Devon ..				Woodford, A.	Swillington (R.), Yorksh.....	565	Sir J. Lowther.....	*510
Hornby, W....	St. Michael-on-Wyre (V.), Lanc.....	4788	Family.....	*708	Woolcombe, W.....	Hennoch (V.), Devon	828	Corp. of Exeter.....	*153
Irwin, H.	Creeve (U.), Roscomm.....		Bp. of Elphin.						
Bastard, J. H., chap. H.M.S. William and Mary.			Dyson, F., hon. can. Salisbury.		Trevor, G., can. of York.				
Bramston, J., rur. dean Witham, Essex.			Gollock, J., rur. dean Cork.		Webster, W., mast. King's coll. school, London.				
Charlton, W. H., dom. chap. marq. Exeter.			Kincaid, J., preb. Drumholm, Donegal.		West, W. D., hd. mast. Hackney school.				
Dussey, W. S. O., chap. royal mil. asyl., Chelsea.			Ludlow, W., preb. Kerswell in Exeter castle.		Woodroffe, J. N., rur. dean Cork.				
			Stothert, W., chap. Redruth un.						

Clergymen Deceased.

Right rev. W. A. Shirley, lord bishop of Sodor and Man, 50.
Very rev. H. Roper, D.D., dean of Clonmacnoise, 86.
Bennett, S., D.D., of Walton-on-the-Hill, Surrey, chap. embassy at Constantinople, 72.
Brodie, E.
Coates, J. inc. Longwood, Yorksh. (pat. vic. of Huddersfield), 57.
Cotter, J. R., rec. Innishannon, Cork (pat. J. C. Kearney).
Dankes, H., cur. Toft, Camb., 29.
Egerton, J., of Nicholas-street, Chester, and Hextable, Kent, 84.

Godfrey, W., rec. and vic. Kennard, Kerry (pat. the crown).
Hensley, E. J. fell. C.C. coll., Oxford, 30.
Menzies, J., rec. Wyke Regis, Dorset (pat. bp. of Winchester), at Madeira, 43.
Murphy, J., rec. and vic. Kiltallagh, Kerry (pat. bp. of Ardfer and Aghadoe).
Roberts, J., rec. St. Mary's, Stamford (pat. marq. Exeter), and vic. Deeping, St. James's, Lincoln (pat. sir T. Whichcote, bart.).
Plunkett, R. N., vic. Drumcliffe, Clare (pat. bp. of Killaloe).

Pounden, P., vic. Westport, Mayo (pat. bp. of Tuam).
Satchwill, S., rec. Covenham St. Mary, Linc. (pat. lord chanc.), 70.
Sleath, J., D.D., rec. Thornby, Northampt. (pat. rev. N. Cotton), chap. in ord. to the queen, preb. St. Paul's, sub-dean chap. royal, and late mast. St. Paul's sch., 80.
Topping, J., vic. Irthington, Cumb. (pat. J. Dacre), 84.
Traill, R., D.D., rec. Schull, Cork (pat. crown and bp. of Cork, alt.).

University Intelligence.

CAMBRIDGE.

KING'S.
April 11.—J. L. Joynea, elected fellow of King's.
CORPUS.
 W. Emery, B.A., elected fellow of Corpus.

PROFESSORSHIP OF CIVIL LAW.
April 20.—The queen has appointed H. J. Maine, M.A., fellow and tutor of Trin. Hall, to the regius professorship of civil law.

CAIUS.
April 22.—A. G. Day, B.A., and J. H. Boardman, B.A., elected Perse fellows of Caius.

MAGDALENE.
April 27.—H. Thring, M.A., elected Millington fellow of Magdalen; H. Hall, M.A., Warwick fellow; J. Roberts, B.A., Goch fellow.

NORRIAN PRIZE.
May 6.—The Norriian prize was adjudged to T. L. Kingsbury, Trin.

QUEENS'.
May 7.—H. Davies, M.B., elected foundation fellow of Queens' and T. N. Staley, B.A., Edward's fellow.

OXFORD.

RAMPTON LECTURER.

April 20.—Rev. E. G. Marsh, M.A., formerly fellow of Oriel, prebendary of Southwell, and vicar of Aylesford, Kent, was elected Rampton Lecturer for 1848.

MAGDALEN.

April 21.—J. Barnby, B.A., admitted actual fellow of Magdalen.

THE CLASS LIST.—EASTER TERM, 1847.

CLASS I.			
Hichens, W.,	St. John's.	Sellar, W. Y.,	Ball.
Ross, C. D.,	Wad.	Wodehouse, Lord,	Ch. Ch.
CLASS II.			
Oleuse, T. B.,	Exet.	Meyrick, F.,	Trin.
Cree, J. A.,	Univ.	Petch, G.,	Line.
Davey, W. H.,	Linc.	Povah, A.,	Wad.
Howard, E. I.,	Linc.	Price, T.,	Magd. H.
Marriott, W. B.,	Exet.	Southery, T. C.,	Queen's.
Maynard, J. H. P.,	Pemb.	Walter, F.,	Worc.
A. M.			

CLASS III.			
Baker, J.,	Univ.	Milman, W.,	Ch. Ch.
Bland, P. D.,	Univ.	Ogilvy, Lord,	Ch. Ch.
Bullock, W. T.,	Magd. H.	Pinder, E.,	Wad.
Field, E.,	Exet.	Shelbeare, C. H.,	Univ.
Hearn, T. J.,	New	Stapilton, W. C.,	Mert.
Heygate, W. U.,	Mert.	Tamplin, G. F.,	St. John's.
Hall, J. W.,	Brazen.	Vickers, J. O. H.,	St. Mary's.
Kewley, J. W.,	Brazen.	Whitlock, G. S.,	Brazen.
Lowndes, C. C.,	St. Mary's.	Witherby, R. H.,	Exet.
Marsh, T.,	St. Ed. H.		

CLASS IV.			
Alexander, W.,	New Inn H.	Orlebar, A.,	Wad.
Chalker, F.,	Corpus.	Peel, R. K.,	Ball.
Compton, B. D.,	Mert.	Ricketts, M. H.,	Exet.
Keene, C. R.,	Ball.	Roberts, J. L.,	Queen's.
King, R. H.,	Mert.	Sanders, A.,	Ball.
Langton, S. St. P.,	Magd. H.	Sargent, H. W.,	Mert.
Morgan, H.,	Jes.	Woolley, F.,	St. Mary's.
	R. Muckleston,		
	T. F. Henney,		
	J. E. Bode,		
	W. E. Buckley.		

Examiners.

Tributes of respect have recently been presented to the following:—

Brander, B., cur. Hillmorton, Wilts.
 Erck, C., cur. Compton, Berks.

Hind, W. M., cur., Church Pulverbach, Salop.
 Scrivener, A., cur. Eversholt, Beds.
 Williamson, R. H., late inc. Trin. chap., Darlington.
 Winckworth, J. B., late cur. of Holy Trinity, Coventry—books and purse.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, April 10th, 1847.

Four New Bishoprics in the Colonies.—*Provision for Additional Clergy.*—At a general meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at the Society's House, 79, Pall Mall, on Friday, March 19, 1847, his grace the archbishop of Canterbury, president, in the chair, it was agreed that the following statement be adopted, printed, and circulated:—"The Society for the Propagation of the Gospel earnestly desires to make known the following facts: The society is pledged to the full amount of its current income for the support of missionaries already upon its roll, the encouragement of theological students, being candidates for missionary employment, and the general sustenance of existing missions. The society has no disposable capital whatever in reserve. But more clergymen are required in all the colonies, both for the ministrations of religion among British settlers, and for the instruction and conversion of the heathen. And, while the deficiency in the means of grace is already so great, the stream of emigration flows on more rapidly than ever. The number of those who went out to the colonies last year was about fifty thousand; and it is estimated that the amount of emigration for the current year will considerably exceed that of 1846. Thus the claims upon the society are rapidly increasing. Four more bishoprics are about to be erected in important, but hitherto much neglected, divisions of our colonial empire. Two of these will be formed out of the present diocese of Australia, namely, one at Melbourne, to comprise the district of Port Philip, and the other probably at Newcastle, for the northern counties of New South Wales. The third will be at Adelaide, for the rapidly-growing colony of South Australia, with jurisdiction over the Swan-river settlements; and the fourth will be for the

Cape of Good Hope. The society, while hailing this extension of the colonial episcopate with the liveliest feelings of satisfaction and thankfulness, is sensible of the new demands which will be thereby created for more churches and more missionaries, and is anxious, and under God's blessing resolved, to bear its part in supplying them. This, however, it has been shown, cannot be done out of its existing means. The society, therefore, confidently appeals to the Christian people of England for further help. Our fellow-countrymen are forced out, by the pressure of poverty, from their native land, where they enjoyed the blessings of a parish-church and a parish-school, to countries where frequently neither church nor school is within reach. Such is the case in many districts of all the British colonies, and in none more than in those which are now to be placed under the superintendence of bishops. But the appointment of bishops must be followed by that of additional clergymen, for the service of the several destitute stations; and these clergymen must, for a time, and in part at least, be sustained from home. Not fewer than from sixteen to twenty will be at once required to accompany the bishops who are going forth; and the maintenance of these clergy (exclusive of what may be raised from their several congregations) can hardly be estimated at a less sum than 2,000l. annually: a further sum of about 3,000l. will, in the first instance, be required for their passage and outfit. The society, fully sensible of the vast importance of strengthening the hands of the bishops on first taking possession of their new sees, and feeling that the present is a great crisis in the condition of the colonial church, is determined to spare no exertions to meet the emergency. It is desirous, indeed, to give a larger measure of assistance to all the colonies, but would consider it a shame and reproach to allow the new bishops to proceed to their respective dioceses without the means of securing

the services of those clergymen who may be willing to accompany them. The help, therefore, that is wanted for this particular object is immediate, and will, if accorded at once, be doubly useful, by enabling the bishops, before leaving England, to select clergymen, or candidates for holy orders, for their respective dioceses. The new sees have not been endowed without a very singular exercise of individual liberality. The two in New South Wales could not have been erected without the abandonment, on the part of the bishop of Australia, of a very considerable portion of his life income; and those for the Cape of Good Hope and South Australia have been founded by the exemplary munificence of one member of our church. It is hoped that such high examples of Christian self-denial and bounty will not be without their influence in awakening the charity of others; and, as some persons may have a special interest in one particular colony, it is proposed that annual subscriptions and contributions be received, in behalf either of the four new dioceses generally, or of any one of them in particular. It should be distinctly understood that the principle on which the society acts is to contribute, in some given proportion, to the funds raised in each particular district, and to limit its contribution to a certain period of time. In the present case, it is considered that the income to be guaranteed out of the funds which may be placed at the disposal of this society should be restricted to five years. When it is considered that the appeal now made is in behalf of many thousands of our poorer brethren, scattered over remote provinces of the great British empire, it is hoped that the answer to it may be such as to justify the society in encouraging the four new bishops to accept the services of such candidates as they may consider well qualified to accompany them on their holy mission.

"W. CANTUAR."

Donations and subscriptions will be received at the office of the Society, 79, Pall Mall.

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

The meetings of this society have been attended during the last month by the bishops of London, Bangor, Chester, Hereford, Oxford, Salisbury, St. Asaph, and Worcester, &c. The friends and supporters of the society are requested to observe that the annual meeting will take place on the 2nd of June. The total amount of grants voted by the society during the past month is 1,678l. 6s.

CHURCH MISSIONARY SOCIETY.

The forty-seventh anniversary meeting was held on Tuesday, May 4. The earl of Chichester was in the chair, supported by the earl of Waldegrave, lord Glenelg, the bishops of Winchester and Chester, the bishop-designate of Melbourne, lord Henry Cholmondeley, sir R. H. Inglis, bart., M.P., with a large assemblage both of clergy and laity. The meeting was addressed by the chairman, the lord bishop of Winchester, the rev. Edward Bickersteth,

the rev. the master of Pembroke college, Oxford, the bishop-designate of Melbourne, sir R. H. Inglis, bart., rev. J. H. S. Anderson, rev. J. Tucker, rev. G. Smith, and the rev. J. C. Miller. It appeared from the report that this year the income has not only recovered the depression of last year, but that it has risen to an amount exceeding every former year. The following are the receipts:—

General fund in England	£101,766	14	2
Sick and disabled missionaries' fund ..	1,152	4	1
Capital fund	721	7	8
Fourah-bay fund	244	1	5
China mission fund	2,453	15	5
Pratt memorial fund	60	8	0
	£106,398	10	9

To this amount is to be added the sums raised and expended in the several missions of the society, which amounted to 10,490l. 8s. 2d.; so that the total income of the society has been 116,897l. 18s. 11d., which exceeds that of the former year by 14,369l. 18s. 6d., and is the largest which the society has yet received. From the analysis of this amount, it appears that there has been an increase in the remittances received from associations of 3,585l. 11s. 9d.; but the increase is chiefly owing to the large amount of legacies received within the year, the amount in the former year being 3,075l. 6s. 8d., and in this year to 14,174l. 6s. 7d., exhibiting an increase of 11,098l. 19s. 11d.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

May, 1847.—A general meeting of the society was held on Tuesday, 4th of May; the rev. Allen Cooper in the chair. The following members of the society were elected the tract committee for the year ensuing:—

Rev. T. Ainger	Rev. John Jackson
Rev. R. W. Browne	Rev. Dr. Jelf
Rev. C. B. Dalton	Rev. J. Endell Tyler.
Ven. Archdeacon Harrison	

The secretaries reported that the seven auditors appointed by the society had met on the 1st of May, and examined the treasurers' accounts. It appeared that during the past year there had been received on account of

Subscriptions	£14,709	10	11
Benefactions	4,406	6	0
Legacies	3,904	11	3

That, exclusive of grants made on trust accounts, books had been gratuitously supplied to the amount of 2,611l. 11s. 10d., and that there had been paid on account of money-grants made up to the time of the audit, the sum of 12,511l. 2s. The following statement of the issue of books and tracts between April, 1840, and April, 1847, was laid before the board:—

Bibles	117,894
New Testaments	81,390
Common Prayers	286,133
Other bound books and tracts	3,377,187

Total 3,862,604

Miscellaneous.

THE NEW BISHOPRICS.

First report of the commissioners appointed to consider the state of the several bishoprics in England and Wales:

"To her most gracious majesty.

"We, your majesty's commissioners, appointed by a commission under the great seal, bearing date the 10th day of February, 1847, humbly offer to your majesty this our first report. We have been appointed by that commission to consider the state of the several bishoprics in England and Wales, and to offer suggestions, with special reference to the intention therein graciously de-

clared by your majesty, that a measure should be submitted to parliament for continuing the bishoprics of St. Asaph and Bangor as separate bishoprics, and for establishing forthwith a bishopric of Manchester, and also, so soon as conveniently may be, three other additional bishoprics. According to these your majesty's directions, we have, after considering generally the state of the several bishoprics in England and Wales, in the first instance addressed our attention to the proposed continuance of the bishoprics of St. Asaph and Bangor as separate bishoprics. Looking to the situation of the two diocesan cities of St. Asaph and Bangor, and the nature of the

country, we think it inexpedient to recommend an extension of the general boundaries of the two dioceses; but there are a few obvious alterations which would, in our opinion, tend to equalize the duties of the two bishops. We accordingly suggest that the portion of the diocese of Bangor now insulated in the diocese of St. Asaph, being part of the county of Denbigh, and forming the deanery of Dyffryn Clwyd, should be included in the diocese of St. Asaph; that the diocese of Bangor should comprehend the whole county of Merioneth, part of which is now in St. Asaph; that the deanery of Arwstley, in the county of Montgomery, being a detached part of the diocese of Bangor, should continue part of that diocese, and be united thereto by the transfer from St. Asaph of the deanery of Cefnelllog in the same county; that the diocese of St. Asaph should comprise the whole counties of Flint and Denbigh, including certain border parishes now in the diocese of Chester; and that the small portion of the county of Salop which now forms part of the diocese of St. Asaph should continue annexed thereto, as containing a Welsh population. The annual income of the bishop of St. Asaph having been already fixed, by order of your majesty in council, at 4,200*l.*, we are of opinion that the income of the bishop of Bangor should not exceed that amount. We next directed our attention to the proposed establishment of the new bishopric of Manchester. The act of parliament referred to in the commission, and the order in council founded upon that act, provide that the diocese of Manchester should consist of the county of Lancaster, except the deanery of Furness and Cartmel, intended to be annexed to Carlisle; and the same act contains a further provision, which has not yet been made the subject of an order in council, that the diocese of Chester should consist of the whole county of Chester and the small portion of the county of Flint now in that diocese, and of the northern part of the county of Salop, now in the diocese of Lichfield. This arrangement appears to us to be capable of considerable improvement. The diocese of Manchester, if so constituted, would contain a population of 1,640,307, according to the census of 1841, an area of 1,576 square miles, and 425 parishes and ecclesiastical districts; and the diocese of Chester would contain a population of 523,820, 1687 square miles, and 337 parishes and districts. We are of opinion that the limits of these two dioceses may be otherwise arranged, so that they may bear their full proportion in extent and population to the other dioceses of England, without the addition of North Shropshire; respecting which we contemplate a different arrangement. We recommend that the diocese of Chester should consist of the whole county of Chester, and of the south-western portion of Lancashire, which includes Liverpool, being the deanery of Warrington; except the parish of Leigh, which, from its vicinity to the town of Manchester, may more conveniently be attached to the diocese of Manchester. The diocese of Manchester would then consist of so much of the county of Lancaster as is included within the deaneries of Kendal and Kirkby Lonsdale, the deaneries of Amounderness, Blackburn, Manchester, and Leyland, and the parish of Leigh, in the deanery of Warrington. According to these recommendations, the diocese of Chester would contain a population of 912,449, an area of 1408 square miles, and 302 parishes and districts; and the diocese of Manchester would contain a population of 1,123,518, 1,220 square miles, and 313 parishes and districts. We are of opinion

that the annual income of the bishop of Manchester should be 4,200*l.*; and, having learned from the ecclesiastical commissioners for England that the episcopal fund now at their disposal is sufficient for this purpose, we humbly recommend the immediate foundation and endowment of the see of Manchester accordingly. We offer no recommendation respecting ecclesiastical patronage, because the ecclesiastical commissioners for England have already the power, subject to the approval of your majesty in council, to make arrangements upon that subject. Under the authority of the existing act of Parliament, an archdeaconry of Manchester has been founded; and there is power, under the same act, also to create an archdeaconry of Lancaster. These two archdeaconries are not more than sufficient for the new diocese of Manchester; and we are of opinion that in the diocese of Chester there should be, in addition to the archdeaconry of Chester, an archdeaconry of Liverpool, comprising so much of Lancashire as will be in this diocese, with the deanery of Worrall, in the county of Chester. We now proceed to submit to your majesty the foregoing recommendations in the form of distinct propositions:—

“Propositions.

“1. That the diocese of St. Asaph consist of the whole counties of Flint and Denbigh, and such parts of the counties of Salop and Montgomery as are now in that diocese, except the deanery of Cefnelllog in the last-mentioned county.

“2. That the diocese of Bangor consist of the whole counties of Anglesea, Carnarvon, and Merioneth, and the deaneries of Cefnelllog and Arwstley, in the county of Montgomery.

“3. That the diocese of Chester consist of the county of Chester and the deanery of Warrington, in the county of Lancaster, except the parish of Leigh.

“4. That the new bishopric of Manchester be forthwith founded, and endowed out of the revenues at the disposal of the ecclesiastical commissioners for England applicable to episcopal purposes.

“5. That the diocese of Manchester consist of such parts of the deaneries of Kendal and Kirkby Lonsdale as are in the county of Lancaster, and of the deaneries of Amounderness, Blackburn, Manchester, and Leyland, and the parish of Leigh, in the deanery of Warrington, all in the same county.

“6. That an archdeaconry of Liverpool be founded in the diocese of Chester; and that such archdeaconry comprise the deanery of Worrall, in the county of Chester, and the deanery of Warrington (except the parish of Leigh), in the county of Lancaster.

“All which we humbly submit to your majesty's gracious consideration, this 20th day of April, 1847.

“W. Cantuar.

“Cottenham, C.

“E. Ebor.

“Lansdowne.

“Chichester.

“Powis.

“J. Russell.

“C. J. London

“E. Dunelm.

“C. R. Winton.

“J. Lincoln.

“J. B. Chester.

“G. Grey.

“Charles Wood.”

ERRATUM IN MAY PART.

The presentations to the parishes into which Houghton-le-Spring is divided should have stood as follows:

		Pop.	Pat.	Value.
Grey, hon. J.	Houghton-le-Spring (R.), Durham..	4646	Bp. of Durham....	£. 1750
Nichol, J. S.	Hetton-le-Hole (R.), do.	4270	Do.	280
Thompson, T.	Painshaw (R.), do.	3120	Do.	299
Tiffin, J.	West Rainton (R.), do.	3024	Do.	295

